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A history of the Scotch
Presbyterian Church, St.



Yours faithfully
Robert Campbell

A HISTORY

OF THE

SCOTCH PRESBYTERIAN CHURCH

ST. GABRIEL STREET, MONTREAL.

BY

REV. ROBERT CAMPBELL, M.A.,

THE LAST PASTOR.

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TO

The Memory

OF THE

SEVERAL GENERATIONS OF CHRISTIANS, FORMERLY WORSHIPPING IN THE ST. GABRIEL STREET CHURCH, BUT WHO, HAVING ACCOMPLISHED THEIR WARFARE, ARE NOW AT REST;

AND, ESPECIALLY,

TO THOSE WHO WERE MEMBERS OF THE CONGREGATION UNDER THE AUTHOR'S MINISTRY IN THE OLD CHURCH, DURING THE LAST TWENTY YEARS OF THE CENTURY EMBRACED IN THIS HISTORY,

IN RECOGNITION

OF THEIR UNIFORM KINDNESS, FORBEARANCE AND LOYALTY, THIS VOLUME IS AFFECTIONATELY DEDICATED.

PREFACE.

This memorial volume has swelled to dimensions far beyond the original intentions of the author. So far as paper and printer's ink are concerned, at least, subscribers get a great deal more for their money than was promised them. The plan of the work, which was to discuss such public questions as the Church in St. Gabriel Street had special connection with, and to give an account of the persons who filled office in the congregation, has been adhered to; but the details have covered more space than was apprehended. On taking counsel with friends, whose judgment I deemed reliable, I was led to believe that sketches of those who had taken a leading part in the church, for a hundred years, would add to the interest and value of the publication. These biographical notices have mainly contributed to the increased bulk of the volume.

It may well be thought surprising that the records of so humble an edifice should furnish materials for a book of 800 pages; but the variety of incidents centering in the quaint little church was quite remarkable, and the number of persons of note who had a more or less intimate relation to it, was very great. In the old world, a structure only a hundred years old would have no special reverence paid it; but with the rapid developments

which our city and country have witnessed, a century counts for much; and most readers will probably admit that it would be a pity that the events recorded and the persons described in these pages, should have been altogether forgotten.

I do not expect every reader to peruse the entire volume. Some will value it on account of the original documents bearing on the history of the country which it contains, and which it was thought desirable to make public. Others will pass these parts by without ever glancing at them. To Montreal readers, generally, the brief sketches of former well-known citizens, herein presented, will probably be the most attractive feature of the book; but even in this part of it, persons outside the city may take an interest, as many of those whose careers are sketched, belonged to Canada at large, as well as to Montreal. I cannot pretend to faultless accuracy in these brief narratives. It would be scarcely possible to have avoided mistakes in giving details of the lives of several hundred persons; but I can at least claim to have left unused no sources of information regarding them that I knew to be within my reach, and I hope that these biographies will be found, in the main, reliable. My function has been to ascertain facts, to show their mutual relations, and interpret them aright if possible. I am not to be held responsible for the facts themselves, but only for the manner of narrating them. Many things happened in connection with the old church which one could wish had never come to pass; but they were not to be undone by being suppressed. It is the business of the historian not to describe events as they

ought to have been, but as they were. In this spirit, I have done my work. I have spoken of men and things as I understand them to have been—nothing extenuated, nor aught set down in malice.

The engravings in this volume, of which there are two more than were promised to suscribers, are the handywork of George H. Matthews, of the Boston Wood Engraving Company, and have been pronounced good by competent judges. It is to be regretted, in the cause of superior art, that Mr. Matthews, after giving Montreal a trial for a year, did not find patronage sufficient to encourage him to remain with us, and so has returned to Boston.

There have been many excellent men and women connected with the St. Gabriel Street Church besides those herein mentioned,—persons probably as worthy of having been held in grateful remembrance. But the subjects of these sketches were not, for the most part, of my choosing. The ministers, as the chief centres of the life of the church during their several pastorates, have, of course, most space given to them. Then, as it was my plan to describe the office-bearers, the elders, the members of the temporal committee, the deacons, and the trustees, were already selected to my hand. They had commended themselves to their fellows in the church in the several generations, for their zeal and supposed ability to promote the interests of the congregation. Besides them, a few individuals whose outstanding qualities, or conspicuous careers, gave them a claim to notice which will not be challenged, have been assigned a place in this volume.

I had occasion to notice generous and public-spirited acts on the part of former citizens. Since those remarks were written, the whole world has been called on to admire the splendid gift to the city, in commemoration of the Queen's Jubilee, of Sir George Stephen and Sir Donald A. Smith, of $1,000,000 for Hospital purposes.

I have to express my acknowledgments to many friends who have encouraged me in this undertaking. To all the subscribers I owe thanks, as they have so far guaranteed the expenses involved in the publication. I have been specially indebted to the Hon. Justice Cross, the Hon. Alexander Morris, the Rev. Dr. Snodgrass, and Mr. T. S. Brown, Mr. Jas. Tasker, to the proprietors of the *Montreal Gazette*, *Montreal Herald*, and *Montreal Witness*, to the librarians of the Parliamentary Library at Ottawa, of McGill College, and of the Fraser Institute, to "Hochelaga Depicta," and "Ville Marie," by Alfred Sandham, published by George Bishop & Co., to the Rector of Christ Church, to the ministers of the several Presbyterian Churches of the city,—and to numerous other persons who have kindly furnished particulars regarding their ancestors and relatives.

I trust this volume may be deemed worthy of a place on the shelves of citizens generally, irrespective of creed, as containing information regarding the century, 1786 to 1886, that they would all wish to possess and preserve. It is only in a loose sense that the narrative can be called a "history." It would more accurately be designated a collection of raw materials, some of which may be useful to the historian; but such as it is, it is offered for the candid perusal of the public. The first issue of the volume is

limited to subscribers, but arrangements have been made to supply additional copies to new subscribers, whose names will be duly embraced in a future issue, if it shall be demanded. And now I take farewell of my readers. If they experience half the pleasure in glancing over these pages, that I have had in writing them, my labour of love will not have been in vain.

St. Gabriel Manse,
Montreal, July 15th, 1887.

CONTENTS.

CHAPTER I.

PAGE.

Montreal Cradled in Religion—Cartier, Champlain and Maisonneuve Religious Men—The Early Jesuit Fathers—The Huguenots in Canada—Company of Hundred Associates—The St. Sulpicians... 1

CHAPTER II.

Montreal, not only beautiful and well situated from a Military Point of View, but also commands the Trade of the northern portion of the Continent—Ontario's desire to possess the Island of Montreal —Earliest Trade, that in Peltries: its influence—Formation of North-west Company—Relations between Commerce and Religion —Connection of the Army with the First Establishment of the Scotch Church in Montreal—The old 78th Regiment, a link between "Prince Charlie" and the Scotch Church in Montreal.... 13

CHAPTER III.

Connection of the Church with the American War of Independence— Rev. John Bethune, the Founder of the Scotch Congregation in Montreal—The old 84th Regiment, or "Highland Emigrants"— The U. E. Loyalists—Mr. Bethune settles in Williamstown, so called after Sir William Johnson—His Character and Work— Father of the Late Dean and of the Late Bishop of Toronto.... 25

CHAPTER IV.

Social, Civil and Commercial Condition of things in Montreal a Century ago—Presbyterian Church has kept pace with the Growth of the City—The Scotch in Montreal, before 1786, worshipped with the English Church Congregation—Rev. John Young, a Scotch Licentiate, with American Ordination—Settled in Montreal in 1791, as "Stated Supply"—A Link between the Congregation and the Presbyterian Church of the United States—Mr. Young's Weakness and Misfortunes..... 39

CHAPTER V.

PAGE.

Rev. John Young's Gifts and his success in strengthening the Presbyterian cause in Montreal—The social life of the time in the city—Anomalous position for Minister and Congregation, he never having been inducted — Discontent with his ministry — Mr. Young's resignation and departure—His subsequent honorable career—The 'Recollet Church' — Hospitality of the Recollet Fathers towards the Scotch in giving the use of their Church—The St. Gabriel Street Church built in 1792 — The Protestant Church at Berthier—Original Trust Deed of St. Gabriel Street Church—The old Church and the Champ de Mars..... 55

CHAPTER VI.

The Ten Trustees of St. Gabriel Street Church—Adam Scott, William Stewart, Duncan Fisher, William England, Alexander Fisher, William Hunter, Thomas Oakes, John Empey, and John Russel —The Original Subscription List for the erection of the Church —Remarks on the same..... 69

CHAPTER VII.

Notices of the leading subscribers to the Church Building Fund—The Fur Merchants—Alexander Henry, Forsyth-Richardson & Co., Sir John Johnson, James McGill, Andrew Todd, Joseph Frobisher, George McBeath, Francis Winter, James Dunlop, John Gregory, Wm. Murray, John Lilly, Auldjo & Maitland, James Woolrich, and the Employees of the Company, Sir Alexander MacKenzie, Nicholas Montour, Robert Grant, Peter Pangman, William McGillivray, Simon Fraser, Cuthbert Grant, Angus Shaw, Roderick McKenzie, Robert Thompson, William Thorburn, James Finlay, David Grant, Alex. Fraser and Peter Grant..... 84

CHAPTER VIII.

The remaining subscribers to the Building Fund—Benaiah Gibb, Richard Dobie, James Logan, William Forbes, James Cowie, John and James McDowall, James Strother, Thomas Busby, Hon. John Molson, Richard Brooke, John Finlayson, Simon Clarke, Donald McKercher, John McArthur, John Fisher. John Hunter, William Russel, George Stansfield, Jacob Marston, Alexander Simpson, Thomas Sullivan, John Neagles, John J. Deihl, Andrew Winklefoss, Alexander Robertson, Jonathen A. Gray, John Gray, Dr. Blake, Samuel Adams, David Smith, and Joseph Howard..... 113

CHAPTER IX.

PAGE

Subscribers to the Debt in 1800—William Logan, Joseph Provan, John Stephenson, Philip Ross, William Demont, John Lockhart Wiseman, James Birss, William Ireland, William Manson, Thomas A. Turner, John Blackwood, John Ferguson, William Martin, Robert Aird, John Aird, R. McClement, James Smith, Richard Warffe, Captain Chisholm, Thomas Porteous, Nicol Fletcher, John Mittleberger, John McCord, David Ross, Peter McFarlane and James Henderson 130

CHAPTER X.

Rev. James Somerville's Birth, Education and Licensure—Comes to Canada—Chosen successor to Mr. Young — His Literary and Scientific Tastes — His Marriage — Originates Natural History Society and Montreal General Hospital—His Benefactions and Death. 150

CHAPTER XI.

Rev. J. Somerville recommended by Rev. Dr. Spark—First trouble over the Possession of the Keys of the Church—Mr. Somerville's Letter on the situation — His Ordination and Induction — The Second Presbytery of Montreal—Rev. Robert Forrest and Rev. Robert Esson, Secession Ministers from Scotland—Erection of St. Peter Street Church—Mr. Esson's Address on the occasion—The Difficulty about getting Registers by all except ministers of the Churches of Rome and of England—The Character of the Adherents of St. Gabriel Street and St. Peter Street Churches respectively..... 168

CHAPTER XII.

Right Rev. John Strachan, Bishop of Toronto—A Candidate for St. Gabriel Street Church in 1802—His Letter of Application—His birth, education and position in Scotland—His relations to the Presbyterian Church—His subsequent career in Canada..... 183

CHAPTER XIII.

Friendly relations between the English and Scotch Churches in Montreal—Rev. D. C. Delisle, the first Protestant Clergyman in the City—Succeeded by Rev. James Tunstall, and he by Rev. Jehoshaphat Mountain, D.D.—Mediæval Claims of Church of England

PAGE

resisted by the Church of Scotland—Christ Church Congregation worship in St. Gabriel Street Church from 1803 to 1814—Opening of the first Christ Church 201

CHAPTER XIV.

The Business of the Church transacted by the Elders—The Rules and Regulations, framed in 1804, gave proprietors of pews supreme control—A Committee constituted the Executive of the Congregation, with large powers—Those Rules and Regulations denounced after 1844, as Erastian by Mr. Esson—Revised and altered essentially in 1845—The last By-Laws, drawn up in 1807 215

CHAPTER XV.

The new names that appear on the subscription list to Mr. Somerville in 1803—James Grant, Isaac Todd, John Shuter, Archibald McMillan, George Platt, John McKinstry, James Kyle, Jacob Hall, William Skakel, George Skakel, Alexander Skakel, William Graham, John McKindlay, John Porteous, William Porteous, Andrew Porteous, Finlay Fisher, James Smith, John Ogilvy, Wm. Stewart, Andrew Patterson, Jasper Tough, James Laing, Alex. Allison, Alex: Davidson, John Reid, Hon. Judge Reid, Simon McTavish, Thos. Blackwood, Wm. Hallowell, John Catanach, and F. Guneman, Thomas Thain 230

CHAPTER XVI.

The New Englanders connected with St. Gabriel Street Church,—The Baggs, Elijah Brown, James Chapman, James Charlton—The DeWitts, Horatio Gates, Bezaliel Gray, Thomas Fingland, Laban Folger, Jonathan Hagar, The Halls, Thomas Harris, Jonathan Hart, Samuel Hedge, Joshua Henshaw, Horace Hibbard, The Lymans, Uriah Mitcham, Nahum Mower, Simon Myers, Zenas Nash, David Nelson, Moses Northropp, J. W. Northup, Jonathan Parkins, Cornelius Peck, Nathan Pierce, Abner Rice, M. Savage, Isaac Shay, Robert Street, Nathan Strong, Zabdiel Thayer, Simon Thomson, Benjamin Throop, Daniel E. Tylee, The Wadsworths, The Waits, The Whitneys and Josiah Winants—The War of 1812 affects them—Items connected with the victory of Waterloo, 1815—Baptism of negro slaves and Scotch Indian half-breeds. Other members belonging to this period,—George Gillespie, Robt. Gillespie, The Armours, John Fleming, James Ellice Campbell,

PAGE

William Blackwood, Hugh Brodie, Lieutenant-Colonel William Mackay, Archibald Norman McLeod, John McDonald and James Brown 251

CHAPTER XVII.

Rev. Henry Esson, M.A.,—His birth, Education, and call to Montreal —His high culture and social qualities—His early theological views—His connection with education and the Clergy Reserves question—His marriage—His ideas about an Established Church —The change in his notions of preaching the Gospel—Joins the disruption movement in Canada—Appointed Professor in Knox College—His Death—Dr. Willis' estimate of his character and work 276

CHAPTER XVIII.

Lord Selkirk, Sir Gordon Drummond, Lord Dalhousie, Rev. Dr. Urquhart, Thomas Torrance, John Torrance, Hon. Justice Torrance, Rev. E. F. Torrance, George Garden, Andrew White, James Rollo, Rev. Dr. Wilkes, Hon. Thomas Mackay, Hon. James Ferrier, Rev. Dr. Douglas 297

CHAPTER XIX.

Re-adjustment of the relations of the Pastors, Messrs. Somerville and Esson, to the Congregation, in 1822—Rev. Edward Black called and settled—Financial condition of the Church from 1835 to 1829 embarrassing—The unfounded rumours regarding Mr. Esson's character—The Congregation divided, and result disastrous—Dr. Hamilton's account of the scene at the Church door, March 6th, 1831—Names of the adherents of Mr. Black and Mr. Esson respectively—Matters at issue settled by arbitration—The good that came out of the evil 333

CHAPTER XX.

The circumstances leading to the establishment of St. Paul's Church —The award of the clerical arbitrators—The Synod's action thereon—Delay in accepting it—Award of the lay arbitrators—St. Paul's Congregation organized—Meet in the Baptist Church —Build St. Paul's—Kindly relations resumed between the two Ministers and their Congregations 351

CHAPTER XXI.

PAGE

Henry McKenzie—Norman Bethune—James Carsuel—John Brown, Dr. William Bobertson—Hon. George Moffatt—A. L. MacNider, Dr. Stephenson—Archibald Hume—William Scott—Hon. Peter McGill—John Smith—Sir Hugh Allan—Alex. Glass—Joseph Ross —James Potts—Charles Bowman—Kenneth Dowie—Dougald Stewart—William Kerr—John Redpath—John Simpson—Robert Simpson—John McKenzie—Hon. L. Gugy—Archibald Ferguson. 366

CHAPTER XXII.

The Clergy Reserves Controversy—Policy of the Crown to Establish the Church of England in Canada—The Oxford Movement favoured the idea—Dr. Strachan's Ecclesiastical Charts—Claims of Niagara and Quebec congregations first put forward—Mr Esson, the great Champion of the Church of Scotland's rights—J. C. Grant's Mission—Dr. Lee's "Queries"—Answers obtained—Church of Scotland General Assembly's Action on the subject—Upper Canada Legislature upholds Presbyterian Claims—Attempts to control education in Lower Canada by Church of England resisted by Mr. Esson—Church of Scotland's rights granted in 1840..... 398

CHAPTER XXIII.

Hon. James Leslie—Campbell Sweeney, Robert Sweeney, Campbell Sweeney, Jr.—Dr. Caldwell—D. P. Ross—William Peddie—Colin McDougall—John Jamieson—Charles Tait—Francis Hunter, Sr. Francis Hunter, Jr.—J. C. Grant—James Scott—James Logan—William Suter—Roderick MacKenzie—Kenneth Walker—Thomas Ross—James Court—Benjamin Workman—Alexander Workman —William Workman—Thomas Workman—John Dougall—Geo. Johnston—Archibald Ferguson..... 421

CHAPTER XXIV.

The Free Church Controversy—Resolutions of the Synod in 1841, 1842 and 1843—Meant to avert a disruption here—Influences brought to bear in the meantime—Points of Agreement in 1844—Final catastrophe—A divided Church—Mr. Esson's Address to his Congregation—Resolutions of Congregation and Session—Protest Served by Minority..... 453

CHAPTER XXV.

PAGE

The leaders in the congregation on the side of the Presbyterian Church of Canada,—Hon. A. Ferrie, Wm. Murray, Rev. Dr. Donald Fraser and Alexander Fraser, Wm. Gunn, Robert Smith, Alexander Urquhart, James Turner, Andrew Wilson, Archibald Macfarlane, W. C. Cormack, James Macfarlane, Robert Dalgleish, Wm. Hutchison, David Rea, Andrew Simpson, John Sutherland, George Middlemiss and Charles Mearns—The 27 protesters on behalf of the kirk,—Andrew Shaw, John C. Lilly, Robert Esdaile, James Tyre, Wm. Laverock, Donald Ross, Walter M. Peddie, Ferdinand MacCulloch, Wm. Muir, Wm. Skakel, Daniel Gorrie, Town Major Macdonald, Daniel Fisher, Robert Macfarlane, Alex. Ferguson, Wm. McCulloch and John Blackwood..... 474

CHAPTER XXVI.

The Free Church Committee, members for a time of St. Gabriel Street Church—They organize Coté Street Church—Archibald McGoun —The MacKay Brothers—The Free Church Deputies, Revs. W.C. Burns, J. McNaughton, and J. Bonar, preach in St. Gabriel Street —Rev. W. Leishman called and Ordained in St. Gabriel Street Church—His ministry brief and one of trials—The U. P. Congregation worship in St. Gabriel Street—Rev. Dr. Taylor—Warden King—Rev. Dr. Gray—Robert Davie—G. A. Pyper—David Wylie and William Rowan..... 512

CHAPTER XXVII.

Rev. William Rintoul, M.A.—Sketch of his career—His illness and Death—Rev. Dr. Burns' Tribute to his memory—Rev. William Reid, D. D., of Toronto—Rev. George Smellie, D. D., of Fergus—Rev. David Inglis, D.D., LL.D.—His work in Montreal—His subsequent career..... 531

CHAPTER XXVIII.

Rev. J. Crombie, M.A.—Rev. A. F. Kemp, LL.D., settled as Pastor—His birth and training—His ministry in Montreal—Subsequent career —John McCallum—Dr. McLagan—Wm. McBean—Edw. Moore —Donald McLean—Angus McIntosh—H. B. Picken—Geo. Selkirk —Robert Gardner—Andrew Mitchell—Archibald Moir—Hector Munro—Dr. W. P. Smith—William D. McLaren—Peter Dods—Archd. Swan—Alex. McGibbon—Jas. Brown—Matthew Hutchi-

PAGE

son—David Rodger—George Cruikshank — James Sculthorp—William Brown—W. F. Lighthall — George Irving—James Robertson..... 551

CHAPTER XXIX.

The Free Church movement in Canada ended in a secession, not a disruption—The cautiousness of the Churches avoiding litigation —The defects in St. Gabriel Street Church Title Deed—Its Forms claim to belong to the Church of Scotland—Petition to Lord Dalhousie in 1825—The Synod formed at the instance of St. Gabriel Street congregation which, if so, in fact, became incorporated in it—The legal questions involved—Those free to enter into a compact, not always free to go out of it—The Lawsuits—The Cobourg Case—The St. John's, Leith, Case—The Compromise—The action of the St. Gabriel Street congregation—Action of the Presbytery in connection with the Church of Scotland—Knox Church quit the old edifice, and the Church of Scotland is re-instated—The question of Session Records and Registers..... 575

CHAPTER XXX.

The names by which the Church has been known—The congregation re-organized— Petition to Canada Presbyterian Church of 48 members and four adherents—They fall in with the reorganized congregation—List of families thus remaining — Rev. Robert Campbell, A.M., D.D., inducted—First Board of Trustees—The Registers and Records—Alexander Bertram—James Duncan—Henry Lunan—James Lillie—Charles Esplin—W. L. Haldimand —William Patton—Andrew B. Stewart — First elected Kirk-session—Douglas Brymner—List of Trustees since 1867—Andrew McNeice—David Strachan—John Whitlaw—Alexander Sclater—Rev. Alex. Campbell, B.A..... 601

CHAPTER XXXI.

The relation of St. Gabriel Church to the Union question—The Contest in the Quebec Legislature over the Union Bill—The Privy Council's Judgment on Temporalities Act, and subsequent Legislation—Commutation of Ministers' Claims on the Clergy Reserves —List of commuters—Correspondence with the Government—William Darling—Bishop Strachan's parting shot—The *quasi*-established position of Roman Catholic Church in Quebec Province 640

PAGE

CHAPTER XXXII.

Centennial Celebration, March, 1886—Sermons in St. Gabriel Church by Principal Grant and Dr. Wilkes, March 7th—Reunions in St. Gabriel Church—Conversazione in Presbyterian College—Addresses at the Great Anniversary meeting, March 12th, 1886, in Knox Church—Sermons by Dr. Reid, Archdeacon Evans, and Dr. Douglas, in St. Gabriel Church, March 14th, 1886 683

CHAPTER XXXIII.

Other Presbyterian Churches in Montreal, in 1886—Knox—St. Andrew's—American—St. Paul's—Erskine—Crescent Street—St. Matthew's—Calvin—St. Mark's—Chalmers'—Stanley Street—Taylor—Melville—St. John's—The Saviour's 743

CHAPTER XXXIV.

Farewell to Old St. Gabriel's—The New St. Gabriel's 781

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ERRATA AND OMISSIONS.

PAGE ix. In contents of chapter xi. *r. Easton* for Esson.
" x. " " " xiv. *r.* 1867 for 1807.
" xi. " " " xix. *r.* 1825 for 1835.
" 1. In Frechette's sonnet, 3rd *l.* from the last, read *et* for est; and in 2nd *l.* from the last, *dise* for dire.
" 7. 5th *l.* from bottom, *r. Viviers* for Vivieres.
" 63. 12th *l. r. Dantry* for Danby.
" 64. 6th *l.* from bottom, *r. pour* for ponr.
" 85. last *l. r. occasion.*
" 88. 8th *l. r. David* for Judge Ogden, and in the 10th *l.* of same page *r. sister* for second daughter.
" 99. 4th *l. r. sister* for daughter.
" 146. 1st *l.* delete *and.*
" 166. 2nd *l. r. be* for he.
" 266. last *l. r. an advocate*, for a general merchant.
" 306. 18th *l.*, Drummond Street, Montreal, was called rather after the name of his second wife by Mr. Redpath, who ceded the land for it to the Corporation.
" 314. 14th *l.*, insert after 1822, "Another daughter, Amelia, was married to Thomas Orr Gibb of Quebec."
" 370. 13th *l.* from bottom, *r.* 1800 for 1880; and 7th *l.* from bottom, *onwards* for towards.
" 383. 9th *l.* from bottom, *r. Gerrard;* and 7th *l.* from bottom, *Cringan* for Coringan.
" 388. 9th *l. r. honour* for honours.
" 391. 12th *l.* from bottom, *r. of* for in, before Canada.
" 400. 15th *l. r. term* for true, before Protestant.
" 411. 6th *l.* from bottom, *r. is* for in, before the village.
" 426. 4th *l.* from bottom, *r. Court* for cour.
" 426. 6th *l.* from bottom, insert, "Mrs. Brown, Mrs. James Rose's mother, another daughter, survives."
" 431. 9th *l.* insert *Department* after Works.
" 478. 9th *l.* from bottom, *r.* 21st for 31st.
" 488. 12th *l. r. Caithness-Shire.*
" 502. 10th *l. r. of* before Orwell for at.
" 507. 10th *l. r. brother* for cousin.
" 510. 7th *l. r. Adam* Thom, and *Stepmother's brother* for uncle.
" 515. 7th *l. r. Sutherlandshire* for Ross-shire; and 2nd *l.* from bottom, insert, after endowed, "a chair in."
" 543. 6th *l.* from bottom, *r.* 1868 for 1808.
" 559. 6th *l. r. got* after they for get.
" 562. 11th *l.* from bottom, *r. Paisley* for Paisly.
" 574. 15th *l.* from bottom, *r. John* for David, before Morris.
" 581. 5th *l. r. duly* for only, after been.
" 588. 12th *l.* insert *nominally* after although.
" 592. 2nd *l. r. heading* for bearing.
" 672. 11th *l. r. be* for bc.
" 699. 20th *l.* from bottom, insert *the* before historic; in 10th *l.* from bottom, insert *of the* before founder; in 6th *l.* from bottom delete *then* before listened.
" 724. Read *Reid* for Reed.
" 729. 2nd *l. r.* 1803 for 1805.

" 756. 11th *l.* from bottom. *r. Langholm* for Canonbie ; and 7th *l.* from bottom, 1865 for 1863.
" 759. 6th *l.* from bottom, insert *Robert Weir* after William Ross.
" 761. 14th *l. r.* 1885 for 1855.
" 764. 12th *l.* insert *the late* before Dr. Mackay.
" 765. 5th *l.* from bottom, *r. Darrach* for Darroch.
" 773. 15th *l. r. Pickard* for Richard.
" 782. 10th *l.* from bottom, *r. are* for were.

Speaking of John Auldjo, mentioned p. 99, a correspondent (T. F.), who saw him in Geneva in 1885, and describes him as not a very dignified representative of Her Majesty,—"a goodly part of his long white beard was yellow, as an Irish gentleman would say,—cause thereof tobacco juice"—informs me that Mr. Auldjo held the office of British Consul at Geneva. He is since dead.

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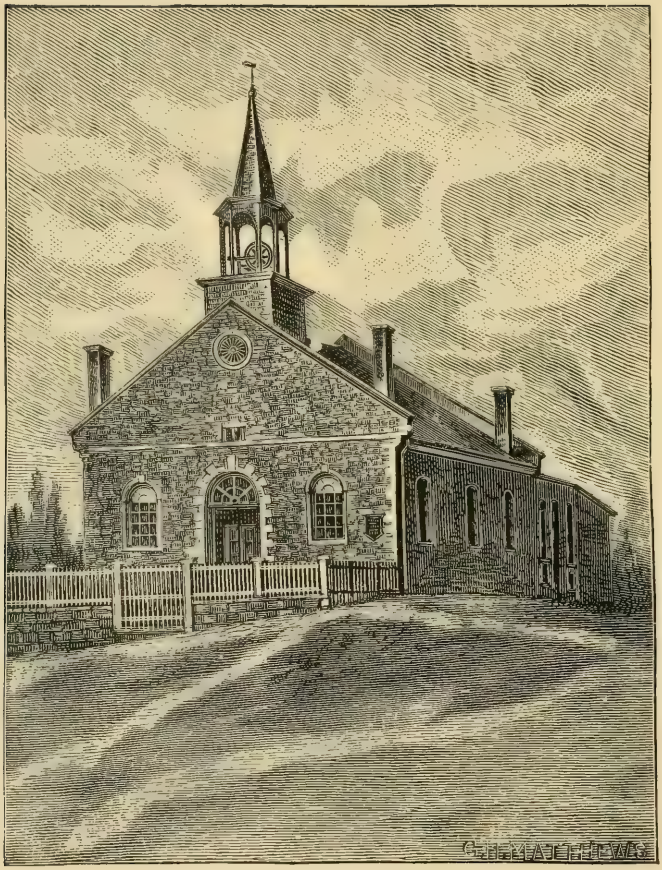
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ST. GABRIEL STREET CHURCH.

A HISTORY

OF THE

SCOTCH PRESBYTERIAN CHURCH,

ST. GABRIEL STREET, MONTREAL.

CHAPTER I.

MONTREAL CRADLED IN RELIGION—CARTIER, CHAMPLAIN AND MAISONNEUVE RELIGIOUS MEN—THE EARLY JESUIT FATHERS—THE HUGUENOTS IN CANADA—COMPANY OF HUNDRED ASSOCIATES—THE ST. SULPICIANS.

Dans leurs excursions, touchant presque les pôles,
Nos pères, à travers fleuves, monts et marais,
Avec leurs vieux fusils gelés sur leurs épaules,
Passaient, semant partout le germe du progrès.

Sur le flanc des rochers, ou du fond des forêts
Leur baguette faisait surgir des métropoles....
C'est par eux, Montréal, que tu nous apparais,
Désormais le front ceint d'un bandeau de coupoles.

Salut, pages où l'art a, d'un savant pinceau,
Su, presque pas à pas, retracer le berceau
D'un grand centre aujourd'hui peuplé de fortes races !

Est que chacun, devant ce passé disparu,
Se dire, en contemplant le chemin parcouru,
Nos aïeux étaient grands : sachons suivre leurs traces !

Sonnet by Louis Fréchette in "Le vieux Montréal," published by H. Beaugrand, Esq., in 1884.

Montreal may be said to have been cradled in religion. When Maisonneuve first visited the portion of the island in which the city stands, we are told, he made his

way through the thick woods that grew then around the base and along the sides of the mountain, until he reached the summit, and there, in the presence of the friendly Indians, erected a cross, and by this symbolic act, formally took possession of the district in the name of Jesus Christ. Earlier still, Jacques Cartier had, in his own sailor fashion, striven to sow the seeds of Christian truth among the savages. His commission from Francis I. set forth the objects of his enterprise to be Discovery, Settlement, and the Conversion of the Indians, "men without knowledge of God or use of reason." The first Indian chief he met in the woods at Hochelaga was induced to kiss the cross which Cartier carried; and of the same revered symbol he made frequent use in his dealings with the natives. And we read in the recently published collection of manuscripts relating to New France, that on 3rd May, 1536,—the same day that Cartier set sail for St. Malo with Donnacona and other Indian captives—he set up, with great ceremony, a cross thirty-five feet high, on which was fastened the royal escutcheon bearing, in Roman letters, these words:—"Franciscus Primus Dei Gratia Francorum Rex Regnat." He thus claimed Canada for France and Christ.

For more than a hundred years afterwards, little or nothing was done to redeem the pledge thus given by the gallant French navigator. Meantime, changes of vast moment were coming about in Europe, and extraordinary activity began to prevail in both civil and ecclesiastical affairs. Religion revived in the Church of Rome, after the Protestant secessions took place in the sixteenth century; and under the impulse which it received from the devotion and zeal of François Xavier and the other early Jesuit missionaries, and especially from the Council of Trent, it sought to lengthen its cords and strengthen its stakes, by seeking to establish itself among the heathen

nations to which it could gain access. Religious considerations were a large factor in the motives of those who resolved to build a town at the foot of Mount Royal. Previous attempts to establish a French settlement on this spot had failed, although Champlain and others had recognized how advantageous the situation was from both a commercial and a military point of view. The ardent desire of the Jesuit missionaries to convert the heathen succeeded, where the pursuit of gain on the part of traders and the motive furnished by the perception of soldiers of the importance of the place from strategic considerations, failed. After all is said, facts show that men may be more profoundly moved by religious enthusiasm than by any other force that can be brought to bear upon them.

It was on the 18th of May, 1642, that Christian civilization gained its first substantial footing on the island of Montreal. At the time when Charles I. was engaged in the political struggle with the Commons of England, a few months before the arbitrament of the sword was called in to decide the constitutional questions at issue, Paul de Chomedy, Sieur de Maisonneuve, as representing the Fifty Associates to whom the King of France granted the island for the purposes of colonization, laid the foundations of Montreal. The event is thus graphically described by Parkman :—

"Maisonneuve sprang ashore and fell on his knees. His followers imitated his example; and all joined their voices in enthusiastic songs of thanksgiving. Tents, baggage, arms and stores, were landed. An altar was raised on a pleasant spot near the land; and Mademoiselle Mance, with Madame de la Peltrie, aided by her servant Charlotte Barré, decorated it with a taste which was the admiration of the beholders. Now all the company gathered before the shrine. Here stood Vimont in the rich vestments of his office. Here were the two ladies

with their servant ; Montmagny, no very willing spectator; and Maisonneuve, a warlike figure, erect and tall, his men clustering around him. They kneeled in reverent silence as the Host was raised aloft; and when the rite was over, the priest turned and addressed them—'You are a grain of mustard seed, that shall rise and grow till its branches overshadow the earth. You are few, but the work is the work of God. His smile is on you, and your children shall fill the land.'"

No fair-minded Protestant will withold the tribute of admiration from the Jesuit Fathers who, with cross in hand, traversed the forests of Canada, bearing the cross in a still higher sense, undergoing as many perils and hardships as those which the Apostle Paul himself enumerates, all that they might bring the savage aborigines to embrace the faith of their Church. Granted that they were chargeable with the faults usually ascribed to their order, and that they were intolerant of any rivals in the New World, even from among the other clergy of the Church of Rome, still their zeal and courage and enterprise, the self-denial they practised, and the trials they endured, in the prosecution of their sacred calling, are worthy of all praise. To their enthusiasm it was due that the French colony was planted on this spot; and their characteristic devotion to the Virgin was displayed in the name selected for the new town—*Ville-Marie.*

Judging from the number and grandeur of the churches which adorn the city, one may conclude that the sentiment in which Montreal was founded still maintains its hold upon the community. It is pre-eminently a city of churches. Strangers are always struck with this marked feature in its architectural aspect; and the American humorist, "Mark Twain," was perhaps justified in drawing attention to the large group of ecclesiastical buildings that surrounds the Windsor Hotel, when he said, in a

speech at a public dinner, that he never was in a city before where one could not throw a brickbat without breaking a church window. "Our Laureate," Louis Frechette, gracefully speaks of the steeples of the city as "un bandeau de coupoles"—a chaplet of cupolas encircling the city's brow.

Not that all the pioneers of Christian civilization in Canada of French origin, whom Frechette so justly celebrates as "*grands aïeux*," great ancestors—whose footsteps their posterity should delight to trace—were Jesuits or inspired by Jesuit teachers. As we shall see, the Recollets and Sulpician Fathers were also early in the field, and contributed their fair share to the cherished memories of those brave days of old. Besides, a few of the enterprising and high-spirited Huguenots—De Monts, the De Caens, the De La Tours, the Kirkes, Chauvin, Bernon and other French Protestants—"helped to raise our cities on the sides of rocks, or, as if with magic wand, to cause them to spring forth from the depths of the forest, and, otherwise, to sow the seeds of progress." But the sentiment that impelled most of the distinguished sons of France who at this early period aided in the colonization of Canada, was no doubt correctly voiced by Champlain, the bravest, most energetic and constant of them all in his faith in the future of our country, and a devout Roman Catholic, when he declared "that the salvation of one soul was of more value than the conquest of an empire."

The religious character of Montreal may be said to have been completed and rendered permanent, so far as human arrangement can make anything permanent, by the cession of the whole island to the Sulpicians of Paris in 1644. The "Company of One Hundred Associates," an organization formed under the advice and patronage of Cardinal Richelieu, prime minister of Louis XIII., had not

made good what was expected of it in the way of promoting the interests of the colony. Although the Cardinal's "Company" embraced several clergymen, and undertook to establish three priests in every settlement, and to set apart glebes for maintaining the "Catholic Church in New France," the traders in the Association failed to second the designs of the priests, to make the promotion of religion its first object; and the efforts of the clergy were still further thwarted by the breaking out of war between France and England, and the taking of Quebec by Sir David Kirke in 1629. It was after the restoration of Canada to France, which took place in 1632, that the new company, numbering fifty persons, to promote the views of which Maisonneuve crossed the sea, was organized. This association was imbued with more decided religious feelings than the "Company" which preceded it had been. Its members all belonged to the higher class of French families, and were animated with a lofty zeal for the salvation of the native tribes, as well as for the extension of the Roman Catholic Church.

But more than high motives and consuming zeal was required for permanent success in such an undertaking. Men and means were needed; and, above all, matured plans, patiently wrought out, and backed up by a society in which there was a continuance of zeal and order. These requirements were met in the Fathers of St. Sulpice, who have continued to this day to be the lords of the soil, and have displayed much worldly wisdom, as well as hospitality of mind, towards all and sundry that have settled on the island, so long as their seigniorial rights were acknowledged and their dues were received.

In the year 1657, the Abbé Quelus, with other deputies from the parent Seminary at Paris, arrived in Montreal with a view to taking over the island, the ownership of which the order had acquired, and founding a branch

seminary in the colony. The Sulpicians acted on the sound principle, which the Protestant churches have been slow to recognize, that missionary work in any country can be carried on most successfully by agents trained on the spot.

The domain which was placed at their disposal for educational purposes amounted to 250,191 acres. The Sulpicians were then a comparatively new society in the Roman Catholic Church. The order was founded by Jean Jacques Olier, who was born at Paris in 1608, and died the year the branch seminary was planted in Montreal. He went through a course of study at the College of the Sorbonne, attending the lectures of St Vincent de Paul there, intercourse with whom gave the direction to his life which it afterwards took. He resolved to throw himself into the work of training an order of priests whom he hoped to inspire, at once with a love of study, and with a consuming desire for the salvation of the souls committed to their care. His earliest essay in this direction was made in 1641, at Vaugerard, a Faubourg of Paris, where he was first settled as a *curé*. In 1642, he was appointed to the Church of St. Sulpice in Paris, and in 1645 he founded a seminary on a larger scale than that which he had previously set up at Vaugerard, and called it after the parish of which he was *curé*. Sulpitius, the Saint to whom both the parish and the seminary were dedicated, and whose *fête* is held on the 17th of January, was an eminent bishop of Bourges, in the seventh century, chaplain to Clotaire II., and was praised for his distinguished piety and zeal by Bossuet and Fenelon. Branches of the seminary were established at Nantes, Vivieres, au Puyen, Velay, and Clermont en Auvergne, as well as at Montreal, for the education of ecclesiastics. Under the wise and easy superintendence of Abbé Olier, the seminary grew rapidly in influence and usefulness. His administration

of his own parish was a model for the young priests receiving training under his care. He laboured hard to reform the morals of the people, provided institutions for the relief of the sick and needy, and asylums for orphans, as well as schools for the children of the parish. And it may be said that the good Abbé's hopes have been in a large measure realized, in the history of the Seminary which he founded. For two hundred and forty-five years, it has industriously striven to train a high-toned clergy for France and Canada. It has always been a fair exponent of the spirit prevailing in the Church in those two countries. Reflecting the views of the Archbishop of Paris, for the time being, and of the higher clergy, the parent seminary has been, by turns, Ultramontane, Molinist, and Gallican. It was suppressed in 1792, at the same time as all the other religious communities in France. In 1802, the original structure was thrown down by the revolutionists; while the Church of St. Sulpice near by was turned into a Temple of Victory, in which the orgies of the new religion were carried on, and Bonaparte, on one occasion, held a banquet. For eighteen years, the Seminary occupied temporary quarters, and in 1820, commodious buildings, in which the institution still prosecutes its work in Paris, were erected. It is of importance to all the citizens of Montreal to have some knowledge of the great corporation that exercises feudal lordship over them. At the head of the Seminary in this city always have been placed gentlemen of far-seeing intelligence and high business capacity, who have contributed to make it the mighty power it is in the Dominion. I speak of them, of course, only in their civil relations. In those relations their policy has been uniformly liberal and enlightened. They have made no difference between Frenchmen and Englishmen, Catholic and Protestant. Their business has been to build up a large and prosperous city at the foot of Mount Royal, and they have

welcomed men of every nation and creed who desired to share in the enterprize of making Montreal rich and great, by becoming rich and great themselves.

Like the parent institution in Paris, the branch here has also had its seasons of trial. In 1661, the King of France had issued letters patent on behalf of the Seminary, and gave orders that tithes of all lands on the Island of Montreal should be paid to the corporation. The tithe was fixed at "one-thirteenth of the natural and artificial labour of the people." When, on the eighth day of September, 1760, the Marquis de Vaudreuil, representing France, surrendered Montreal to General Amherst, acting for Great Britain, he stipulated that the interests of the Seminary, among other institutions, should not suffer by the change in the ownership of Canada.

Article xxxii of the conditions of capitulation provided that the communities of nuns should be preserved in their constitution and privileges, and be exempted from lodging any military, and guarded from trouble in their religious exercises, as well as from intrusion into their monasteries. Article xxxiii reads thus :—"The preceding article shall likewise be executed with regard to communities of Jesuits and Recollets, and of the house of the priests of St. Sulpice at Montreal. This last, and the Jesuits, shall preserve their right to nominate to certain curacies and missions as heretofore." The answer returned by General Amherst was :—"Refused, till the King's pleasure be known." Article xxxiv was as follows :—"All the communities and all the priests shall preserve their movables, the property and revenues of their seigniories, and other estates which they possess in the colony, of what nature soever they may be. And the same estates shall be preserved in their privileges, rights, honours, and exemptions." This was granted by the British representative.

Article xxxv also related to the rights of the religious

communities already established in the city:—"If the canons, priests, missionaries, the priests of the ceremony of the foreign missions, and of St. Sulpice, as well as the Jesuits and Recollets, choose to go to France, passage shall be granted them in His Britannic Majesty's ships; and they shall all have leave to sell, in whole, or in part, the estates and movables which they possess in the colonies, either to the French or to the English, without the least hindrance or obstacle from the British Government. They may take with them, or send to France, the produce of whatever nature soever it be, of the said goods sold, paying the freight as mentioned in the 26th Article. And such of the said priests as choose to go this year, shall be victualed during the passage, at the expense of his Britannic Majesty, and shall take with them their baggage." To this the British General replied: "They shall be masters to dispose of their estates, and send the produce thereof, as well as their persons, and all that belongs to them, to France."

From the last article, it may be inferred that the affairs of the Seminary had at this moment reached a crisis, and that there was great uncertainty as to whether it would not abandon Canada altogether. The priests did not know what attitude their Protestant conquerors would assume towards them and their institutions. However, they resolved to await the revelations of the future. Their fears, if they ever had any, soon gave place to hope and confidence. The treaty of Paris, concluded on the 10th day of February, 1763, confirmed the concessions which Amherst had made in the name of his Sovereign. The Seminary held its ground, with the result which we behold to-day: it is generally regarded as the wealthiest and most influential corporation in the Dominion.

But besides the work of training priests in the *Grand Séminaire*, the Society has done its share of lay education

as well. In 1773, the Sulpician Fathers founded the *Petit Séminaire*, which originally stood in what is now Jacques Cartier Square, and was known as St. Raphael's College. In 1806, it was removed to the premises which it vacated about twenty-five years ago, bounded by William Street and College Street, the latter street being named after it. Its title was then changed to the "College of Montreal," that by which it is now designated, in its extensive and commodious buildings on the south-east side of Mount Royal. Both the classical and theological departments are accommodated in this large establishment.

The Seminary of St. Sulpice established also, in 1789, and still maintains, at a large annual expense, some excellent primary schools in the city and parish of Montreal.

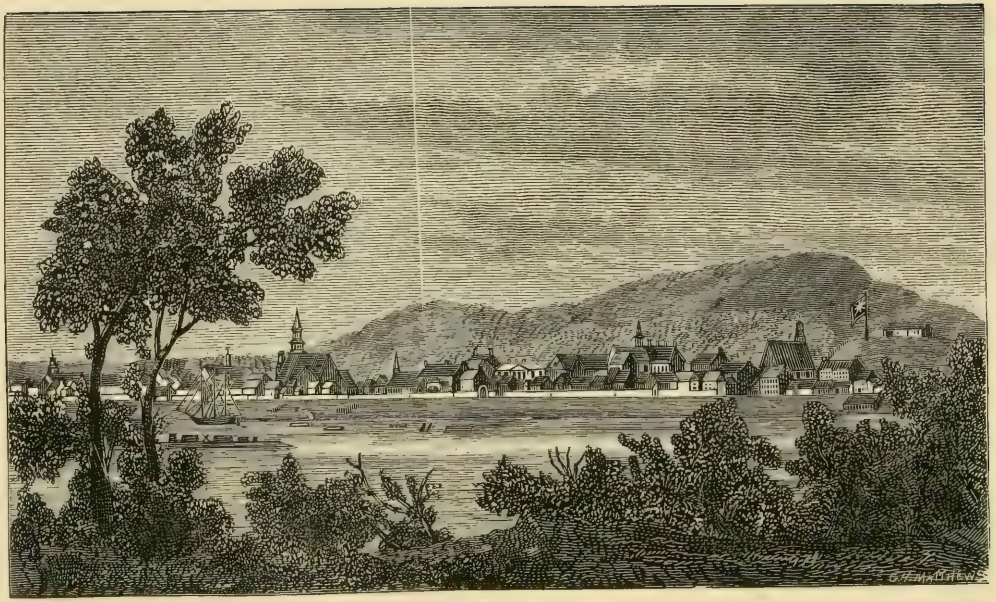
The Treaty of Paris left doubts as to the legal status of the Seminary, with regard to its Seigniorial rights in the soil. These doubts continued to be entertained for eighty years after the conquest. In 1827, there was some uneasiness in Montreal ecclesiastical circles, occasioned by rumours that the Government intended to possess itself of the feudal lordship claimed by the Seminary over the Island, allowing an annuity to the Society instead. The *Quebec Gazette* made the following authoritative announcement:—"That during the space of fifty years past the Crown lawyers of Great Britain had advised His Majesty's Government that the claim of the Seminary could not be sustained against the paramount rights of His Majesty—on two grounds—as not being themselves a lawful corporation, and as holding originally from a Society resident in a foreign country.

"That while the claims of His Majesty have never been enforced, neither have they been relinquished. They have merely remained in abeyance, nor is it likely that any steps to establish them would even now be taken, had not such a course been imposed upon the Government by cir-

cumstances which render it imperative that the question should be settled, in whom lies the title to the Seigniory of Montreal, in the Seminary or in the Crown. Since the passing of the Act relating to the change of tenure of Seigniorial to free and common soccage, several individuals have petitioned the Government, praying a commutation of the tenure of property held by them at Montreal, in conformity to the provisions of said Acts. As these applications brought forward, in a tangible shape, the question of the right of the Crown in the Seigniory of Montreal, it has been thought necessary to refer the whole question to His Majesty's Government at home.

"Such are the facts on which the rumour is founded, and we are authorized to say that the whole matter will be settled with the utmost fairness, and that whatever may be the result, it is by no means designed to bar any claim which the Seminary may have on the good faith, justice, or liberality of His Majesty's Government, but these claims will be considered with the most large and liberal regard."

The question of right of title was finally set at rest in 1840,. the Sulpician Fathers being confirmed in the possession of their ancient privileges. Thus not only the city but the entire Island of Montreal to-day possesses an ecclesiastico-civil status that is now denied even to Rome. This circumstance must never be overlooked, for it has been far-reaching in its influence. Montreal's first lessons in Christian civilization were taken under the auspices I have just described—among the best, it may safely be said, that the France of the period could furnish—and every Protestant Church, as well as every other institution in the city, has felt the powerful sway of "the gentlemen of the Seminary."



MONTREAL A HUNDRED YEARS AGO.

CHAPTER II.

MONTREAL, NOT ONLY BEAUTIFUL AND WELL SITUATED FROM A MILITARY POINT OF VIEW, BUT ALSO NATURALLY COMMANDS THE TRADE OF THE NORTHERN PORTION OF THE CONTINENT—ONTARIO'S DESIRE TO POSSESS THE ISLAND OF MONTREAL—EARLIEST TRADE, THAT IN PELTRIES: ITS INFLUENCE—FORMATION OF NORTH-WEST COMPANY — RELATIONS BETWEEN COMMERCE AND RELIGION—CONNECTION OF THE ARMY WITH THE FIRST ESTABLISHMENT OF THE SCOTCH CHURCH IN MONTREAL—THE OLD 78TH REGIMENT, A LINK BETWEEN "PRINCE CHARLIE" AND THE SCOTCH CHURCH IN MONTREAL.

Beautiful for situation is Montreal. The view from the side of the mountain is a perpetual feast to the eyes of the inhabitants. It has not the rugged grandeur of Quebec, but there is a soft picturesqueness about it, which affords great delight to the casual visitor, and is a source of constant joy to the citizens. The striking feature of Montreal is the hill in the background, from which it derives its name. Visitors from rival cities sometimes affect to make light of the mountain, of which we are so proud, and talk of it as a mere mound; but though it is only 700 feet above the level of the St. Lawrence flowing near by, it is well entitled to the enthusiastic attachment of the citizens, as it of old excited the admiration of Jacques Cartier, and received from him the highest compliment which, as a courtier, he could bestow, when, in honour of his sovereign, he called it Mount Royal. It is to Montreal what Arthur Seat is to Edinburgh; as indeed the crest on its north-east corner which gives to the Allan Mansion its title "Ravenscrag" is a good miniature of Salisbury Crags, which adorn the brow of "Edina, Scotia's darling seat." The majestic river rolling swiftly by, with

the solid Victoria Bridge overarching it—the green prairie lying beyond and stretching away to the south and east, with here and there a conical hill or low mountain range, or a village with its glittering spire, until vision is lost in the dim outlines of the Green Mountains and Adirondacks—while towards the south-west and west the eye rests on Lake St. Louis and the great Ottawa threading its way through hills and woods to join the greater St. Lawrence,—it is an education in the beautiful to look from the top of the mountain on this scene. The view northwards consisting of varied plain and woodland and water, and bounded by the bold Laurentians, completes a picture once seen never to be forgotten. The landscape as seen from Mount Royal is different now, of course, from what it was in 1535, when "east, west and south, the forest was every where, while the broad blue line of the great St. Lawrence gleamed amidst it all." Yet the essential features have remained the same. Cartier was so enchanted with the beauty of the scene that, when he returned to France, he urged that an immediate settlement should be made at the foot of the mountain.

Yet the beauty of the situation, much as it might move the soul of a cultured and sentimental European, was not enough to secure prosperity to the town which was founded, on this site recommended by Cartier, a hundred years afterwards. It was in those days a question of the first importance, what facilities a place afforded for defence against the attacks of the savage Indians, who were then the only inhabitants of the country. And the next question was, would it conduce to the interests of commerce to build a town in the locality indicated. A favourable conclusion could not but be come to with regard to either of these considerations. For the purposes of both protection and trade, Montreal was well situated. It was long a military centre, although we have fallen on better

times, when the Champ de Mars is given up to the games of youth and the noisy laughter of children, rather than to the tread of regiments and the music of fife and drum.

But Montreal has pre-eminently developed into a commercial city. Nature designed for it this distinction. Notwithstanding all that railways have achieved, water carriage still furnishes the cheapest and easiest mode of transporting merchandise from place to place. As a rule, great cities have always grown up in the neighbourhood of good harbours on the sea coast, or on large navigable rivers and lakes. Mariners, military men and missionaries early perceived the advantages for trade possessed by Montreal. A glance at a map of the continent shows that from the head of the island, navigable water courses spread out like a fan over hundreds of thousands of miles in the interior, all of which get an outlet to the sea by the St. Lawrence. The trade of half North America must sooner or later obey the laws of nature and pass through this port. Montreal may geographically belong to the Province of Quebec, but its real interests are more bound up in the portion of the continent lying west of it. Sea-going vessels have to halt at the foot of the Lachine Rapids, and break bulk here, so that our merchants must have the handling and distributing of a large part of the wholesale trade of the continent.

The intimate relation in which Montreal naturally stands to the country lying westwards has always been perceived, and has, at various times, caused an agitation to be got up for having it politically joined to Ontario, as commercially, it is largely dependent upon that Province. Had the island been included in Upper Canada, when the separation between the two provinces took place in 1791, as the British citizens of that day wished, no serious violence would have been done to natural geographical boundaries ; although it is a branch of the Ottawa that

sweeps around the island at St. Ann's, and the great Rivers Ottawa and St. Lawrence were regarded in a general way as the dividing lines between the two sections of the Canada of that period. A line drawn from Pointe Beaudette across to the Ottawa having been named as the westernmost boundary of Lower Canada, seèing that French families were residing that far up the country, thus disregarding the barriers which nature had laid down, because the French were then the most numerous, the people of Upper Canada, when they began to be strong enough to make their voice heard in the country, might well be excused, if they put forth efforts to recover territory that ought to have been included in their Province,—the Counties of Vaudreuil and Soulanges—and the island of Montreal in addition. Accordingly, in 1832, a public meeting was held in Toronto (then York) to take into consideration a proposed petition to be presented to the Legislature of Upper Canada, asking that the Island of Montreal should be annexed to the Province, thereby providing a seaport for Upper Canada. This meeting took place on the 17th October, Hon. W. Allan in the Chair. The Hon. G. H. Markland, then Attorney-General, along with the Solicitor-General, Hon. C. A. Hagerman, were appointed to draft an address on the subject. The reasons adduced in favour of the proposed annexation were :—

" The Lower Province had two seaports, while they had none.

" The trade of Montreal was almost wholly dependent upon Upper Canada, from the fact that that Province was inhabited almost exclusively by British, who imported goods from the Mother Country, while three-fourths of the population of Lower Canada were French, and manufactured for themselves articles of domestic use.

" Instead of receiving directly the duties levied on their own imports, they had to await the pleasure of the

Lower Canadian officials, before the proportion was settled and paid over."

The petitioners, therefore, asked that changes should be made in the boundaries of the Provinces, so as to include Montreal in Upper Canada.

Nothing came of this agitation, although it was revived by the British portion of the citizens of Montreal in the troublous times of 1837-8, and mutterings to the same effect were heard when so many of our French compatriots lost their head a few months ago over the fate of poor Louis Riel. And it may safely be said that nothing short of a revolution would induce the majority of the people of the Province of Quebec to allow the annexation to Ontario to take place; for who would provide the funds necessary for carrying on the governmental machinery, if the merchants of Montreal could no longer be reached by taxation?

The trade of the City had a humble beginning. Peltry was for a long period the only traffic deemed important; and the cargo of a few canoes, though of considerable value, did not furnish tonnage to make it worth while for many vessels to cross the Atlantic and share in the traffic. The first depôt of the fur trade established was at Tadousac—then Three-Rivers became the westernmost trading post; but in the course of a few years, Montreal monopolized the peltry business. It was geographically the natural centre of the trade, as the great waters of the continent, over which the Indians paddled their canoes in search of fur-bearing animals, nearly all converged at this point. In the month of June, the dusky natives began their course eastward, their frail barks laden with the spoils of the winter's chase and the spring's trapping. The number of Indians who resorted to the City increased, as the reports of those who visited it extended the knowledge of what was doing there. The account of the re-

ception they had met with, the sight of the things they had received in exchange for their goods, all contributed to increase this traffic, so that whenever they returned with a fresh supply of furs, a new nation or tribe generally came with them. Thus, by degrees, a kind of fair was opened, to which the several tribes of the continent resorted. The fair was held annually from the beginning of June till the latter end of August. The skin of the beavers was chiefly sought after. It far surpassed in importance, at that early period, all other furbearing animals; and hence it occupies the place of honour on the armorial bearings of our country. Governor Dongan of New York wrote in 1687:—"It will be very necessary for us to encourage our young men to goe a beaver hunting as the French doe." And he suggested that Country Forts "should be erected for the securing of the beaver trade and keeping the Indians in community with us."

Comparatively limited in volume though this trade was, it had a great deal to do with shaping the history of the North American continent. It was the desire of the English merchants residing in New York and the New England States, then British territory, to secure control of the peltry traffic that brought them into collision with the French in Canada. With this view, they made a league with the Iroquois Indians, while the French obtained the alliance of the Hurons and Algonquins and other tribes lying within the bounds of Canada. The French Governor DeNonville wrote to the government which he represented:—"Canada is encompassed by many powerful English colonies, who labour incessantly to ruin it by exciting all our savages and drawing them away with their peltries, for which the English give them a great deal more merchandize than the French, because they pay no duty to the king of England." The fur trade was the all absorbing interest, for more than one

hundred and fifty years, in the valley of the St. Lawrence and the vast region bordering on Hudson's Bay. During a considerable portion of that time, there was a rivalry between the English and French for the control of the traffic, and this led to collisions and ill feeling, which issued at last in the conquest of Canada by Great Britain in 1760.

The first colonists from France, we have seen, made religion subordinate to commerce, although the leaders, like Cartier, Champlain and Montmagny were all devout men. The company which sent out Maisonneuve, we have also seen, desired that the conversion of the Indians to Christianity should be deemed the first concern of the French settlers. But the representatives of this new organization soon got entangled in the meshes of the fur trade, as those who preceded them had been. The mission and the beaver were too frequently associated by the early French missionaries. They made the fur trader and the proselytizer one. There is no doubt that wherever this traffic extended, there was but too much need of the humanizing influence of Christianity; but so long as the missionaries traded in furs, the gentle influences of religion were not felt. "The trouble was that the French supplied the Indians with brandy, of which they were and are inordinately fond, in order to secure their trade, while the English offered the counter attraction of rum. The effect, as described by DeNonville, was to convert the savages into demons, and their cabins into counterparts and theatres of hell."

Soon after the entire valley of the St. Lawrence came under British sway, by the capitulation of Montreal, the merchants of this city, among whom were many Scotchmen, as we shall see, resolved to unite in organizing a company for prosecuting the fur trade. An association with this end in view was formed in 1784, and took the name of "The North-west Company of Montreal." The stock of the company was at first divided into sixteen

shares, without any capital being deposited, each shareholder furnishing a proportion of such articles as were necessary to carry on the traffic. Some of the traders in the Northwest showed themselves adverse to this attempted union of interests, and a few of them joined together and established a competing association. As was to be looked for, jealousies showed themselves among the agents of the rival organizations; and these led to collisions, which sometimes ended in bloodshed. At length, in 1789, the discontented traders and the Northwest company came to an understanding, united their interests, and founded a commercial establishment on a sound basis, divided into twenty shares, a certain portion being held by the merchants in Montreal, the remainder by the traders in the Indian country. The adventure for the year amounted to £40,000, but in nine years from that date, or in 1798, it reached treble that sum. In 1798, the number of shares was increased to forty-six, and so rapid was the growth in power and wealth of the corporation, that the army of employees enlisted in its service rose to upwards of four thousand.

But what has all this account of the trade of Montreal to do with the history of the Scotch Church in St. Gabriel Street? A great deal to do with it, as we shall find. Commerce is said to be the handmaid of Religion. It must be confessed that the love of gain has often been more enterprising than the love of souls—and that the interests of trade have consequently been frequently in advance of those of the Gospel. Not invariably. Dr. Livingston penetrated regions in the interior of Africa, as a herald of the Cross, which even the Arab ivory merchants had not reached. And the early history of Canada furnishes illustrious examples of missionary zeal outrunning the keen pursuit of wealth. The Jesuits were the discoverers of the lakes, and rivers, and territories lying far inwards on this continent; and it was zeal for the

conversion of the heathen that was their inspiring motive. When father Le Jeune found a few of the feebler Indian children from the neighbouring wigwams coming to him, even by fits and starts, to receive instruction, at Quebec, in 1632, he wrote to his superior in France, to say that he would not exchange his little school of savages for the best university of Europe. That was a temper of mind worthy of a professed follower of Jesus.

But there is no question that men's cupidity has often influenced them to venture where their benevolence would scarcely have induced them to go. And if the trader has paved the way for the missionary, let us thankfully acknowledge his good offices in this regard. The policy of merchants, I shall not say their true interests, have occasionally come into collision with the interests of the Christian Religion in new fields ; but, frequently, there has been a friendship between the representatives of commerce and those of the Gospel that has been mutually helpful. Honest trade and Christianity ought to be able to get on very well together. It was so in Montreal. After the city passed into the hands of the British, many Protestants settled in it, and the peltry business was soon monopolized by them. According to the principles in which the Scottish traders had been educated, the next thing they thought of was the setting up of a church and school. It was in this sentiment that the first Presbyterian organization originated, on the 12th of March, 1786.

But there was another factor which also entered into the problem of the period. It has sometimes happened in the case of Great Britain that war as well as commerce has helped forward the cause of Christianity. It may seem incongruous that the Gospel of peace should be indebted for its success to the profession of arms ; yet many instances could be adduced to show that the setting up of the

British flag has been the signal for planting also the banner of the cross. The English and Scottish Churches both owed their establishment in Montreal to the British soldiery that garrisoned the city after the conquest, and, when quiting the army, took up their abode in it. The same was true of Quebec. Rev. George Henry, ex-chaplain to a Scotch Regiment, organized the first Presbyterian Church in old Canada, in a large room in the Jesuits' Barracks, Quebec, in the year 1765.

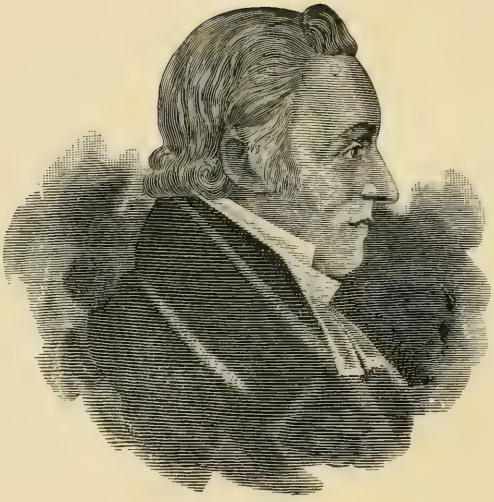
Among others who engaged in the fur trade of the North-West company were retired officers and privates of the Scottish Regiments that had been concerned in the taking of Quebec and Montreal. Some of them were Highland gentlemen of high degree. It is not easy to realize it, but it is nevertheless a fact, that a few of those who were present at the organization of the first Presbyterian Congregation, in a room on Notre-Dame Street, on the 12th of March, 1786, had, as youths, been actually engaged in the fight at Culloden, in 1746 ; and several of them were the children or descendants of those brave men who stood by the side of " Prince Charlie " on that fated field. From that day forward, the power of the chieftains, we know, was broken — clanship in the Highlands was doomed. The exuberant vigour of the mountaineers could not remain pent up, but must find vent for itself in some other direction than in waging deadly warfare with the *Sassenach*, or in maintaining feuds with neighbouring septs. William Pitt helped to solve the difficulty, by getting the clans to organize regiments for service under the House of Hanover, to be officered by their chieftains and the other gentlemen of the respective districts. That great minister never devised a more successful stroke of policy. The Highlander rushed into battle at the shrill notes of the *Pibroch* as cheerfully as the more stolid Southern hurried to breakfast at the sound of the gong. These

regiments proved at once the most serviceable and reliable in the British army, covering themselves with glory whenever a chance offered. None of them made a more brilliant record than the gallant 42nd or Black Watch, and the *old* 78th or Fraser Highlanders. These two regiments played a prominent part in the British campaign against Canada. The 42nd, commanded by General Murray, after whom they were called "the Murray Highlanders," was a Perthshire regiment, raised in the land of Waverly. This gallant corps had been terribly cut up, owing to the blundering of Abercrombie at Ticonderoga, in 1758; but every man of them sold his life dearly, as might be expected. The capture of Montreal was a bloodless victory in which these brave sons of the mist shared; and they have distinguished themselves on so many battlefields, in the century and a quarter which has since elapsed, as to have well earned the memorial that it is now proposed to erect to them near Aberfeldy, where the regiment was first embodied, and the eulogy which the gallant General Lord Wolseley has lately pronounced upon them:— "When in action with the Royal Highlanders, we need take no trouble about the part of the field where they are engaged, for I have always then realized that what men could do, they would accomplish. Officers and men work together with an entire and mutual confidence in one another that ensures success. Whenever I go on active service, I always try to have this splendid regiment with me, because I can rely upon it at all times and under all circumstances. Whenever I see the red hackle of the Black Watch, I feel I have there not only good friends, but also staunch comrades, who will stand by me to the last. Perthshire has good reason to be proud of its regiment, for it is, without any doubt, one of the finest that has ever worn the Royal uniform."

The 78th Regiment of that time was not the same corps

that now goes by that number, the gallant Rosshire Buffs, the splendid fellows who relieved Lucknow, whom the people of Montreal had the honour of having among them from 1867 to 1869, and who used to fill St. Gabriel Street Church to overflowing at the Garrison service, but was composed chiefly of Inverness-shire Highlanders, and so were known as "the Fraser Regiment," because so largely made up of members of that clan. They, too, had suffered severely in previous campaigns, having lost nearly three hundred in killed, wounded and prisoners at Fort Du Quesne, through bad generalship; but they met their fate as men, without flinching. They had also occupied a distinguished place in the force with which Wolfe had conquered Montcalm on the plains of Abraham.

When Canada was confirmed as a British possession by the treaty of Paris in 1763, the brave soldiers who had achieved its conquest were offered a home in it, as many of them as chose to remain; while the head-quarters of the regiments returned to Britain. A large proportion of the Highlanders elected to stay in this country and had lands assigned them; many of the officers settling in Montreal or the neighbourhood, while the men took up their residence in the mountain regions around Murray Bay and Rivière-du-Loup, where their descendants are to be found to this day. When the North-West company was organized, several of the retired officers of the 42nd and 78th Regiments joined it. This service suited the adventurous spirit of the Gael, not less than the army or navy; and not a few of those to whom no military career at home offered, resolved to try their fortunes in this new sphere of activity which opened up to them. These were the men, for the most part, whose spiritual interests were sought to be promoted by the organization of a Presbyterian Church in Montreal.



REV. JOHN BETHUNE.

CHAPTER III.

Connection of the Church with the American War of Independence—Rev. John Bethune, the Founder of the Scotch Congregation in Montreal—The old 84th Regiment or "Highland Emigrants"—The U. E. Loyalists—Mr. Bethune settles at Williamstown, so called after Sir William Johnston—His Character and Work—Father of the Late Dean and of the Late Bishop of Toronto.

We have seen how the commencement of Presbyterianism in Montreal is linked with the most romantic period of Scottish history, through the Murray and Fraser Highlanders, who formed the nucleus of the original congregation. The old Church had large associations also with the most stirring events in American history. The Rev. John Bethune, who had the honour of first planting the blue banner of the covenant in this city, had taken part in the conflict betwixt Great Britain and her colonies, and had suffered in the cause of loyalty.

Born in the island of Skye, in 1751, and educated at King's College, Aberdeen, Mr. Bethune emigrated with some of his kindred to South Carolina, and, being a licentiate of the Church of Scotland, he obtained the chaplaincy of a regiment of the Royal Militia in the Carolinas, composed of Scottish settlers, on the breaking out of the revolutionary war. The royal cause did not succeed, as we know ; and with many other loyalists, he was made a prisoner, and for a time had to endure great hardships at the hands of the rebels, victorious against the authority of George III. In due season, an exchange of prisoners took place, and on regaining his liberty he made his way to the steadfast Province of Nova Scotia, and took up his

residence in Halifax. He did not long remain idle there. He was largely instrumental in organizing "the Highland Emigrants," a corps made up in part of Gælic speaking settlers in Nova Scotia, and of the disbanded soldiers of the old 78th and 42nd Regiments, of whom an account has been already given, as having settled on the banks of the lower St. Lawrence. It embraced also some ex-members of the Montgomery Regiment, who remained in Canada when their term of service had expired. This fine body of men was mustered in 1775, and regimented in 1778 under the number of the 84th, but they went generally by the title of "Highland Emigrants." Mr. Bethune was appointed chaplain. These brave veterans gave a good account of themselves whenever an opportunity offered. They constituted the chief strength of the spirited defence of Quebec against the attack of the United States troops under Montgomery, when that gallant general fell on the 31st December, 1775. After the independence of the revolted colonies was acknowledged by Great Britain in the treaty of peace, the preliminaries of which were arranged on the 30th November, 1782, the "Highland Emigrants" were disbanded, and returned to their peaceful avocations as agriculturists and traders. Mr. Bethune took up his residence in this city. A man of a noble countenance, as the accompanying engraving shows; of dignified presence and engaging manners, as well as of a chivalrous spirit, he soon attracted to himself his fellow-countrymen resident in Montreal and vicinity. As a loyalist, who had suffered for his king and native land, he exercised great influence among the British portion of the citizens of all creeds. And he was not the only refugee from the United States who took up a residence in Montreal. A certain number of the New England people had come over to Canada as traders before the War of Independence had broken out. These remained

loyal to Great Britain; and a good many more from the same quarters, who sympathised with the mother country in the struggle, emigrated northwards, and some of them cast in their lot with their brethren already resident in this city. As they had rendered themselves obnoxious to the Republicans, among whom they formerly lived, by their devotion to the cause of the British Empire, for the unity of which they stood out, they were, therefore, distinguished by the title of United Empire Loyalists. They were a tried people, as a minority exposed to the active opposition of the majority always is; sturdy in their opinions, and stalwart in their character—the material of which political martyrs are made—for such they were. The U. E. Loyalists also naturally rallied around Mr. Bethune, as one of the most distinguished of their number. Such was the order of men that came to the front when the ex-chaplain of the 84th Regiment proposed to organise a Presbyterian congregation in Montreal. A good many of the Highlanders belonged to the Episcopal Church, and some of them were Roman Catholics; but when their high-spirited and patriotic fellow-countryman appealed to them for sympathy and help, their national sentiment was stronger than their denominational attachment, and they rallied around Mr. Bethune, first, and, afterwards, around Mr. Young and Mr. Somerville, his successors, almost everyone of them subscribing to the building fund of the St. Gabriel Street Church, and subsequently becoming the proprietor of a pew in it. These Highland gentlemen were as open-handed as they were brave and patient in enduring hardships. Ten guineas was a considerable sum for men to subscribe in those days, but that is the amount which stands opposite the name of each of the "Gentlemen of the North-west Company," as they are styled in the subscription list in our possession.

Mr. Bethune continued preaching to his small but interesting congregation, from March 12th, 1786, till May 6th, 1787, when he removed to Upper Canada. Want of support was one of the grounds of his leaving Montreal, but the main reason probably was his wish to enter upon the possession of the land, assigned to him and other U. E. Loyalists, who had fought for their King. The same liberal provision was made for those who had served in the war with the revolted States, fighting for the Crown, that had been made at the conclusion of the conflict with the French in Canada, viz :—

To a field officer, a grant of 5,000 acres ; to a captain, a grant of 3,000 acres ; to a subaltern, a grant of 2,000 acres ; to sergeants, other non-commissioned officers and privates, a grant of 200 acres each.* In pursuance of this policy, Governor Haldimand was instructed, in 1783, to grant patents of land, on applicants taking the usual oath of allegiance, and subscribing a declaration acknowledging the three Estates of Great Britain as the supreme legislature of the Province. The American loyalists settled along the banks of the St. Lawrence and around the Bay of Quinte. The 84th Regiment, after being on the list of His Majesty's army for five years, was disbanded, and, therefore, had not the remotest connection with the 84th of to-day, any more than the old 78th Fraser Highlanders had with the famous Mackenzie Regiment, now known by the same number, "The Ross-Shire Buffs." The retired officers and men of the "Highland Emigrants" that chose to accept land in Upper Canada, were also provided with lots along the St. Lawrence, which most of them took possession of in 1784. Mr. Bethune, as chaplain, ranking with a captain, was entitled to 3,000 acres. And besides what was thus voted to the

* At the end of the French war, privates got only 50 acres.

U. E. Loyalists themselves, the further premium was put upon adherence to the royal cause, that "their children, as well those born thereafter as those already born, should, upon arriving at the age of twenty-one years, and females upon their marriage within that age, be entitled to grants of two hundred acres each, free from all expense." As Mr. Bethune had some children already, and afterwards had a numerous family, the amount of land falling to him and his offspring must have been large, although in those days such property in even splendid townships like Lancaster, Cornwall and Charlottenburg, did not count for much. He took up his residence in the latter township, at the place called Williamstown, after Sir William Johnston, one of the heroes of the war with France, whose influence with the Indians was so dominant and unfailing. He, too, had been assigned land in Glengary, and had built a mill on the "Riviere Raisin," at this point. But though Mr. Bethune went to reside upon his property, he did not forget his ministerial vows: he resumed professional work in the new sphere to which Providence had led him. He was a faithful and zealous missionary, and to this day the fruits of his vigour and efficiency remain, in the large and prosperous congregations organized by him, not only at Williamstown, but also at Martintown, Cornwall and Lancaster. He baptized, altogether, 2379 persons during his ministry in Glengary. In no part of Canada, perhaps, was the Protestant population kept so well consolidated, as in the district to which Mr. Bethune ministered: very few denominations have even yet acquired a foothold in it—thanks to the high influence, both intellectual and spiritual, which he exercised at the formative period of the history of Glengary.

He and his partner, Veronica Wadden, who was Swiss by birth, struggled bravely against poverty and the pri-

vations manifold, incidental to "life in the bush, having little more to live upon than his half pay as a retired chaplain," and brought up their large family of six sons and three daughters, instilling into their minds high principles, and imparting to them that culture which, emanating from so many Scotch manses, has led on clergymen's sons to distinction and honour.

His patriotism, of which he had given such striking proof in his youth, grew with his advancing life, and helped to deepen in the whole district that loyalty which has ever characterized the men of Glengary. We find his name second on the list, on the loyal address presented to Lieut. General Sir Gordon Drummond, President of the Province of Upper Canada, on the 21st December, 1814, at the conclusion of the second American war, Bishop Macdonnell's name being the first.

The mention of Bishop Macdonnell suggests the insertion of an interesting incident of those days, illustrative of the kindly sentiments which the Gaelic-speaking residents of Glengary, Protestant and Roman Catholic, cherished towards each other. Some dispute had arisen between Mr. Bethune and his parishioners, as still sometimes happens in the best regulated congregations, which they failed to settle by themselves. The happy thought occurred to some one to submit the difficulty in question to Bishop Macdonnell, their respected Roman Catholic neighbour of St. Raphael's, and this course was mutually agreed on. After the hearing of parties, the worthy prelate, who might he expected to give the benefit of the doubt to his Protestant *confrère*, by way of upholding the the principle of authority, not only gave judgment in his favour, but gave the people a good lecture on the duty of respect and obedience which they owed to their ecclesiastical superior. And my informant tells me that the congregation received the exhortation in good part, and

the breach betwixt them and their pastor was healed. This incident shows that the happy relations subsisting between Roman Catholics and Protestants, seen in the occupation of the Recollets Church in Montreal by the latter, was general at that time throughout the country. And it is pleasant to note that the Highlanders of Glengary still live in an atmosphere of peace and good will, although differing in their religious views. It is not many years since St. Andrew's Hall, Martintown, in which Presbyterian religious service is held on Sabbath evenings, was placed by Rev. J. S. Burnet and his congregation at the disposal of Rev. Father Gauthier, the Roman Catholic Priest of Williamstown, for the holding of a concert on behalf of the work of his parish ; and it was not only patronized by the Presbyterians of the district, but the St. Andrew's Choir actually had a place on the Programme.

After Mr. Bethune's removal to Glengary, there remains no record of any subsequent connection with the congregation he left behind in Montreal, except on two occasions: once, when his son Alexander Neil, afterwards Bishop of Toronto, was baptized by Rev. John Young, on the 7th September, 1800 ; and, again, when he took part with Rev. Dr. Sparks, of Quebec, in the ordination of Rev. James Somerville as minister of the St. Gabriel Street Church, on 18th September, 1803.

He died on the 23rd September, 1815, deeply regretted by the community amongst which he had lived and laboured so long.

The following tribute was paid to his memory in the Montreal Gazette a few days after his decease: "Died at Williamstown, . . . after being long in a weak state of health, the Rev. John Bethune. . . . Mr. Bethune, at an early period of his life, left Scotland with his parents for the purpose of settling in the colonies of America.

When these colonies rebelled, he and many others were reduced to much distress by their steady loyalty and by their firmness and attachment to the Government. At this time was probably laid the foundation of that disease which has ultimately caused his death. During the rebellion he was appointed chaplain to the 84th Regiment, with which he did duty till the peace was concluded. He then settled in Canada, where he lived respected and beloved by all who knew him.

" Mr. Bethune was a man remarkable for the mildness and agreeableness of his manners, but at no time deficient in that spirit which is requisite for the support of a Christian and a gentleman. He understood what was due to 'the powers that be,' without losing sight of that respect which was due to himself. He has left a widow and numerous family ; but the place they hold in society will show that as a husband and father he must be numbered among those who have done their duty well."

In after years a very tasteful monument to his memory was erected by his six sons, the inscription on which is very much admired for its chasteness, and the warmth of respect and tenderness of affection which it breathes. I give it entire.

One side has :—" Sacred to the memory of the Rev. Jno. Bethune, Pastor of the congregation of the Kirk of Scotland in Glengary. He departed this life at Williamstown on the 23rd September, 1815, in the 66th year of his age, and the 44th of his ministry."

Another side has :—" This monument is erected as a mark of filial affection to his memory by his six sons, Angus, Norman, John, James, Alexander, Donald."

The third side bears : " That he was a faithful steward, the peace and happiness of his flock are the most certain proof.

" That he was eminently endeared by those conciliating

endearing qualities which united society in the closest bonds of unanimity and friendship, his numerous congregation, who shed the tribute of unfeigned sorrow over his grave, have borne the most honorable testimony.

"That he was open, generous and sincere, those who participated in his friendship can afford the most satisfactory evidence.

"That he was a kind and affectionate husband, a tender and indulgent parent, the love and unanimity of his numerous family furnish the most undeniable proof."

Happy the sons that had such a father, and honoured the father that had sons to appreciate him. Mr. Bethune's influence upon Canada did not terminate with his decease in 1815. He lived for more than half a century afterwards in his sons, and still lives in an honoured and useful posterity. No stronger proof could be afforded of the even balance of his nature, and of the gentleness, tempered with wisdom, that characterized him, than his success in training up a large family of sons, all of whom afterwards did credit to his memory, and proved worthy of their revered sire.

Several members of his family had a connection, in after years, with the congregation which their father had organized. His eldest son Angus, who was born in 1783, entered the service of the North-west Company when a young man; and, on his return from a lengthened sojourn in the Red River country, in 1815, had a son baptized by Rev. James Somerville, the mother of the child being an Indian woman. This indicates that he must have been himself a member of the congregation.

The books of the church show that Norman, the first of Mr. Bethune's children born in Glengary, became the proprietor of a pew in 1809; and he and his younger brother James entered into a partnership with Alexander

Henry as auctioneers in 1817. Norman continued his connection with the old Church till the dissension occurred in 1831. Mr. Bethune's daughter, Christie, who was married to Robert Henry, a merchant, on the 2nd November, 1817, with her husband, afterwards attended the "Scots Church" in St. Gabriel Street. Still another member of Mr. Bethune's family became connected with the congregation. This was his youngest daughter, Ann, born 21st May, 1798, who was married to Mr. Henry McKenzie on the 23rd May, 1815, and whose son, Simon McTavish McKenzie, we are happy to have with us yet worshipping in the church of which his father was an honoured elder, and his grandfather was the founder.

But the two most eminent members of his family became clergymen of the Church of England in Canada. These were John, his third son, and Alexander Neil, already mentioned, the fifth,—the former, the late Very Reverend the Dean of Montreal; and the latter, the late Right Reverend Bishop of Toronto. This is one of the many points of contact between the St. Gabriel Street Church and the Protestant Episcopal Church in this country. Several circumstances conspired to bring about the entrance of Mr. Bethune's two sons into the English Church. The chief of these, undoubtedly, was the influence of their school teacher, the late Bishop Strachan. Mr. Strachan was ordained by Bishop Mountain, on the 22nd May, 1803, and settled at Cornwall immediately afterwards. In the autumn of the same year, he opened a school in that town, which afterwards obtained a just celebrity. Amongst his first pupils at Cornwall was John Bethune. Mr. Strachan was a famous instructor of youth. He had enlarged views as to the proper scope of education, and succeeded in inspiring his pupils with a love of letters, as well as in awakening into full activity their intellectual powers. His own mental gifts were of

a high order—he was endowed with acuteness, activity, energy and a genius for government. He put an indelible impress upon all the pupils that passed through his hands. The intellectual force which he centred upon them dominated their subsequent career. Having left the Presbyterian communion himself to join the Episcopal Church, as we shall have occasion to notice more fully by and by, he became a redoubtable champion of prelacy, and very likely considered he was doing God service, when he sought to bring others to adopt his new views. No one, so far as I know, ever accused him of deliberately setting himself to gain over to the Episcopal Church the sons of his worthy neighbour and friend, Rev. J. Bethune; but ingenuous youth are easily moulded unconsciously by a master-mind like Dr. Strachan's. And it was all the easier to influence them in this direction, that they inherited from their father highly conservative feelings, deep attachment to the mother country, and a profound veneration for British institutions. Add to these considerations the fact that the Church of England had got the start of the Church of Scotland in Canada; had a larger number of clergymen, who occupied a higher position in the country, and were better provided for out of the public purse. It is known that Dr. Strachan pointed these facts out to clergymen of the Church of Scotland, and to private members of that Church, as a reason why they should cast in their lot with the Anglican communion; and it is not likely that he would withhold his views from the young students whose opinions he was privileged to shape.

Whatever was the ground occupied by these two young men, in preferring to take Orders in the Church of England, rather than in that of their father, they were worthy of the high positions which they achieved, and were ornaments of the church of their choice. For that matter,

both of them might have become bishops: as it is well known that the late Dean of Montreal declined overtures made to him to place him over the Diocese. Both of them were accurate scholars, as all Dr. Strachan's capable pupils were; both of them were for a time teachers themselves, as so many of the greatest men in the Churches of England and Scotland have been; and both of them have left to their children the heritage of a spotless name.

The Reverend John Bethune was ordained by Bishop Mountain at Quebec, in 1814, the year before his father's death, and was first settled at Augusta, near Brockville, as the following announcement intimates that he taught the Government school, established in the village of Augusta. "The Public School, for the District of Johnstown, U.C., will be opened on August 1st next. Augusta, 17th April, 1815. JOHN BETHUNE."

He seems to have subsequently been in charge of the Church, at Brockville, because in the year 1818 he became Rector of Christ Church, Montreal, in exchange with Rev. Mr. Leeds, who remained at Brockville. In features, he strongly resembled his father. There is an admirable portrait of him in the Vestry House of Christ Church, below which is the following inscription:

"JOHANNES BETHUNE, S.T.P.

Parochiæ Regiomontanæ annos quatuor et quinquaginta Rector, Ædis Christi Cathedralis in urbe Regiomontana, Annos Duodeviginti Decanus, natus est die quinta Jannaurii, A. S. MDCCXCI. In pace decessit die vicesima secunda Augusti, A.S. MDCCCLXXII."

In 1835, he was appointed Principal of McGill College, at the termination of the lawsuit the relatives of Hon. James McGill's widow had carried on to set aside the will by which the estate of Burnside, together with £40,000 was left by that gentleman to form a University

in Montreal. It was the wish of the founder, as well as of the Governors, that Rev. Dr. Strachan should be the first Principal; but his position as Rector of Toronto and Archdeacon of York was so important that he would not give it up for even this office, so attractive to one possessing his tastes, and the filling of which would have realised the dream of his youth. Unable to accept the position himself, there was no one whom he would more naturally desire to see at the head of the new institution than his friend and former pupil, Dean Bethune. The College question, however, was not yet settled, and before the University could be got on a satisfactory footing, a new charter had to be procured in 1852. This involved the resignation of Dr. Bethune, and the recasting of the governing body of the College.

The Rev. A. N. Bethune was for many years Rector of Cobourg, and the attempt to make King's College at Toronto an Anglican Institution, pure and simple, having failed, when the Diocese of Toronto resolved to institute an independent Theological School at Cobourg, Mr. Bethune was appointed the first Professor of Theology. When it was determined, in 1866, to appoint a coadjutor bishop to aid the now aged Dr. Strachan, the choice of the Synod lay on Mr. Bethune—a result most gratifying to the venerable prelate—who, in declaring Mr. Bethune elected, added: "and I hope that his future life will be what his past has been,—just, and holy, and upright, in every respect, worthy of the high station to which he has been called." Less than a year afterwards Dr. Bethune succeeded to the See of Toronto, owing to the death of his senior, Dr. Strachan. Thus two Scotchmen, both trained Presbyterians, and both of them having some slight relation to the old St. Gabriel Street Church, Montreal, filled in succession the office of Anglican Bishop of Toronto.

In taking leave of the founder of the Presbyterian cause in Montreal, it may be interesting to some to know that Mr. Bethune's grandson, the son of Angus already mentioned, Dr. Norman Bethune of Toronto, has lately connected himself with the communion to which he by descent belongs, after worshipping for many years in the Anglican Church. This is what Darwin would have called a return to the original type. It is still more interesting to learn that one of his sons is now prosecuting his studies with a view to the ministry of the Presbyterian Church.

CHAPTER IV.

Social, Civil and Commercial Condition of things in Montreal a Century ago—Presbyterian Church has kept pace with the Growth of the City—The Scotch in Montreal, before 1786, worshipped with the English Church Congregation—Rev. John Young, a Scotch Licentiate, with American Ordination—Settled in Montreal in 1791, as "Stated Supply"—A Link between the Congregation and the Presbyterian Church of the United States—Mr. Young's Weakness and Misfortunes.

The Reverend John Bethune's effort to establish a Presbyterian Church in Montreal was not altogether successful, yet it paved the way for ultimate success. The beginning was small, but so also was the beginning of the city. It is difficult for those who have seen Montreal only within the last thirty years to realize how humble a town it was a hundred years ago. Let me mention one or two things which indicate the backward state of matters socially and commercially in the year 1786.

A mail for England was despatched only once a month, and it went by way of New York, taking about four weeks on the way, whence it was carried by packet-ship, and four months had to elapse before an answer could be had from across the Atlantic; now we have a daily mail for Great Britain, besides that we are in momentary communication with all parts of the world by telegraph. The incoming mail was put off the New York packet at Halifax, whence it came overland to Montreal, which it took a month to reach. In 1789, it was publicly intimated by the postal authorities; "Letters for any part of the continent of Europe are to be sent under cover to a correspon-

dent in London, otherwise they cannot be forwarded from this Province."

The Civic Government of the period was paternal enough, as the following proclamation shows:—

"City and District of Montreal,

Wednesday, 1st January, 1789.

"At a meeting of His Majesty's Justices of the Peace this day, it is ordered that the price and assize of bread, for the present month, be as follows:—

The white loaf of 4 lbs., at 9d. or 18 sols.
The brown loaf of 6 lbs., at 10d. or 20 sols.

And that the several bakers of the city and suburbs do conform thereto and mark their bread with the initial of their name.

"By order of the Justices.

"J. Reid,
"Clerk of Peace."

Here is an advertisement of the same year:

"Montreal, 1st April, 1789.

To be Sold.

"A stout, healthy negro man, about 28 years of age—is an excellent cook, and very fit for working on a farm. Enquire of the Printer."

A primitive condition of affairs, sure enough, is disclosed by these facts.

The trade of the city, we would now say, was exceedingly insignificant. The entire carrying capacity of the ships annually entering at Quebec did not exceed 12,000 tons and a very small proportion of these vessels made their way to Montreal. The exports of furs and other colonial produce from Quebec, in the year 1786, were valued at £445,116 sterling less than two millions and a quarter dollars, of which this city's share can be imagined as trifling. The amount of wheat leaving Quebec in 1787 was 200,000 bushels. To see what our commercial progress has been in the century, compare these figures with the trade returns for Montreal alone during the year 1885. There entered this port last year, 441 ocean steamships

with a tonnage of 619,647, and 188 sailing vessels, carrying 64,207 tons; while 5,003 inland vessels visited the harbor with a tonnage of 724,975. The imports entered at the harbor office were valued at $37,042,659 and the exports at $25,209,813. And this does not embrace the inland traffic done by railways centring in the city.

The population of the city in 1805 was only 12,000, and we are therefore safe in saying that in 1786 it did not reach half that number.

The story of the progress of the Presbyterian Church from the day on which Mr. Bethune began a regular service according to the forms and practice of the Church of Scotland, up to the present time, is, therefore, in reality, the story of the advancement of Montreal, from a small walled town to the great and beautiful city which it has become, gradually spreading over the whole island. The growth of Presbyterianism has kept pace with that of the community. The seventeen Presbyterian congregations, all told, of to-day, are a good showing of work achieved in the century. The little seed has become a tree of goodly proportions.

From May, 1787, till 1790, there exists no record of services held according to the Presbyterian forms. During this period all the Protestants in the city seem to have worshipped together, attending the services of the Rev. David Charbrand Delisle, who was styled "Rector of the Parish of Montreal and Chaplain to the Garrison." When the Bishop of Nova Scotia visited Montreal in 1789,—before the advent of Bishop Mountain to Quebec—an address was presented to him by the Church Wardens and a Committee of the Protestant inhabitants of Montreal, who went as far as Pointe aux Trembles to meet him ; and amongst the names are to be found many of those who were afterwards forward in the erection of the Scotch Church. Among others who up to 1790 supported the Church of

England were William England, William Hunter, Adam Scott, John Russell and Duncan Fisher, who were afterwards appointed trustees for the Presbyterian Church, their names being mentioned in the original deed; as well as Joseph Provan, Thomas Busby, Robert Aird, Alexander Fisher and Finlay Fisher. Mention is made in the Hunter Manuscript, from which we gather a good deal of our information respecting those early days, of occasional services held by Scotch military chaplains; but they do not appear to have kept up regular public worship or to have dispensed ordinances.

The gentleman,to whom the credit has to be given of getting thePresbyterian cause placed on a solid and permanent footing, was the Rev. John Young. Like Mr. Bethune, though born and educated in Scotland, he had come as a young man to America and was settled for some time in the United States. Born at Beith, Scotland, he was licensed by the Presbytery of Irvine on the 29th November, 1785. As it is of consequence to have a full and accurate knowledge of this minister's status when he came to take up his residence in Montreal, and of his relations to the Church of Scotland and to the Presbyterian Church in the United States, I give extracts from the official records:—

"IRVINE, 29th Nov., 1785, P. M.

After Prayer,—"The Presbytery, now considering that Mr. John Young had gone through all the pieces of trial prescribed by Act of Assembly, to their satisfaction, they resolved to license him to preach the Gospel as a Probationer of this Church. He being called in, and having answered the questions appointed to be put to probationers by the 10th Act of Assembly, 1711, and having signed the formula of said Act, the Presbytery, after suitable admonition, did, and hereby do, unanimously license the foresaid

Mr. John Young to preach the Gospel of Christ, as a probationer within their bounds and elsewhere, as he may be regularly called."

Mr. Young's next appearance is in the State of New York.

"At South Hanover, June 19th, 1787.

"The testimonials of Mr. John Young, a probationer from the Presbytery of Irvine, having been approved by the Synod, were read, and he was received under our care. Mr. Young was appointed to visit the vacancies, northward and westward of Albany."

The above extract and the three extracts which follow are taken from the minutes of the Presbytery of New York.

"At Goshen, October 17th, 1787.

"A call from Cambridge, and another from Schenectady and Currie's Bush, were brought in and put into Mr. Young's hands, and he declared his acceptance of the latter."

"October 18th.

"The Presbytery appointed Mr. Young for an Exegesis. *An Christus qua Mediator sit adorandus?*"

"At Elizabeth Town, May 7th, 1788.

"The Presbytery examined Mr. John Young on his experimental acquaintance with religion, and his views in entering the ministry; with which they were unanimously satisfied; and accepted his sermon delivered at the opening of Presbytery, and his Exegesis now delivered, as parts of trial; and examined him in Hebrew, Greek and Latin, Logic, Rhetoric, Geography, Astronomy, Natural and Moral Philosophy, Church History and Government, and Systematic and Casuistic Divinity; and sustained the examination.

"Mr. Young adopted the Westminster Confession of Faith, and approved of the Directory."

"May 8th.

"The Presbytery hearing there were difficulties in the congregation of Schenectady, respecting arrears due to their former minister, appointed Dr. Rodgers to write to them, and Mr. McDonald to meet with them and see that all matters be arranged previous to Mr. Young's ordination, which is to be at Schenectady the second Thursday in August; Mr. King to preach, Dr. Rodgers to preside, and Dr. McWhorter to give the charge."

SCHENECTADY, August 14th, 1788.

"The Presbytery proceeded to the ordination of Mr. Young, and in the absence of Mr. King, Mr. Schenck preached from Acts x. 29, last clause, and Mr. Young, having publicly adopted the Confession of Faith of this Church, and declared his assent to the form of government, worship and discipline, the Presbytery set him apart to the work of the Ministry, by prayer and imposition of hands; and, with the mutual consent of both parties, installed him pastor of the United Congregations of Schenectady and Currie's Bush. Dr. Rodgers concluded the whole with a charge to the pastor and people; and Mr. Young took his seat, and Mr. James Shuter sat as his elder."

It follows that Mr. Young was a minister of the Presbyterian Church of the United States, rather than of the Church of Scotland. It is the act of ordination, not the licensure, that confers ministerial status. License leaves the licentiate, according to the order of the Presbyterian Church, still "a layman,"—to use a convenient word, to which some have objection from an ecclesiastical point of view.

The name of Mr. Young appears occasionally in the minutes until the reference, in October, 1790, to the "newly erected Presbytery of Albany," which embraced him and his charge.

The Presbytery of New York was, at its own instance, divided by the Synod, and a new Presbytery of Albany set off from it, on the 8th of October, 1790.

At the first meeting of the Presbytery of Albany, within the bounds of which Mr. Young's congregation lay, held in November, 1790, he requested that the pastoral relation between him and the people of his charge should be dissolved. Meantime a serious charge was brought against him, and it was while it was hanging over his head that he paid his first visit to Montreal. His absenting himself in these circumstances, without previous permission obtained from the ecclesiastical authorities, showed if not cowardice, at least, a want of judgment, that was enough to weaken his cause and create a prejudice against him. Notwithstanding this, Mr. Young, after due investigation, was honourably acquitted.

At the same meeting, in December, 1790, the "Presbytery proceeded to enquire into the conduct of Mr. Young in abruptly leaving his charge, in the sight of the slanderous accusations," referred to above, "and taking a journey into Canada without the knowledge of his people, the leave of the Presbytery or the advice of his brethren." His conduct was adjudged "unfaithful and untender to his flock and tending to subvert Presbyterial discipline and order." The Presbytery resolved to "call Mr. Young to a solemn acknowledgment and to require profession of his unfeigned sorrow and repentance of his behavior in the whole of that affair." Mr. Young having complied, the Presbytery then "agreed that after a solemn admonition from the chair he should be re-admitted to his seat," —which was done. It was after this, and at the same

meeting, that he was released from his charge at Schenectady and Currie's Bush, the reason assigned being a "deficiency in the payment of his salary." He continued to preach, however, by appointment of Presbytery to the same people, as "stated supply," till the next meeting in March. This evidently implies that in neither the Presbytery nor the congregation there rested a shadow of suspicion respecting his moral character.

At the meeting of the Albany Presbytery, in March, 1791, he declined a call from the churches at Currie's Bush (now Princeton) and New Scotland. In September, 1791, "he reported himself by letter as preaching in Montreal in Canada, and requested to be appointed 'stated supply' to a church in that place." From other sources, we learn that on the 18th day of that month, "the Sacrament of the Lord's Supper was administered by him, in accordance with the usages of the Church of Scotland, in the 'Recollet' Roman Catholic Church." He, therefore, found an organized congregation here, ready to receive ordinances at the hand of a visiting minister. Mr. Bethune, in virtue of his commission as an ambassador of Christ and of his orders as a Presbyterian minister, had, without advice or sanction from a Presbytery, in the exceptional circumstances in which he was placed, erected a charge in Montreal, which, from that time forward, could claim all the rights and privileges of a congregation. In the early history of any country or church, anomalies of necessity arise. Congregations, Ministers and Presbyteries must, in such a case, get on their feet the best way they can. We shall find instances of the elasticity of our Presbyterial procedure right along the history of our Church in Canada; but this is no argument against the propriety or desirableness of insisting strictly upon the observance of the rules, which long "usage has shown to be required to secure that things within the House of God shall be done

decently and in order, whenever it is practicable to enforce them."

The Presbyterian congregation in Montreal resolved to ask the Presbytery of Albany to take them under its care, no doubt persuaded to this action by Mr. Young. I quote at length from the records of that court, kindly placed at my disposal by the clerk, Rev. J. N. Crocker of Saratoga.

"SALEM, N.Y., Sept. 9th, 1791.

"A petition from a Presbyterian congregation at Montreal in Canada was also laid before the Presbytery, requesting to be taken under their care, and to have Mr. Young appointed a 'stated supply' till the next meeting of Presbytery in March. The Presbytery, agreeable to their request did enroll them among the congregations under their inspection, and Mr. Young was appointed a 'stated supply.'"

"ALBANY, Sept. 4th, 1792.

"The Presbtery, taking into consideration that no accounts have been received by them from Mr. Young at Montreal, for a year past, ordered Mr. Warford to prepare a draft of a letter to Mr. Young and report on Thursday morning."

"BALLSTON, Feb. 20th, 1793.

"A letter from Mr. Young, their 'stated supply' at Montreal, and also another from the Presbyterian congregation in which he preaches, were laid before the Presbytery, in which each of them requested a dismission from the Presbytery, in order to join a Presbytery about to be formed in Canada. The Presbytery, however willing to grant their request, judged that a dismission to join a body not in existence was irregular. They, therefore, ordered Mr. McDonald to write a letter to Mr. Young and another to the congregation, informing them that the Presbytery would, with cheerfulness, dismiss them as soon as they

should name the body to which they desired to be dismissed, and that he send to them an extract of this minute."

"TROY, June 25th, 1793.

"A letter from Mr. Young, dated at Montreal, was read, in which he informed the Presbytery, that a Presbytery had been lately erected in that country under the name of the Presbytery of Montreal, and requested a dismission from them to join that body. The Presbytery, having taken under consideration the remote and local situation in which Mr. Young was placed, agreed to grant his request, and they did and hereby do dismiss Mr. John Young from his connection and subordination to the Presbytery of Albany, to join the Presbytery of Montreal; and they hereby recommend him to their friendly attention as a minister of the Gospel in regular standing with them, and ordered the clerk of the Presbytery to furnish Mr. Young with a certified copy of their decision."

A petition from the vacant congregation of Montreal, under the inspection of the Presbytery, was laid before them, stating that a Presbytery under the title of "The Presbytery of Montreal had lately been established in Canada, that they found it would be peculiarly convenient for them in their seclusion to be under their care, and requesting a dismission that they might be regularly received by the Presbytery of Montreal. The Presbytery, sensible of the justice of the observations contained in their petition, agreed to grant their request, and they did, and hereby do, dismiss the congregation of Montreal from their inspection, and do hereby reecommend them to the care and kind patronage of the Presbytery of Montreal, as a society of regular and reputable standing in the Presbytery; and they ordered the stated clerk to transmit a certified copy of their decision to that congregation."

It is a notable fact that the two first Presbyterian ministers that officiated in Montreal were Scotchmen, who came to the city by way of the United States. That fact seems remarkable to us now. But it ought to be remembered that the separating lines between the two sections of the continent were not then so clearly drawn as they are to-day. It was only seven years before Mr. Young came to Montreal that the Independence of the United States had been acknowledged by Great Britain. There had been previously a constant accession to the pulpits of America from England, Scotland and Ireland, and the sense of community of religious interests did not and could not cease all at once, by reason of any political change that took place. Even now, people in Great Britain and Ireland speak of going to America, when they mean Canada. This tendency must have been much stronger a hundred years ago, when Canada was little known and had but a few English-speaking inhabitants, while the Eastern and New England States were already fairly well settled.

Besides, the Gospel of Christ knows no political boundaries, as it takes account of no nationality or tongue. And it is to the praise of all the Evangelical Churches of the lately constituted United States that they did not overlook the claims of Canada to enjoy the preached word, notwithstanding its firm refusal to join the Federal Republic. Loyalist and Republican are one in Christ.

The keen political feeling excited by the Revolutionary War had not yet subsided, when preachers from "across the line" were found penetrating the Canadian forests in search of the new settlements, holding forth the Word of Life, showing that in Jesus Christ there is neither Jew nor Greek, that the Church is a more comprehensive institution than the State, and that it disregards barriers, whether natural or artificial.

We gratefully recognize the fact that the congregation worshipping in St. Gabriel Street Church received its first formal Presbyterial status from the Church across the border. I have been unable to ascertain whether Mr. Bethune was ordained in Scotland or in the Carolinas, and therefore cannot say whether he was a minister of the Church of Scotland or not, but, in any case, he came to us through the States, and Mr. Young's orders were clearly American. We glory in the distinction of having once belonged to this great Church. Going back a step, indeed, it might be claimed, that the Presbyteries that ordained Mr. Young and Mr. Bethune, if he were ordained in America, derived their orders from Scotland. The early synods of the Presbyterian Church in the United States take up that position. Here is an extract from the minutes of the Synod of New York, on the 27th September, 1751.

"We do hereby declare and testify our constitution, order and discipline to be in harmony with the Established Church of Scotland; we declare ourselves united with that Church in the same faith, order and discipline."

Again, in 1753, we find the Synod re-affirming this position :—

"In the colonies of New York, New Jersey, Pennsylvania, Maryland, Virginia and Carolina, a great number of congregations have been formed upon the Presbyterian plan, which have put themselves under the Synodical care of your petitioners, who conform to the constitution of the Church of Scotland, and have adopted her standards of doctrine, worship and discipline. . . . The young daughter of the Church of Scotland, helpless and exposed in this foreign land, cries to her tender and powerful mother for relief."

The Presbyterians of the United States, writing to the Governor of Virginia, in 1750, said that "they were of the same persuasion as the Church of Scotland."

Mr. Bethune and Mr. Young had therefore a true Presbyterian succession. And it may be said that the Presbyterian Church of the United States has been faithful to the principles thus avowed, as received from the mother country. Indeed, it is more conservative of the traditions of the elders than the Churches of Great Britain are. It would seem as if Colonial Churches were always more tenacious of ancient forms and usages than the parent ones. Consequently a severer type of Presbyterianism is to be found in Ireland and the United States than in Scotland, at the present time.

The connection of the St. Gabriel Street Church with the Presbytery of Albany was of but short duration, we have seen. Of the Presbytery of Montreal, which the congregation and Mr. Young were dismissed to join, we have no information. It has left no records behind it of its meetings or acts—none, at least, that have hitherto been discovered. But there has been a tradition in Canada that it was composed of Dr. Sparks of Quebec, Mr. Bethune of Glengary and Mr. Young of Montreal, together with the representative elders from the respective charges which they served.

It does not seem to have been in existence in 1800,—at least, to have exercised its episcopal functions at a time when a wise and vigilant oversight would have been of the utmost value to the cause of religion, not to say of Presbyterianism, in Montreal.

Mr. Young was a man of no great strength of character. We have seen that his first visit to this city was by way of a temporary escape from some difficulties into which he got in his pastoral charge over the line. Being a weak brother at the best, his isolation, all the time he served this church, from brethren who might counsel and fortify him, was most unfortunate. The wine merchant seems to have been, relatively, a more important personage then than now, judging by the number of men of high standing that

engaged in the business at that time. Dining out was the rule with the wealthier citizens. There were no newspapers, exchanges or clubs in those days, where men might congregate and gather intelligence of what was going on in the world; and this means of mental occupation and gratification was compensated for, a hundred years ago, by social intercourse. Conversation over the walnuts and the wine was what books and journals are to the people of this generation. The minister was expected to grace the tables of his rich parishioners; and it would have taken a gentleman of much personal dignity and strength of will to dominate the tendencies of a high-strung, hard-drinking society, such as that in which he, to a considerable extent, moved. Mr. Young was not possessed of the fibre, either intellectual or moral, to exercise a wholesome control over the excesses of the time. Instead of conquering the evils of his surroundings, he was in some degree conquered by them.

In 1801, complaints began to be made that he did not always act with discretion. At this point, the good offices of a Presbytery, if they could have been secured, would have been of immense advantage to the cause of decency and order. It seems conclusive that there was no Presbytery in existence to which he and the congregation owed allegiance, that it was left with a committee of the congregation, composed partly of the Session and partly of the Managers of the temporal affairs of the church, to inquire into the rumours afloat injuriously affecting Mr. Young's character, and to deal with them. This was a most embarassing situation for a congregation to be placed in, while it was ruinous to the clergyman's influence. For, whether he is acquitted or condemned, a minister's usefulness is gone, when the members of his own congregation are called upon to investigate charges affecting his moral character. It is a first principle in Presbyterian government that neither a congregation nor a session can

sit in judgment upon a minister. He can be properly tried only by his peers in the Presbytery or Supreme Court.

That the charges against Mr. Young were, up to November, 1800, not regarded as having blasted his character so as to unfit him for the duties of his office, is clear from the fact that he continued to officiate in the church up to 9th August, 1802; and that when a vote was taken whether he should retire or continue to supply the pulpit, on the 10th day of November, 1800, the great majority expressed a wish that he should remain.

Mr. Young was never technically minister of the church, and this fact made the irregularity of the congregation in putting him upon his trial less than it would otherwise be. As has been already said, he received an appointment as "stated supply" from the Presbytery of Albany; but this was after the arrangement had been made between him and the congregation. He never received what is known as "a call" from the congregation, nor was he inducted into the pastorate by the Presbytery. It was, in fact, a private arrangement he had made with the people, and it was to last as long as it suited both parties. Had he been formally installed as pastor, the procedure taken by the session and temporal committee would have been a violation of Presbyterian principles and practice.

The difference betwixt the position of "stated supply" and that of pastor is well put in the evidence given in the suit, *Kemp vs. Fisher*, by Rev. C. H. Taylor of Ballston Centre, then clerk of the Presbytery of Albany:—

"The said Rev. Mr. Young was never installed or inducted in said St. Gabriel Street Church by the Presbytery of Albany: and in regard to his relation to said Presbytery, he never was pastor of said Church, but was merely, for a stated time, fulfilling towards the Church the functions of a regular pastor. The relation of a pastor

to a Church is, according to our constitution, indissoluble, save by the action of the Presbytery; but that of 'stated supply,' although recognized by the Presbytery, is one of voluntary arrangement between the clergyman and the congregation, and endures so long as it is mutually consented to by them. Taking a congregation under the care of a Presbytery gives it all the rights and privileges of a part of the Presbytery, while so under their care: and that connection remains—unless regularly dismissed—which appears to have been the case with the Church at Montreal. The said Rev. Mr. Young was not regular pastor of said church at Montreal during the time it was under the care of the Presbytery of Albany, not having been installed, as I have already mentioned. A resignation of a clergyman, addressed to the church or congregation for which he officiated, would, according to our rules, be inefficacious to destroy, or put an end to, his relation to such church and congregation, if a regular 'pastor,' but if a 'stated supply' only, it would put an end to his connection. But a 'stated supply' is often and, indeed, generally, for a stated time; and in such case, it becomes the duty of the congregation to receive the clergyman for that time,—and the duty of the clergyman to fulfil that time, otherwise it would be disrespectful to the Presbytery. But the arrangement is, in its nature, of a temporary character." The only acts of jurisdiction, then, exercised by the Presbytery of Albany over the congregation of St. Gabriel Street Church, during the twenty-one months it was under their care, was the appointment of Mr. Young as "stated supply," from September, 1791, to March, 1792, and then dismissing him and the congregation in June, 1793. Mr. Young appears to have remained as "stated supply" at his own risk, from 1793 till 1802, and when there appears to have been no Presbytery to take action in the premises, perhaps there was nothing left for the congregation to do but to take the law into their own hands.

CHAPTER V.

Rev. John Young's gifts and his success in strengthening the Presbyterian cause in Montreal—The social life of the time in the city—Anomalous position for Minister and Congregation, he never having been inducted—Discontentment with his ministry—Mr. Young's Resignation and Departure—His subsequent honourable career—The 'Recollet Church'—Hospitality of the Recollet Fathers towards the Scotch in giving the use of their Church—The St. Gabriel Street Church built in 1792—The Protestant Church at Berthier—Original Trust Deed of St. Gabriel Street Church—The old Church and the Champ de Mars.

Although Rev. John Young does not appear to have been always able to exercise self-denial, he must have possessed many estimable qualities, or he could not have maintained his position in Montreal for eleven years. The social tendencies, which were his weakness, made him popular with many; so that he was able to accomplish a good deal during his incumbency in the way of getting a church erected and entirely paid for, and consolidating the congregation. He must have been endowed with energy and business capacity, as well as gifts of speech. And had he been fortified by the companionship and counsel of brethren in the ministry, he might have been a very useful pastor. As illustrating the solitariness of his situation, we find him, in the year 1800, baptizing his own daughter, which is at least an unusual thing for a Presbyterian clergyman to do, although there was no irregularity in the act. There was much in his situation that was interesting, as there is in the position of any missionary in a new district. He had it in his power to mould the religious character of the young community. The sense of

responsibility which attaches to one in these circumstances adds dignity to his office. The settlers for hundreds of miles around Montreal brought their children to him for baptism, and he made occasional missionary tours among them, with the view of confirming them in the faith and cheering them in the midst of the hardships and privations of life in the back-woods. He seems to have had occasion also to minister to the spiritual necessities of the aborigines. The following makes rather curious reading to-day :—

"Jenny, the Red Bird of the tribe of the Hurons, aged twenty-four years, was baptised this twenty-fifth day of July, in the year of our Lord one thousand seven hundred and ninety-six, by

"John Young,
"Minister."

Mr. Young's geniality seems to have enabled him to maintain happy relations with the other Christian people of Montreal. For instance, he appears to have officiated at baptisms and funerals for the Anglican clergyman of the city at that time, Rev. S. J. Mountain, as his name is inserted in several Acts in the Registers of Christ Church, during the years 1798-99 and 1800.

Symptoms of dissatisfaction with Mr. Young's ministry began to show themselves in the year 1800. Whether it arose from a want of appreciation of his professional services, or because rumours had reached a portion of the congregation that Mr. Young's conduct was not always becoming, does not appear. The question seems to have reached a crisis in November of that year, for a congregational meeting was held on the 10th of that month, for the purpose of testing the sentiments of the people towards him. There was no Presbytery to take the matter in hand, and so a short and easy method was adopted, as the following minute shows :—

"At a meeting of the Presbyterian congregation of this city, held in their church, the 4th instant, a number of those present expressed a wish for another clergyman, to which the Rev. Mr. Young, being present, replied, he had not the least objections to retire on an annuity, provided a majority of his congregation wished it."

"Therefore all those of the said congregation who wish Mr. Young to retire from his present charge, on the foregoing conditions, will please to signify it by signing their names hereto, adding dissatisfied; and those for him to continue will signify it by adding satisfied."

Montreal, 10th November, 1800."

The result of this vote showed that Mr. Young had yet a strong hold on the confidence and esteem of the congregation. The following voted for his continuance:—John Lilly, Adam Scott, William Hunter, Richard Warffe, Wm. Gilmour, John Cuthbertson, James Laing, Robert Buchanan, James Strother, William Martin, James Logan, Alexander Chisholm, Hugh Tulloch, William Thompson, Peter McFarlane, B. Gibb, Mrs. Finlayson, James Henderson, Philip Ross, George Martin, Thomas Hunter, Duncan McNaughton, James McDowall, Hugh McAdam, John Watson, John McKay, J. Gottfried Glagau, David McCosh, Robert Algie, Arthur Gilmour, Thomas Prior, Thos. Reid, Chas. Falconer, William Graham, Jos. Provan, Jean McDougall, John Telfer, James Stevenson, John Hunter, Thomas Taylor, Donald McKercher, William England. Only six voted for procuring another clergyman. They were the following: Isaac Todd, John Russell, John McArthur, John Fisher, who appends this remark to his signature, "being firmly of opinion it will turn eventually for the good of Mr. Young,"—Alexander Henry, William Martin.

As showing that his surroundings in Montreal had an unfavourable influence upon his habits, we follow his

career with satisfaction after he left the city. He proceeded first to Newark, now Niagara, in Ontario, in the autumn of 1802, where he officiated for a time. He afterwards ministered to a congregation near Lake Champlain; thence he removed to Lunenburgh in Nova Scotia, and finally was settled at Sheet Harbour, in that Province, where he died in 1825, the Rev. John Sprott of Musquodoboit, officiating at his funeral, who wrote to a friend in Scotland that "his death was much lamented by that infant settlement."

We have seen that Mr. Young was never installed as minister of the St. Gabriel Street congregation; but in point of fact, he came to be looked upon as if he had been. All things considered, his incumbency must be regarded as a long one, nearly eleven years altogether, he being without the protection and fortifying afforded by the permanent pastoral relation. In this fact we have satisfactory evidence that he must have possessed not a few points of worth and popularity. The tone of his last communication to the congregation, addressed to Mr. Benaiah Gibb, is sad enough:—

"Montreal, 7th August, 1802.

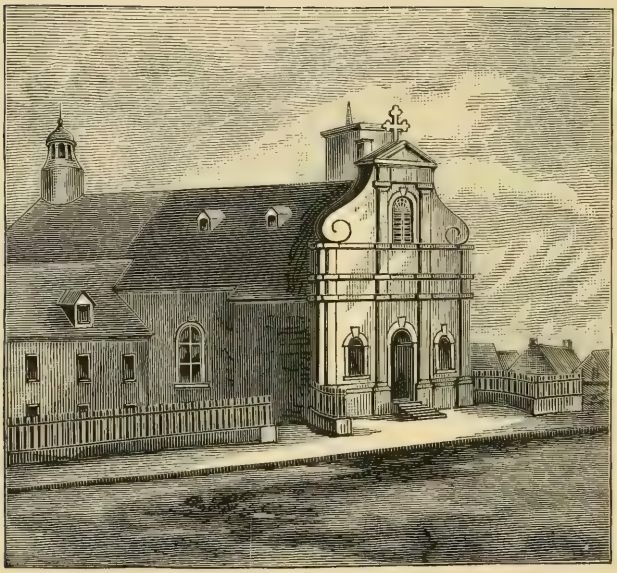
Sir,—I hereby resign all claim to the Presbyterian Church; hoping you, and all concerned, will do what you can to collect what is due to me as minister of said Church, previous to this day; and I expect my old friends of the Presbyterian congregation, dearly beloved in the Lord, will give me a sum not less than one hundred pounds, which may enable me to land my family in my native land. May peace be within your walls, prosperity within your borders.

Sir,

Your humble servant in the Lord,

JNO. YOUNG.

Mr. B. Gibb."



THE RECOLLET CHURCH.

The congregation treated Mr. Young very handsomely, in response to this appeal. They presented him with £105. 14s. 10d., over and above his claim for salary.

A great deal of interest gathers around the eleven years that Mr. Young spent in connection with the St. Gabriel Street Church. It was under his *regime* that the oft-mentioned display of religious hospitality on the part of the Recollet Fathers took place. Their church, of which we present an engraving, was put at the disposal of the Scotch Presbyterians in 1791, as it had been, for twenty years up to 1789, at the service of the English Church; and on the 18th of September, 1791, the Sacrament of the Lord's Supper was administered in it, as has been already stated, according to the practice of the Church of Scotland. The "Society of Presbyterians," as they were then called, continued to occupy the old Recollet Church from the date mentioned until their own edifice in St. Gabriel Street was ready for divine worship. The Fathers politely refused any remuneration for the use of their church, but were induced to accept of a present from the congregation, in acknowledgement of their kindness, consisting of two hogsheads of Spanish wine, containing 60 odd gallons each, and a box of candles,—amounting in all to £14 2s. 4d. Mr. Hunter, in his manuscript, closes the narrative with the quaint remark—"they were quite thankful for the same." Again, in 1809, when the present roof was put upon the St. Gabriel Street Church, and the steeple and bell were erected, the Scots' congregation assembled for public worship, for two months or more, in the Recollet Church. This reads wonderful in these days, when the lines are so strongly drawn betwixt Protestants and Roman Catholics. But this exhibition of neighbourliness is not without its parallel elsewhere. At several places on the continent of Europe—in Switzerland, if I remember rightly—I learned, when travelling in that part of the

world in 1877, that Protestant and Roman Catholic services were held alternately in the same edifice. The same thing was true of several parishes in France : notably of Mount Beliard in Alsace, the country which gave Farel to the Reformation. Such displays of toleration and sympathy show that men are better than their creeds, and belie the cynical maxim of Rousseau, that "it is impossible to live at peace with people whom one believes to be eternally lost."

The fact that it was not a singular act of religious toleration and friendliness, on the part of the Recollets, does not detract anything from the magnanimity of their conduct. They were not equally disposed on one occasion to show kindness to certain Jesuit Fathers, when the latter knocked at the door of their convent in Quebec.

As the Recollets were the first missionaries and teachers that arrived in Canada, and showed so liberal a spirit towards Protestants, they are entitled to be noticed at some length. They belonged to the order of St. Francis, and were also known as "*Frères mineurs de l'étroite observance de St. François.*" The term *Recollets* indicates their characteristic aim, which was to secure a scrupulous observance of the rules of the founder. They were the third section of the Franciscans that attempted to bring about a reform in the order—the "*Capuchins des religieux du tiers ordre*" being an earlier branch of reformers of the same fraternity. They gave themselves up to study and meditation, and endeavored to revive a taste for letters in the monastic institution to which they belonged,—(Latin) *recollecti.*

The founder of this reformed order of Franciscans was Juan de La Puebla y Sitomayor, Comte de Belalcazar. He was a Spaniard, as his name indicates, and initiated this school of monks in 1484. The order was introduced into Italy in 1525, and into France, at Nevers and Tulle,

in 1592, and at Paris, in 1603. In 1532, they were sanctioned. and erected into a particular congregation by Pope Clement VII. Previous to the French Revolution, they had 168 convents in France, and these were divided into seven provinces. The order furnished many chaplains to the armies of the Roman Catholic states, and they offered their services for missions to India and other heathen countries, as well as Canada. Four of them accompanied Champlain on his third voyage to this continent, in 1612, nine years after their establishment in Paris. These four pioneers were joined by two others in 1625, and by several more in after years. The first school in Canada was opened at Three Rivers, in the year 1616, by Father Pacific Duplessis, of this order—the second school at Tadousac, in 1618, by Father Joseph C. Caron. Besides these, they instituted quite a number of elementary schools for boys in the country parishes as well as in Verchères, Quebec and Montreal. In 1620, the Recollets, under the French King's authority, established a convent at Quebec, to which the famous *Prince de Condè* made a liberal donation. At the conquest, in 1760, their lands, with those of the Jesuits, were taken possession of by the crown. The last of the order, Père Louis (Demers), ordained in 1757, died at Montreal in 1813.

Their church and monastery occupied the space bounded by Notre Dame Street and Lemoine Street, in one direction, and McGill and St. Peter Streets, on the other sides. Upon the extinction of the order in Canada, this property passed into the possession of the British Government. It was afterwards conveyed to the Hon. Mr. Grant, in exchange for St. Helen's Island, which previously belonged to him. The Fabrique purchased it of Mr. Grant, and assigned the church to the Irish Roman Catholics for their use, after their numbers had greatly increased by immigration ; and they continued to occupy

it until St. Patrick's Church was opened on 17th March, 1847. The original buildings were entirely of rubble and masonry, like most of the edifices of the period; and when they ceased to be occupied, they soon gave tokens of decay, so that the front, facing on Notre Dame Street, had to be taken down. The old French Parish Church being removed from where it stood, across Notre Dame Street, extending into what is now Place D'Armes, in 1830, its cut stone front was transferred to the Recollet Church. The venerable structure was demolished in 1866, to make way for the exigencies of commerce; and all that remains now to remind us that the order ever existed in Montreal, is the street which bears their name. *Sic transit gloria mundi.*

Rev. John Young's name must ever be associated with the history of the St. Gabriel Street Church. It was a substantial work he achieved, when he moved the Protestant citizens of Montreal to erect this edifice for the worship of the Church of Scotland. It marked an era in the history of Canada. It declared that the British people had come to stay. It was the first Protestant edifice for public worship, properly speaking, in the province. A little church, which still stands, it is true, had been erected six years earlier by Hon. James Cuthbert, Seignior of Berthier, a Scotch Presbyterian; but it appears to have been of a private character—like the chapels attached to the demesnes of noblemen in Great Britain—for the religious instruction of the retainers and dependants of the lord of the manor. I fancy this must have been the status of the church in question, because no notice was taken of it in the historical reviews and statements relating to Presbyterianism in Canada, prepared early in this century by Dr. Sparks, Dr. Harkness, Mr. Esson and others. This church had also a bell which is older than that which hangs in the steeple of the St. Gabriel Church. But

in the absence of evidence that the Cuthbert chapel was anything more than a private one, we shall, in the meantime, hold to the long cherished opinion that the Scotch Church in St. Gabriel Street was the first Protestant one built in the Province of Quebec.

Mr. Cuthbert, indeed, claimed for his church the distinction of being the first erected after the taking of Canada by the British. I give the inscription on the marble slab set in one of the outer walls :—

"This chapel was erected for Divine worship by the Hon. James Cuthbert, Esq., Lord of the manor (Seignior), of Berthier, Lanoraie, Danby, New York, Maskinongè, and the first built since the conquest of New France, 1760, and in memory of Catherine Cuthbert, his spouse, who died March the 7th, 1785, aged 40 years, mother of three sons and seven daughters, nineteen years married. Caroline, one of her daughters, is interred in the west end of this chapel, near her mother. She was a good wife, a tender mother. Her death was much lamented by her family and acquaintances.

"Anno Domini, 1786."

The following paragraph, taken from the "Canadian Antiquarian," published in Montreal in 1877, supports the claims of the Berthier Chapel to the seniority :—

"This chapel was built in 1786 by the Hon. James Cuthbert of Castle Hill, Inverness, Scotland, first English Seignior of Berthier, and named St. Andrew's ; and there seems to be no doubt that it was the first erected for Protestant worship in Canada. The services were conducted for some years, after the Presbyterian form of worship, by a clergyman who came out from Scotland and lived in the Seignior's family as tutor."

It might be claimed for this chapel that it was the first Protestant edifice erected in Lower Canada,

but not the first in the whole of old Canada, for in Upper Canada, a mission church had been built by the Imperial Government for the Mohawk Indians, near Brantford, in 1782, in recognition of their friendly alliance with Great Britain during the American Revolutionary War—an alliance which cost them their possessions on the Mohawk River, New York State. The bell in this Indian church was cast by "Jno. Warner, Fleet Street, London, 1786"; so that it is also older than the St. Gabriel Church bell. But neither can the Mohawk Church nor bell be exactly said to have existed for the accommodation of the ordinary public.

On the 2nd of April, 1792, the lot on St. Gabriel Street, then known by the name of St. Philippe Street, was purchased from Madame Hertel for the sum of one hundred pounds (Halifax currency). As the terms of the deed became afterwards a subject of prolonged legal scrutiny, we give entire so much of it as has been subject of controversy, in the French language, in which it is written:—

"D'un certain Acte de vente par feu Dame Marie Lecompte Dupré, veuve de feu sieur Hypolite Hertel, Ecr., tant en son nom qu'au nom qu'elle agit, reçu par MM. Th. Papineau et son confrère, le dernier jour d'avril, mil sept cent quatre-vingt-douze, à MM. Adam Scott, William Stewart, Duncan Fisher, William England, Alexander Hanna, Alexander Fisher, William Hunter, Thos. Oakes, John Empy et John Russell, tous citoyens de cette ville, membres du comité élu par tous les membres de la congrégation Presbytérienne, établis en cette ville et lieux circonvoisins, acceptant ponr la gloire de Dieu et le service Divin à l'usage des membres de la dite congrégation Presbytérienne et leurs successeurs, à l'avenir, selon et conformément à l'usage de l'église d'Ecosse, telle qu'elle ést établie par la loi en Ecosse a été extrait, ce qui suit a volontairement reconnu et confessé avoir vendu, cédé,

quitté, transporté et délaissé, tant en son nom qu'au nom qu'elle agit, dès maintenant et a toujours un terrain et emplacement, scis et situé en cette ville, rue St. Philippe, de la consistance de tout le terrain qui peut se trouver appartenir aux dites parties venderesses, conformément aux anciens titres, tout présentement remis aux dit acquéreurs, tenant le dit terrain par-devant à la rue St. Philippe, par-derrière aux terrains de R.R.P.P. Jésuites, d'un côté à Mad. veuve Beaubassin, d'autre côté au terrain occupé par les remparts de cette ville, qui paraissent même anticiper sur le terrain présentement vendu."

It will be noticed that a sentence in the deed says: "*d'autre côté au terrain occupé par les remparts de cette ville qui paraissent même anticiper sur le terrain presentement vendu.*" This is an important clause. It has been a very general impression that the Presbyterian congregation, in 1792, obtained a strip of land from the British Government on the Champ de Mars side, twelve feet in width, so as to make the lot wide enough for building the church on, and the lawfulness of their tenure of this strip, has been called in question. The fact seems to be, on the contrary, that the Champ de Mars had encroached (*paraissent même anticiper sur le terrain*) on the lot which was bought from Madame Hertel, and it is doubtful if the St. Gabriel Church authorities ever gained possession of all the land conveyed to them by their deed.

The walls of the city, constructed in 1724, had been built for the most part on private property, surrendered by the owners, as needed for the common security, without recompense, but with the understanding that if ever the walls were taken down, the lands on which they stood should return to the rightful owners, their heirs or assigns.

Before the end of last century, the enterprising merchants of Montreal felt that they needed more elbow-room than was afforded them by the then circumscribed limits

of the city, which did not embrace an area much exceeding 100 acres. They felt "cribbed, cabined and confined" by the walls which King Louis had been at the trouble of erecting. Accordingly, they, in 1797, petitioned the Legislature to have the walls demolished. In 1801, an Act was passed for this purpose, one section of the preamble of which read: "Whereas, it is just and reasonable that the land which the said walls and fortifications now occupy, and which does not belong to His Majesty, should be delivered up to the lawful proprietors thereof, their heirs or assigns." The Act admitted the right of recovery and possession to all those whose claims, on examination by the Court of King's Bench at Montreal, might be found good.

The settlement of claims, under this statute, required several years to effect, and in the meantime the Act was continued until finally the walls were entirely removed.

The congregation seem to have thought that they did not occupy all the land they were entitled to; for on 4th May, 1803, they appointed a committee, consisting of Duncan Fisher and William Martin to look into the matter, and take such steps as might be requisite to secure the rights of the church:—

"It is resolved that the said Duncan Fisher and William Martin be and are hereby appointed syndics, trustees and attorneys for the members of the said committee, for the express purpose of claiming all the ground which the wall and fortifications, heretofore built and erected for the better defence of the city of Montreal, occupied in the extent of the ground appertaining to the said Presbyterian Church and congregation, and for that effect to employ such attorney and counsel as they may be advised."*

* The claim was not settled at date, October 7th, 1808, as D.F. and W.M. got leave of court then to have an attorney in the cause named in the place of Robt. Russell, Esq., deceased.

Whether anything ever came of this application does not appear from the documents relating to the church at present known to exist. But the mere fact that more was claimed than has been occupied at least disposes of the allegation that the church encroached on the property of the Government on the Champ de Mars side.

The "Scotch Church," "the Protestant Presbyterian Church," or "the Presbyterian Church of Montreal," by all of which designations it was at one time or another known, was built in 1792, Messrs. Telfer and McIntosh executing the mason work, and Mr. Joseph Perrault the carpenter work. The roof cost £125, and the ceiling and flooring £62 10s. The entire cost of the edifice, as it stood originally, was £851 0s. 9d. Its size is 60 feet by 48, and it has accommodation for 650 sitters. The following was the arrangement of the seats:—

17 Square Pews, seating each 6.....	102
60 Long Pews in the middle, 5.....	300
13 " " " cross, 6.....	78
32 Gallery Pews to contain, say.....	170
Total.....	650

In 1809, a new roof was put on the church, the steeple was erected, and the bell procured, at a cost of £725 1s. 8d.

Still further improvements in the interior were effected in 1817, the present gallery being then put up, at a cost of £620 7s. 1d. Three chandeliers, imported by Benaiah Gibb, cost £72 9s. 6d.* The building, then, when completed as it is now, at the end of twenty-five years, required an outlay of £2,268 19s. (Halifax currency), or about $8,000 of our money.

* These chandeliers have had rather an interesting history. When gas was introduced into St. Gabriel Street Church, the chandeliers passed into the hands of Knox congregation, Cornwall; and now they are holding up the light in a third church, that of New Glasgow, Quebec.

It was opened for Divine service by Mr. Young on the 7th October, 1792. The masons did good honest work—the mortar was well tempered, as was discovered when a door was made through the farther end in 1874—it being next to impossible to break up the wall, the rubble stone imbedded in the mortar offering greater resistance to the crowbar than hewn stone would have done. The timber, too, has proved of good quality, as it has stood solid under the tread of thousands of footsteps for nearly a hundred years. It has certainly no pretentions to architectural style, yet it has a quaint appearance of antiquity which attracts attention. It would pass for one of the Scottish Parish Churches of the Reformation period, so far as its exterior is concerned. Inside, it has a bright and cheerful appearance, and possesses excellent acoustic properties, although the seats are uncomfortably narrow and straight in the back.

OLD ST. GABRIEL'S.

(*Montreal "Star," Sept.* 25, 1886.)

Oh, ancient church, how many, many days,
God's people have come up, and met in thee!
How many a clear and heartfelt melody
These walls have heard and echoed to His praise.
Here many a feeble soul has cried to God,
For strength to cope with trials, dark and fierce,
For grace to bow beneath the grievous rod,
For heavenly beams the earthly night to pierce.
And many a weary heart has here found rest,
And peace, that boon the world can ne'er bestow.
And here gained strength for many a fearful test,
Through which, unhelped by Him, they could not go.
Like painted portraits on ancestral halls,
Sweet, serious memories throng around thy walls.

FRIT.

Montreal, September 22nd, 1886.

CHAPTER VI.

THE TEN TRUSTEES OF ST. GABRIEL STREET CHURCH—ADAM SCOTT, WILLIAM STEWART, DUNCAN FISHER, WILLIAM ENGLAND, ALEXANDER FISHER, WILLIAM HUNTER, THOMAS OAKES, JOHN EMPEY, AND JOHN RUSSEL —THE ORIGINAL SUBSCRIPTION LIST FOR THE ERECTION OF THE CHURCH —REMARKS ON THE SAME.

The church in St. Gabriel Street had a strong hold on the religious, social and public life of Montreal, at least during the first fifty years of its existence. Its founders and early supporters gave it a status of great influence. A century ago, as now, the Scottish traders constituted a very important section of the population of the city. They ranked with the foremost in enterprise and wealth. They were, indeed, the leaders in all public matters, as well as in the domain of social life. The ten trustees, in whom the property of the church was first vested, represented the several walks of industry then pursued in the city.

The following minutes show us the organization effected in Mr. Young's time:—

Montreal, 8th May, 1791.

"The members of the Presbyterian congregation of Montreal, having been regularly called from the pulpit, this day met for the purpose of electing a committee to manage the temporals of said congregation. The following gentlemen were unanimously chosen: Messrs. Richd. Dobie, Alex. Henry, Adam Scott, William Stewart, Duncan Fisher, William England, Alex. Hannah, Alex. Fisher, John Lilly, William Hunter, Peter McFarlane, George

King, John Robb, Thos. Oakes, John Empie, John Russel." Of these, nine were to be sufficient to form a quorum.

Montreal, 11th May, 1791.

"The committee having met, proceeded to elect their officers. Mr. R. Dobie was unanimously appointed President; Mr. Adam Scott, Vice-President; Mr. William Hunter, Treasurer, and Mr. John Russel, Clerk."

This was the committee which continued in office until the year 1800.

On the 25th May, 1791, the committee appointed Mr. Duncan Fisher to purchase a lot of ground on which to build a church.

Mr. Fisher having finally settled for the purchase of the lot from Madame Hertel, Mr. Scott, Mr. D. Fisher, Mr. Hannah, Mr. Oakes and Mr. Russel were appointed a committee to settle with a carpenter.

Out of the committee of sixteen members appointed to manage the temporalities of the church in 1791, ten were afterwards chosen as trustees, to hold the property in behalf of the congregation.

Adam Scott, the first named in the deed, was, at that time, a prominent merchant in the city of Montreal. From him, the hinges, screws, stove-fixtures, paints and oils, required for the building, were procured on the 30th July, 1792. He had been a contributor to Christ Church, and, indeed, a Churchwarden in 1789, and attended its services in the old Jesuits' Chapel, in the interval that elapsed between the departure of the Rev. John Bethune, in 1787, and the arrival of Rev. John Young, in 1790. He, with Alexander Hanna and John Russel, signed the contract, made with Joseph Perrault, for the roofing and flooring of the church, in February, 1792.

His name appears on the subscription list for building the church, as seen below, for ten guineas. He does

not appear, however, to have been in circumstances in later years to afford much pecuniary help to the congregation, although, up to 1809, pew No. 27 stood in his name in the treasurer's books.

Prominent in the congregation from the beginning, and the first vice-president in 1791, he was chairman of the committee for the management of the temporal affairs of the church, from 1800 to 1803, and, as such, had to preside over the investigation into the charges brought against Rev. John Young, to which reference has been already made. His name appears second on the list of those who, in November, 1800, favoured the retention of Mr. Young. In his capacity as chairman of the Temporal Committee, he was also the first to sign the petition to the Government, in 1802, for the continuance to Rev. James Somerville of the £50 a year, which the Government had formerly paid to Rev. John Young, for services rendered to the military in the garrison. He reached the promised good old age of three score years and ten, dying 20th December, 1818, from concussion of the brain, the consequence of having fallen down stairs. He lived only two days after the accident. Rev. James Somerville officiated at his burial. For several years before his death, he ceased to take a prominent part in the affairs of the congregation.

William Stewart, whose name appears next on the list of the trustees, was also a merchant in the city. He is said to have been a native of Glasgow, Scotland, and came to Canada to push his fortune, while still a young man. Like all the rest of the trustees, he contributed ten guineas to the building fund of the church. He does not seem to have taken a prominent part in the work of the congregation afterwards. He died on the 3rd of December, 1797, aged 44 years. His widow, Isabella Cowan, married Mr.

William Hunter, a co-trustee, and one of his daughters Isabella, was the first wife of the late Sheriff Boston, to whom she was married in 1814. She died in 1821. Another daughter, Jane, born in 1797, never married, and lived with Mr. J. S. Hunter's family until her death a few years ago. He held pew No. 17 in the church.

Duncan Fisher, whose name appears third on the trust, was for many years the leading spirit in the congregation. A native of Dunkeld, Perthshire, Scotland, he, with three brothers, Alexander, John and James, and a cousin, Finlay, settled in Montreal, shortly after the conclusion of the American war of Independence. In the deed of the church-pew No. 34, which he held, he is designated Duncan Fisher, "cordwainer," and he appears to have had the mental activity that has usually characterized the guild to which he belonged. He was a zealous Presbyterian, although he, with commendable catholicity, supported the English Church, and attended its services, before the Scotch Church was fully established in the city,—his name appearing as a contributor to its funds as early as 1785. Besides the distinction of being one of the original trustees of the Church, he was chosen an elder at the first nomination, occupying that position in 1792. This office he discharged with much fidelity up to the time of his death. He, too, subscribed ten guineas towards the erection of the church in 1792; and, when an effort was made, in 1800, to wipe out the debt remaining upon the building, he subscribed five pounds more. His name stands at the head of the call to Rev. James Somerville, along with a promise to pay two guineas annually towards his support. It was he who conducted the correspondence with the Presbytery of Albany, with reference to the securing of Rev. John Young as stated supply, and led in the other transactions that took place between the congregation in the St. Gabriel Street

Church and that Reverend Court. He signed all the original deeds of pews given to subscribers, on behalf of the session, which at first managed the temporal as well as spiritual affairs of the congregation. He was charged by the session, in 1794, with the administration of the poor fund of the Church. He was session clerk in 1802, at the time when Mr. Young's affair was under consideration, but he took no part in that business, nor did he vote for or against Mr. Young, when the question of that gentleman's resignation was brought before the congregation. On all other occasions, whenever any important matter had to be dealt with, he invariably occupied the foremost place. It was so, we have seen, when a syndic was needed to deal with the Government respecting the ground belonging to the Church, supposed to have been appropriated in building the ramparts of the city; and when the secession took place, in 1803, and the party opposed to the calling of Mr. Somerville carried off the keys of the church, he was one of those appointed to take measures to secure the rights of the congregation. His name appears more frequently than any other in the church books. He died on the 5th July, 1820, aged sixty-seven years.

The entire community of Montreal, as well as the Scotch Church in St. Gabriel Street, owed not a little to this public spirited Highlander. His influence did not die with him. His descendants are to-day occupying, and have, since his decease, occupied positions of honour and usefulness in the community. It was Mr. Fisher's good fortune to marry a woman of great personal worth, Catherine Embury, and she had a large share in stamping upon the family the superior character which they afterwards displayed. She was the daughter of Rev. Philip Embury, the pioneer of Methodism in America; and being a devout woman and deeply attached to the peculiarities of the system in which she had been trained, she asserted such ascendency over the

minds of her children, that they all, in after years, joined the Methodist church. Mr. Fisher's eldest daughter married Rev. John Hick, a Methodist preacher of some note. Mr. Fisher's eldest son, Daniel, a merchant in St. Paul Street, met with a sad death by an explosion of gunpowder, in 1826. He was a man of high character, and a leading member of the Methodist Church of Montreal, which then stood at the corner of St. James and St. François Xavier Streets, on the site of the present Medical Hall. After his death, a memorial tablet was affixed to the wall of the church, which was removed to the new church on St. James' street, when it was erected in 1845, where it may be seen, and it will, no doubt, accompany the congregation to their more splendid edifice in St. Catherine Street, now in course of erection. The inscription is as follows :—

" Sacred to the memory of the late Daniel Fisher, Esquire, merchant of this city, and one of the Trustees of this chapel, towards the erection of which he was a munificent contributor. The inflexible integrity which marked his mercantile transactions ; the exemplary manner in which he discharged his relative duties ; the secresy and liberality of his benefactions to the indigent, were the fruits of that religion, under the influence of which, in his last affliction, he was patient, and in death victorious. He died December vi, MDCCCXXVI, in the xxxixth year of his age.

"The Trustees have erected this monument as a tribute of respect to departed worth."

The second daughter was married first to William Hutchison, a merchant in St. Paul Street, and after his decease to the late William Lunn. From this daughter the Lunn, Dr. G. W. Campbell, and Judge Cross connection is descended.

Mr. Fisher's second son, John, followed his father's business, first in Montreal and afterwards in Quebec. His

representatives to-day are Dr. Arthur Fisher, of Sherbrooke street, and his sons, Roswell C. Fisher, advocate, and Sidney A. Fisher, M.P., for Brome. The late T. W. Ritchie's family are also descended from Duncan Fisher, their mother being a daughter of John, just mentioned.

Elizabeth, Mr. Fisher's third daughter, was married to the late John Torrance, and had a numerous family, and through her, the large John Torrance connection, including Sir A. T. Galt's family, and the families of the late Rev. Dr. Mathieson and the late Robert Esdaile, must also be counted in among Duncan Fisher's posterity.

James, Mr. Fisher's third son, married a sister of the late William Lunn, who still resides in Hamilton, Ontario.

The most distinguished of Mr. Fisher's family was Duncan, who married the widow Budden, mother of Mr. E. H. King, formerly President of the Bank of Montreal. Duncan Fisher, Jr., was a Q.C., and occupied a prominent place at the Bar of Lower Canada. The late Justice Smith was his partner. Duncan was always regarded by the family as its brightest member, and was much respected by the community for his great legal talents. He died December 27th, 1845, aged 45 years. The late Judge Torrance studied his profession in the office of Mr. Fisher, who was his uncle; as did also Justice Cross, who is married to his niece.

It may be truly said that old Duncan Fisher and his excellent spouse, Catherine Embury, have been greatly honoured and blessed in their posterity.

William England, whose name stands next on the trust, was a native of Scotland, who arrived in Montreal before 1789, as in that year he attended the services of Christ Church and was a subscriber to its funds. He was a cooper by trade, and the house still stands, at the corner of Dorchester and St. Dominique streets, which was once his

shop. A few years ago it had repairs made to it which changed its external appearance; but the walls are the same that he occupied in prosecuting his business, which was then and for fifty years afterwards, a leading industry of the city. The coopers were amongst the most influential and prosperous of Montreal's citizens, in the days when potash, flour and the other produce of Ontario, were all forwarded in bulk, to be here prepared for shipment to the markets of the old world. Every large mercantile house had its own cooper.

Mr. England subscribed ten guineas towards erecting the Church in 1792, and two pounds for liquidating the debt remaining on the building in 1800. Pew No. 5 belonged to him.

With Duncan Fisher and Wm. Hunter, he was appointed an elder in 1792, and was session clerk in 1794. His name was also associated with Mr. Fisher's on the original deeds of pews granted in 1792. He voted for the retention of Mr. Young in November, 1800, and, as a member of the Temporal Committee at the time, he took part in the Young investigation. He died December 29th, 1822, in the 84th year of his age. The *Herald's* obituary notice remarked:—"The deceased was for a long term of years resident here, and enjoyed a reputation for integrity and industry that procured him a very general esteem."

Mr. England formed one of the minority opposed to the calling of the Rev. James Somerville, in 1803, and seceded with a few others to organize a new congregation with Rev. Robert Forrest as minister. From that time forward his name does not appear on the records of the St. Gabriel street Church; but it is interesting to notice that his grandson, Alexander England, became connected with the Church in St. Gabriel Street a few years ago, and at his death, in 1885, he received burial at the hands of the present writer. He was born at Norway House, his father, James

England, son of William above mentioned, being in the employ of the N. W. Co. His mother was an Indian woman.

Alexander Hanna or Hannah—for it is sometimes spelt in the one way and sometimes in the other,—whose name comes next in the deed, was a merchant in Montreal. He was one of the three to sign the contract with Perrault, for the wood work of the Church. He also subscribed ten guineas towards the undertaking. He died on 20th July, 1798. It is believed that he was a native of Galloway, Scotland; but had emigrated to the colonies south of the line 45°, prior to the commencement of the revolutionary war. His British feeling was too stout to allow him to avow allegiance to the stars and stripes, and so he joined the loyal exodus to Canada, settling in Montreal. He owned pew No. 18.

Alexander Fisher, the sixth of the Trustees, was a brother to Duncan Fisher, the elder. He kept a hostelry in St. Mary street. He subscribed ten guineas towards the building fund, but we find no further trace of his name in connection with the Church. He died before the year 1800, leaving several children. One daughter was the second wife of Rev. John Hick, already mentioned. His two sons, John and Daniel, became afterwards prominent as citizens and general merchants. It was John who occupied a foremost place in the contendings for the Church of Scotland interests, from the year 1844 onwards. Further mention will be made of him by and by, as well as of his brother Daniel, and their descendants. He occupied pew No .26.

William Hunter was another of the Trustees. He was one of several brothers, natives of Kilmarnock, Scotland, who came to Montreal in the eighteenth century, and

became general merchants. He subscribed ten guineas for the erection of the Church, and five pounds in 1800, when the debt on the original cost of the building was extinguished. He was one of the three first elders of the Church, and was Session-Treasurer from the time of Mr. Bethune on till he left the congregation. He had been a contributor to Christ Church in 1789. When the first Protestant Burying-Ground was formed in 1799, he was chosen as one of the five first trustees. He was a warm friend and supporter of Rev. John Young ; but when the congregation resolved, in 1803, to extend a call to Rev. James Somerville, he led the opposition, being in favour rather of Rev. Robert Forrest. He kept a diary in which he noted the ecclesiastical events of his time, and to it we are indebted for a good deal of our information regarding the early efforts to plant the Presbyterian Church in Montreal. He owned pew No. 2.

Mr. Hunter married Mrs. Stewart, widow of William Stewart, the second of the Trustees, of whom an account has been already given. William Stewart Hunter, Notary, father of James Stewart Hunter, Notary, and grandfather of Herbert Story Hunter, of this city, Notary, was a son of this marriage.

Mr. Hunter's subsequent ecclesiastical career was connected with what is now St. Andrew's Church, and so we have no farther concern with him. His brother Robert, however, continued to belong to the Church in St. Gabriel Street.

Thomas Oakes was an Englishman by birth. He had a Tinsmith's shop in St. Paul Street, where his family carried on the same business long after his decease. Mrs. Oakes was still managing the business in 1822. He and his family occupied pews 70 and 101, up to 1813. His wife was a German, Elizabeth Mittleberger. Mr. Oakes's name

also appears with a subscription of ten guineas after it, towards the fund for erecting the Church. He signed the call to Mr. Somerville in 1803, and undertook to pay two guineas a year for that gentleman's support.

John Empey was the next Trustee named in the Deed. So far as can be ascertained, he was a member of a United Empire Loyalist family which still resides in the County of Stormont, Ontario. He was, therefore, with Mr. Hannah, a representative on the trust of the refugee element of the Montreal population. We have seen that the American loyalists rallied naturally around Rev. John Bethune, and Mr. Empey appears to have belonged to this class. He occupied pew No. 35. But his connection with the congregation must have terminated shortly after the erection of the Church, as the last time his name appears on existing documents, is as a subscriber of six guineas to the building fund. He probably removed to Upper Canada soon afterwards.

John Russel, the last named of the ten Trustees, was a merchant in the city. His wife was Grizzell McKenzie. He was a contributor to the funds of Christ Church in 1789. The first "Clerk" of the Committee, he held that office from 1791 to 1800, and, when the committee was reorganized that year, he was re-appointed secretary. He was prominent in the business of building the church. He was one of the Trustees of the first Protestant Burying-Ground, chosen in 1799, but on the ground of absence from the Province, his place was filled by William Martin, 9th October, 1801. He was also a member of the committee for enquiring into the rumours affecting Rev. John Young, in 1802. He was one of the six who voted for the retirement of Mr. Young in November, 1800. His name stands at the head of the Trustee list of subscriptions for the erection of the Church, for the sum of ten

guineas. His death came about in a melancholy manner. Having gone to Great Britain to purchase goods, he was returning to Montreal by way of Lake Champlain on board a barge, when, by the vessel's lurching against a boom, he was thrown overboard, and was drowned. His remains were aftewards recovered and interred at Point Ticonderoga.

His widow returned with her young family to Tain, Ross-shire, Scotland, from which she and her husband had come. She married Rev. Mr. Mackenzie, Minister of Tongue. Mr. Russel's son, Hector, returned to Montreal, when he grew up, and continued his father's business, which was long one of the largest establishments in the city, known by the name of "Hector Russel and Company," and "Russel, McKenzie and Company." Colin Russel was a nephew of John's. Two other Russels connected with the Church about the same time were brothers of his—William, who subscribed five guineas towards the building fund, and Robert, who was an advocate, and was charged with guarding the rights of the congregation in the matter of the Champ-de-Mars encroachment. The family occupied pew No. 97, but they gave it up in 1809.

Such were the men chosen to represent the Presbyterian community at the important epoch in its history, when it was about providing for itself a local habitation. The selection was truly catholic in its character, and in prudent keeping with the situation at the moment, as well as an earnest of the future history of the congregation, then rallying around the enterprise of building a church.

The list of contributors to that enterprise, illustrates still more fully the catholic temper of the founders of the Presbyterian cause in Montreal. It is headed—

" A SUBSCRIPTION FOR BUILDING A PRESBYTERIAN CHURCH IN MONTREAL.

" N.B.—*When the Pews are made, they will be sold at Public Sale, and every subscriber who buys a Pew shall be allowed the money he has paid by subscription, on account of the price of said Pew.*"

Alex. Henry	Twenty pounds.
Forsyth, Richardson & Co	Twenty pounds.
J. Johnson, Bart	Twelve pounds.
James McGill	Ten guineas.
Andrew Todd	Ten guineas.
Joseph Frobisher	Ten guineas.
George McBeath	Ten guineas.
Francis Winter	Nine pounds.
James Dunlop	Ten guineas.
John Gregory	Ten guineas.
William Murray	Ten guineas.
John Lilly	Ten guineas.
Auldjo & Maitland	Ten guineas.
H. O. & Woolrich	Five guineas.
James Morison	One guinea.

GENTLEMEN OF THE NORTHWEST.

Alex. McKenzie	Five guineas.
Nicholas Montour	Five guineas.
Robert Grant	Five guineas.
Peter Pangman	Five guineas.
William McGillivray	Five guineas.
Simon Fraser	Three guineas.
Cuthbert Grant	Three guineas.
Angus Shaw	Three guineas.
Rodk. McKenzie	Three guineas.
Robert Thompson	Three guineas.
William Thorburn	Three guineas.
James Finlay	Three guineas.
David Grant	Three guineas.
Alex. Fraser	Three guineas.
Peter Grant	Three pounds.
J. St. Germain	Fifteen shillings.

John Russel	Ten guineas.
Duncan Fisher	Ten guineas.
William Stewart	Ten guineas.
William England	Ten guineas.
Adam Scott	Ten guineas.

William Hunter.....Ten guineas.
Alex. Fisher.....Ten guineas.
Alex. Hannah.....Ten guineas.
Thomas Oakes.....Ten guineas
Benaiah Gibb.....Ten guineas.
Richard Dobie.....Ten guineas.
James Logan.....Ten guineas.
John Young.....Ten guineas.
Forbes & Cowie.....Ten guineas.
John and James McDowall.....Seven guineas.
Joseph Howard.....Two pounds.
John J. Deihl.....Two guineas.
James Strother.....Five guineas.
Thomas Busby.....Five guineas.
James Porter.....Five guineas.
John Molson.....Five guineas.
Richard Brooks.....Two guineas.
John Finlayson.....Five guineas.
John Empey.....Six guineas.
Simon Clarke.....Five guineas.
Donald McKercher.....Five pounds.
John McArthur.....Five guineas.
John Fisher.....Eight pounds.
John Hunter.....Eight pounds.
William Russel.....Five pounds.
George Stansfield.....Five guineas.
Jacob Marston.....Four pounds.
Alex. Simpson.....Two guineas.
Samuel Adams.....Six guineas.
John Neagles.....One guinea.
Thomas Sullivan.....One guinea.
Andrew Winclefoss.....One guinea.
Jonathan A. Gray.....One guinea.
Francis Deslard.....One dollar.
D. A. Grant.....Two pounds.
John Gray.....One guinea.
Alex. Robertson.....Two pounds.
David Smith.....Four pounds.
Dr. Blake.....One guinea.

This was carrying into effect a resolution passed by the committee on the 20th April, 1792:—"Agreed that the church should be built by subscription, and that when

the pews in the church would be finished, they would be sold at auction to the highest bidder, and each subscriber's money would go on account of his seat."

One general observation may be made at this point: the congregation began to build upon a broad national and religious basis. Among the foregoing subscribers we find John Gregory, Joseph Frobisher, Benaiah Gibb, Thomas Oakes, John Molson, James Woolrich, J. A. Gray, Thomas Busby, R. Brooks and John Gray, Englishmen; Sir John Johnson, Andrew Todd, Thomas Sullivan, Isaac Todd and John Neagles, Irishmen; John J. Deihl and Andrew Winclefoss, Germans; J. St. Germain and François Deslard, Frenchmen; Hannah, Empey and Peter Pangman, New-England loyalists; the others being Scots either by birth or descent, some of them Highlanders, and some Lowlanders. To have people co-operating for Church purposes and worshipping together, who were trained in separate schools, with their diversities of usage and different shades of opinion, although they were all Protestant, involved the principle of toleration. So that from the start the congregation had in it elements that secured catholicity of sentiment. In its infancy it drew to itself material strength and sustenance, as well as inspiration, from a considerable number of sources, and each of these helped to shape the subsequent history of the St. Gabriel Street Church.

CHAPTER VII.

NOTICES OF THE LEADING SUBSCRIBERS TO THE CHURCH BUILDING FUND—THE FUR MERCHANTS,—ALEXANDER HENRY, FORSYTH-RICHARDSON & CO., SIR JOHN JOHNSON, JAMES MCGILL, ANDREW TODD, JOSEPH FROBISHER, GEORGE MCBEATH, FRANCIS WINTER, JAMES DUNLOP, JOHN GREGORY, WM. MURRAY, JOHN LILLY, AULDJO & MAITLAND, JAMES WOOLRICH, AND THE EMPLOYEES OF THE COMPANY, SIR ALEXANDER MACKENZIE, NICHOLAS MONTOUR, ROBERT GRANT, PETER PANGMAN, WILLIAM MCGILLIVRAY, SIMON FRASER, CUTHBERT GRANT, ANGUS SHAW, RODK. MCKENZIE, ROBERT THOMPSON, WILLIAM THORBURN, JAMES FINLAY, DAVID GRANT, ALEX. FRASER AND PETER GRANT.

Alexander Henry, whose name appears at the head of the list of subscribers, was then, and afterwards, a prominent citizen, and a justice of the peace. He was one of the first English traders who, in the prosecution of the trade in peltries, ventured as far as Michillimakinac, the headquarters of the French fur traders. This was before the signing of the Treaty of Paris, and, consequently, he had to encounter the risks involved in penetrating to a region in which French influence was still strong. The Sauteux Indians, occupying the surrounding country, were sworn enemies of the English, and did the bidding of Pontiac, the French General. Mr. Henry passed the winter 1762-3 at Sault Ste. Marie, in order to master the language of the Sauteux. He had afterwards many adventures and hairbreadth escapes. He would have perished in the massacre of Michillimakinac, had it not been for the good offices of Mme. De Langlade, who gave him shelter and concealment in a granary. On another occaston he owed his life to the kind interposition of an

interpreter, Jean Baptiste Cadot. In 1765, he entered into partnership with Cadot, whose wife was of the Sauteux tribe. They carried on a profitable trade, penetrating even to the mouths of the Saskatchewan. He returned to Montreal in 1776, and published his "Travels and Adventures in Canada and the Indian Territories between the Years 1760 and 1766." Being asked to head the subscription list to the church in 1792, we may suppose that he was esteemed the greatest of the fur magnates at that time. But he must have spent his fortune before his death, as there is evidence that he was comparatively poor in his later years. He occupied the position of King's auctioneer, in which office he was joined by Norman and James Bethune, in 1817. For a time he seems to have attended the services of Christ Church, during the later years of Mr. Young's incumbency of the St. Gabriel Street Church, as his name appears on the record of that congregation in 1799. And in this connection, it is significant that he voted for the retirement of Mr. Young, in 1800; while his name is absent from the subscription taken for liquidating the debt in that year. He contributed a guinea, however, to the fund for enabling Mr. Young to remove his family. He was a liberal supporter of Mr. Somerville, subscribing three pounds annually towards his stipend. He afterwards reduced the amount to one guinea, which seems to imply that his means had got smaller.

There were two Forsyth's, in the firm, "Forsyth, Richardson & Co.," who appear second as subscribing twenty pounds towards erecting the church, Thomas and John. They were young Scotchmen, from Aberdeen, who early crossed the sea in search of fortune. In this they were eminently successful. They stood foremost

among the commercial houses of the city, at the end of last century, and during the first thirty years of the present century. Their business was a general one ; but like all the other merchants of the period, they dealt largely in furs, which was the most lucrative branch of their trade.

Thomas Forsyth removed to Kingston, in Upper Canada, where he carried on business until his death. Although the firm always subscribed handsomely, whenever an effort had to be put forth on behalf of the Presbyterian church, the Forsyths, individually, do not seem to have taken any part in the work of the church. Thomas appears to have had decided Episcopalian leanings, as his name is found prominent in the records of Christ Church, of which he was a warden, in 1822.

Hon. John Forsyth, although showing less capacity for public enterprises than his more distinguished partner, Mr. Richardson, yet took a small share in some of the undertakings of the period. He was a director of the Bank of Montreal, as well as of the Montreal Fire Insurance company, in 1820. He was appointed a Legislative Councillor in 1826. Having acquired a competency, he returned to Scotland, where he spent the evening of his days in well-earned repose.

But the junior member of the firm, John Richardson, who was a native of Banffshire, Scotland, was a man of energy and action *par excellence.* The Montreal of the period owed more to him a great deal, than to any other of its citizens ; for whenever anything was to be done, requiring skill and energy for its accomplishment, John Richardson was the man whom his fellow-citizens called to the front. The late Mr. John Dougall, speaking to the writer, a few months before his death, of Montreal sixty years ago, when he knew it first, singled out three of the

citizens as men greatly beloved and trusted, Hon. John Richardson, Hon. Geo. Moffat, and Hon. Peter McGill; and added that the public have not perhaps been as well served since, as it was by these three men in succession.

With Joseph Frobisher, he represented the East Ward of the city, in the first Parliament of Lower Canada. He was one of the commissioners for removing the old walls of the city, from 1802 onwards. He got a bill passed for the construction of a canal to Lachine, as early as 1795–6, although he did not see the work commenced till 1821, on the 17th of July, in which year, he turned the first sod, at the commencement of the work. He was chairman of the company that secured the completion of the undertaking, in 1825, at a cost of $440,000. And in this connection, it is believed that his singleness of mind, and fear of being reproached with self-seeking, actually proved detrimental to the best interests of the community. The canal ought to have been carried down to Hochelaga, through what is now Craig street; but he opposed the project lest it should be said that he promoted it for the purpose of enhancing the value of his own property, which lay in the Quebec suburbs.

He was named second on the list of gentlemen appointed by His Excellency Sir Gordon Drummond, in 1815, a committee to obtain subscriptions in aid of the families of the slain at Waterloo.

He was one of the six commissioners for building the Nelson monument. He was chairman of the committee that prepared the articles of the association of the Bank of Montreal, published in the Montreal *Herald*, in May, 1817. He was a director of the first Montreal Savings Bank, as also a trustee for improving the highway to Lachine, and a justice of the peace to administer oaths to half-pay officers of the district of Montreal. He took the oath as a Legislative Councillor at Quebec, the 31st January, 1821.

With Hon. William McGillivray and Samuel Gerrard, he formed a committee to purchase the land on which the General Hospital now stands, which was then a nursery ; and when, in 1821, it was resolved to erect a building on it, he was appointed chairman of a committee to superintend its construction,—and when it was got fairly under weigh, he was chosen its first president. His eldest daughter was married to Judge Ogden, and, after his decease to the late T. B. Anderson, President of the Bank of Montreal. His second daughter, Eweretta, was married to Alexander Auldjo. She died in 1808.

Besides that the firm to which he belonged was always foremost in aiding every good work connected with St. Gabriel Street Church, he subscribed personally three pounds annually towards the stipend of Mr. Somerville, to whom he showed a strong attachment to the end of his days. The firm occupied pews 6 and 47.

It was a fit memorial of him which his friends erected, in the "Richardson wing of the General Hospital," on which is the following inscription : "This building was erected, A.D. 1832, to commemorate the public and private virtues of the Honorable John Richardson, a distinguished merchant of this city, and member of the Executive and Legislative Councils of the Province. He was first President of the Hospital, and a liberal contributor to its foundation and support. He was born at Portsoy, North Britain, and died the 18th of May, 1831, aged 76 years." The firm, "Forsyth, Richardson & Co.," received a grant of 1073 acres of land, in the Township of Onslow, from Sir R. S. Milnes, Governor, in 1805.

Sir John Johnson, baronet, of Johnson Hall, Tryon County, N. Y., finally of Mount Johnson, County of Rouville, Canada, the third subscriber, who gave twelve pounds for the church building, was the son of the

famous "Indian Tamer," Sir William Johnson, "The Tribune of the Six Nations," as he was called, from his great influence over that league of Indians, during the war between France and Great Britain, for the possession of Canada. By his father's side, he was descended from the ancient Irish family, the MacSeans, or MacShanes. His mother was a Warren, sister of Admiral Sir Peter Warren, K.B. It was under Sir Peter's auspices that he came to America, in 1734, when he was only 19 years of age. Settling first in New York, he was afterwards sent by his uncle, the Admiral, to take charge of some property which that gentleman had acquired through his wife, in the Mohawk Valley. Young Johnson set himself to learn the language of the Indians who occupied the district, and to master the elements of their character. In this he was eminently successful. The Indians took a liking to him, and he profited by their partiality, and rapidly added to the wealth which he inherited from his uncle, on the Admiral's decease, by the trade in furs which he carried on. A good anecdote is told of the tact and far-reaching skill which he displayed, in dealing with the Indians. When a great chief was on a visit to "Johnson Hall," Sir William's residence, his attention was arrested by a beautiful rifle, at which he stood gazing with greedy eyes. The chief said nothing at the time, but he came back the next day, and related to Johnson how he had dreamt that while he was visiting at the castle, the grand "pale face" had made him a present of the beautiful gun that stood in the hall. Sir William took the hint, and the redskin went away happy with the coveted weapon. But all was not over; the "pale face" chuckled with delight, no doubt, while laying a plan to get even with the cunning chief. Sir William, in due time, returned Hendrick's visit, and while they were smoking the pipe of peace together, he went on to

tell that he too had a dream. He dreamt that while he was visiting the Mohawk chief, that great hero had made him a present of a large tract of land, lying contiguous to the Johnson property, naming its dimensions. As the story goes, Hendrick, not to be outdone in generosity, there and then made over the land in question, but significantly added: "me dream no more—'pale face' dream too big."

When the hostilities between Great Britain and France, which led to the conquest of Canada, broke out, Johnson's military skill and great influence with the Iroquois stood England in good stead. He was rewarded with a baronetcy and a grant of £5,000, in recognition of the victory he gained over Baron Dieskau, at Lake George, in 1755. But his greatest military achievement was the taking of Fort Niagara, on 25th July, 1759—a success that contributed not a little to the fall of Montreal in the following year. On Sir William's death, in 1774, he was succeeded in both the baronetcy and in influence with the Indians, by his son, Sir John, who inherited his father's military instincts and insight into character. He took sides with the mother country, when the colonies revolted, raised two battalions in Canada, and with his large Indian following, was able to inflict serious injuries upon the revolutionary forces. It was Sir John that commanded the British loyalists and Indians at Oriskany, and in other minor engagements. On account of his loyalty he was treated with great injustice by the authorities of the State of New York. They confiscated his land and mansions, as well as the property of the other loyalists of the district, 700 of whom accompanied Sir John to Canada. And one of the most barbarous incidents of that fratricidal war, was the cruel incarceration, for several weeks, of Lady Johnson, making her suffer on account of the military proceedings of her husband, contrary to all the rules

of war. It was he who led the Mohawks from the State of New York to their Canadian possessions on the Grand River, near Brantford, granted them by the British Government. At the conclusion of the war, he was made Superintendent General and Inspector General of Indian affairs, with Montreal as his head-quarters. He erected a country house, "St. Mary's," at Mount Johnson, on the Richelieu. He was made Colonel-in-chief of the six battalions of militia that were enrolled in the eastern townships. Sir John, as Right Worshipful the Past Grand Master of Canada, laid the foundation stone of the General Hospital, with Masonic honours, on 6th June, 1821. He had married, in 1773, Mary, daughter of Hon. John Watts, for some time President of the Council of New York. The family occupied Pews No. 33 and 34 from 1804 to 1814. Lady Johnson died at Montreal, on 7th August, 1815, amid the regrets of the entire community, with whom she was a favourite. The following tribute was paid to her memory in the *Herald:*

"Died on Monday, in her 61st year, the lady of Sir John Johnson, baronet. This amiable and accomplished lady formed, for many years, one of the brightest and most distinguished ornaments of the city. To a mind highly cultivated, were united all those personal graces that exalt and adorn her sex. She was a truly sincere and pious Christian, and an affectionate and tender parent. To her respectable and inconsolable family, her loss will be irretrievable; and her memory will ever be held in esteem and respect by all who were honoured with her acquaintance. Her remains were deposited in the family vault, at Mount Johnson, on Wednesday last."

Sir John was knighted by King George, in 1765, while his father was yet alive, so that there were two knights

in Johnson Hall at the same time ; and the patent which perpetuates the baronetcy in the family, contains a clause which gives the title of "Knight" to the eldest son on his attaining his majority,—an extraordinary clause, as knighthood, as a rule, is not hereditary, but is conferred for special services, and terminates with the life of the recipient. He owned the Seigniory of Argenteuil. Sir John took his seat as a member of the Legislative Council of Quebec, 24th January, 1797.

He was chairman of the committee appointed for building the Nelson monument, having John Richardson and John Ogilvie, among others, for colleagues. He died at Montreal, on the 4th January, 1830, and as he was born in 1741, he must have been 89 years of age. His remains were taken across the river by the Indians in canoes, and conveyed to Mount Johnson, where they were interred in the family vault, with all the ceremonies which the Iroquois observe at the burial of their chiefs. Sir John had seven sons.

He was succeeded in the baronetcy by his eldest surviving son, Sir Adam Gordon Johnson, who, dying without an heir, was succeeded by the present occupant of the family title, Sir William George Johnson, of Twickenham, England, son of John Johnson, of Point Oliver, Montreal, a younger brother of Sir Gordon's, who died before the latter. A niece of Sir John's, became Lady Clyde, a granddaughter married Alexander Count Balmain, Russian Commissioner at St. Helena, and others of his descendants made distinguished alliances.

Next on the list appears the name of James McGill, for ten guineas. It may safely be said that he is now the most famous of all the persons that took part in the erection of the old church. He had views in advance of his day. His was not the petty ambition of merely enrich-

ing his own family, as is the case with too many citizens —looking to their children to uphold the dignity and lustre of their name after they are gone. As he made his own wealth, so he disposed of it himself, in a way to bless his adopted country for all time, while those who left large fortunes for their sons and daughters are forgotten, and their wealth has been long since dissipated. Hon. James McGill was born in Glasgow on the 6th October, 1744. His eyes were turned towards the setting sun, as were those of many brave, adventurous Britons, of the day. There was romance, as well as gain, in connection with the fur trade at that period, and the young Scotchman's heart was attracted towards it. He lived in what is now the United States, before the revolution, but came north, and with his brother Andrew as his partner, established a business in Montreal prior to 1775. He was one of the twelve citizens who signed the capitulation of Montreal to Richard Montgomery, " Brigadier-General, Continental Army," on 12th November, 1775, after General Carlton withdrew to Quebec and left the city to its fate. Six Englishmen and six Frenchmen acted on behalf of the citizens on the occasion. The other five Englishmen were John Porteous, Richard Huntley, John Blake, Edw. W. Gray and James Finlay.

As Mr. McGill was very prosperous in business, and was of a frank, social temperament, and had married a French lady, the widow of a Canadian gentleman, he stood high in the esteem of people of all ranks, nationalities and creeds. Consequently, he was chosen to represent the West Ward of the city in the first Parliament of Lower Canada, which met 17th December, 1792, after the granting of the Constitutional Act by the British authorities, in 1791. He had for colleague, J. B. Durocher. He had a turn for public affairs, and so he was appointed one of the Commissioners for removing the old walls of the

city in 1802. He became early a member of the Legislative Council, and was Chairman of the Executive Council in 1812. He was honorary Colonel commanding the Montreal volunteers in the war of 1812, and rose to the rank of Brigadier-General during the progress of hostilities. He is described as tall, with a commanding figure, handsome in youth, with a tendency to corpulency in advancing years. He was a prominent member of what was known as the "Beaver Club," an association of the fur magnates of the time. He attended the services of the Protestant congregation of Montreal before the Scotch church was started, as all the young Protestant Scotchmen living in the city at that period did, and later, when St. Gabriel Street Church was built, and ordinances were established in it, he, with many others of his countrymen, continued a certain connection with the English church, so that it is difficult to make out to which of the organizations they actually belonged. But there can be no doubt that at this time, Mr. McGill counted himself a Presbyterian and a member of the St. Gabriel Street Church. As such, he signed the call to Mr. Somerville, and put his name down for three pounds a year towards that gentleman's stipend. He occupied pew No. 16, and his brother Andrew had also subscribed five pounds towards removing the debt from the building in 1800. Andrew McGill continued to maintain a connection with the church, Mr. Somerville officiating at his funeral. James McGill resided in what was known as Burnside House, which was demolished in 1860. He died 12th December, 1813, aged 69 years, respected and universally regretted by all his fellow citizens. He left his estate of Burnside, together with £40,000 in money, to found a university, a college of which was to bear his name. This was the beginning of the University of which Montreal is so proud, and which is receiving from time to time

such substantial tokens of the affection and confidence of our wealthy citizens. Public-spirited and thoughtful men perceive how much nobler a use Mr. McGill put his property to than any of his contemporaries ; and they are following the intelligent example which he set. Montreal testified its estimation for this patriotic, benevolent and esteemed citizen by affixing his name to one of its noblest streets.

Andrew Todd was a member of the firm of A. & I. Todd, merchants. At an early period, Andrew Todd had secured a monopoly of the fur trade on the Mississippi River, which he acquired from Casondelet, the Governor of New Orleans, who jealously guarded his rights in the premises. On this occasion he acted for the house in subscribing ten guineas. On all subsequent occasions, his brother Isaac took the lead in public matters, pertaining to both church and state.

Joseph Frobisher, whose name stands next, subscribing ten guineas, was a member of the distinguished firm of "Benjamin & Joseph Frobisher," that joined Simon McTavish in forming the "North-west Company" in the the winter of 1783-4. Mr. Frobisher was the first to penetrate the great North-west as far as the Churchill River. Up to 1774, the Indians in that region used to carry their furs to Hudson's Bay, but Mr. Frobisher met them on the way and induced them to trade with him. He remained two seasons in the country, enduring great hardships, having to depend upon what the woods and waters afforded for subsistence. He returned in 1776, having secured what was in those days counted a competent fortune, in his two years' transactions with the Indians. His brother, Benjamin, who died in 1787, made his way still farther west, being the first to reach

Isle à la Croix. In 1798, Joseph Frobisher retired from active commercial life. He was an Englishman and a prominent member of the "Protestant congregation of Montreal," being a vestryman in 1789, as James McGill also was. He was a member of the committee for the erection of the first Christ Church. With John Richardson as his colleague, he represented the East Ward of the city in the first Parliament of Lower Canada, in 1792. His son was chosen to represent the St. Laurent district in the year 1804, and Joseph issued a card of thanks to the electors on his behalf. Along with John Gray, Daniel Sutherland, and others, he formed the first company, in 1801, for the construction of water works for the city. He received a grant of 11,550 acres in the Township of Ireland from Governor Milnes in 1802; and in the adjoining township of Inverness there is a hill called after him, still known as "Frobisher hill." His residence "Beaver Hall," so designated in allusion to the business which its proprietor prosecuted, was burnt in 1847, but it has given its name to one of the classic quarters of the city. Joseph Frobisher was in his day one of "the characters" of the commercial metropolis of Canada. The firm, "McTavish, Frobisher & Co.," held a pew in the church up to 1805.

Of George McBeath, owner of pew 95, and William Murray, who subscribed ten guineas each, and of Francis Winter, who bought Pew 94, and whose name is down for nine pounds, nothing more can be gathered than that they were traders connected with the North-west Company. Mr. McBeath was Master of St. Peter's Lodge of Freemasons.

James Dunlop, who subscribed ten guineas, was one of Montreal's earliest "merchant princes." He kept a general store in St. Paul street, dealing in liquors and

groceries, as well as dry goods. He was named with Hon. James Richards, James Reed, and Rev. John Strachan, a trustee of the estate of Hon. James McGill. He took an active part in the military movements connected with the American War in 1812, serving as Major under Colonel James Caldwell and Brigadier-General McGill. He presided at a public dinner in honor of King George's birthday, June 5th, 1815. Shortly before this he remitted £30,000, the largest bill of exchange ever sent from the colony up to that date. He died on the 28th August, 1815, aged 60 years. The following notice of him appeared in the *Herald* at the time of his decease:—

"Died.....after a most severe illness of several weeks, James Dunlop, Esquire. This gentleman settled in Montreal in 1777, and has since been deeply engaged in mercantile pursuits, on a most extensive scale. To a vigorous constitution were united unremitting industry, strict probity of character in his transactions, and enlarged views of commercial affairs. These first requisites enabled him to amass a fortune, supposed to be greater than ever was acquired by any individual of this country."

His name appears for £10 at the head of the special subscriptions, taken in 1800, for liquidating the debt on the original building. He contributed £5 to the special Young fund in 1802, and subscribed £5 annually towards Mr. Somerville's salary. He was also one of those who signed the manifesto in favor of Mr. Somerville, July 23rd, 1803. He gave £10 for the steeple and bell fund in 1810. He occupied pews 19 and 99 in the St. Gabriel Street Church.

John Gregory, also a contributor of ten guineas, was another of the fur magnates of Montreal. When the North-west Company was formed, some trouble arose over the allotment of shares to the partners, and a rival com-

pany was started, with Mr. Gregory at its head. The original company, however, proved too strong in capital and numbers for its junior competitor, and after a brief and bitter rivalry, an amalgamation of the two was effected, in 1787. From that time onward, Mr. Gregory was one of the most influential partners of the North-west Company. He gave £3 for the fund for Mr. Young's family, and subscribed £5, in 1810, to remove the debt incurred in buying the bell and erecting the steeple. He retired from partnership in the house of McTavish, Frobisher & Co., December 11th, 1806. In 1802, he obtained from Sir R. S. Milnes a grant of 11,550 acres of land in Arthabasca. Mr. Gregory died February 22nd, 1817, aged 60 years, and was characterized in the *Herald's* obituary notice as one of Montreal's most respected citizens. His son, Colonel Gregory, married a daughter of Hon. John Forsyth.

John Lilly, a subscriber of ten guineas, was also a prominent member of the community, and a Justice of the Peace. He owned and farmed the property above Sherbrooke Street stretching up towards Fletcher's field, with the present Lunn mansion as his summer residence. Mr. Hugh Brodie, senior, was his farmer for a time. One of his daughters was married to Thomas Boston in 1806. He contributed ten pounds to the debt in 1810, also two pounds to the Young fund, and subscribed three pounds a year for Mr. Somerville's stipend. He gave four pounds to the steeple and bell fund. He occupied pew 21 in the church. He died October 5th, 1822. The following obituary notice appeared in the *Herald* :—"Died, John Lilly, Esq., at the advanced age of 83 years. He was one of the oldest British merchants in the city, having arrived here in 1763, and supported, during his long residence of 59 years, the character of a good subject, a virtuous citizen, and an exemplary Christian."

Auldjo & Maitland were a firm of general merchants, dealing not only in dry goods, but also in ales and spirits. Alexander Auldjo, the senior partner, afterwards married Eweretta Jane, daughter of Hon. John Richardson. They were members of St. Gabriel Street Church, as may be inferred from the fact that their son John was baptized by Mr. Somerville in 1805. Mrs. Auldjo died in 1805, and shortly afterwards he removed to England with his two sons, Thomas and John. It was this John Auldjo who was the first Englishman to make the ascent of Mt. Blanc, an adventure which gave him a high reputation as an enterprising tourist. He published an account of his experience, which led soon afterwards to many further successful attempts to scale the monarch of the Alps. The firm acted as agents for the Pelican Life Insurance Company, as well as for the Phœnix Insurance Company, of London, England,—the company which is still doing business in Montreal, under the management of R. W. Tyre. The firm was afterwards enlarged by the addition of George Garden. Alexander Auldjo was elected a member of the temporal committee in 1809, when he was made vice-president. He was again chosen in 1810, and appointed president. He contributed ten pounds to the debt in 1810. He and George Garden, members of the firm, occupied pews 72 and 73. George Auldjo, of the same firm, also married one of Mr. Richardson's daughters, on the 5th of October, 1816.

James Woolrich, of the firm of Hall, Odber & Woolrich, was a Yorkshireman. They kept a dry goods store in St. Paul Street. He was one of the Directors of the first Savings Bank that was instituted in the city. Besides the five pounds contributed by the firm to which he belonged, he afterwards gave one pound for the removal of the debt in 1800, and a guinea towards the

Young fund. He occupied pew 46 in the church, but his name appears in 1817 as one of the wardens of Christ Church. Like many others on the list of pew-holders and contributors, he seems to have maintained some sort of connection with both congregations.

All these were gentlemen of means in 1792. Now-a-days they would not be counted wealthy. Half a million is to-day of less account in Montreal, probably, than one-tenth of that sum was a century ago. For the most part, they had made their money in the fur trade, or at least added that branch of business to their ordinary transactions.

But the fifteen succeeding subscribers were the "Gentlemen of the North-west," by way of eminence, at this time. They were the men who, as employees of the North-west Company, were pushing the fur trade far across the continent, even to the Rocky Mountains and the shores of the Arctic Sea. A braver or more enterprising group of men there probably was not then alive, and their names deserve to be recalled with admiration and gratitude.

The first of these gentlemen who had just begun to make fame and fortune by their personal prosecution of the fur trade, to subscribe five guineas, was Alexander Mackenzie, afterwards Sir Alexander, the foremost Highlander of them all, and the most adventurous. He was born at Inverness, the capital of the Scottish Highlands, about the year 1760, and came to Canada while still a lad, entering the counting house of John Gregory, where he remained five years. When Gregory and McLeod resolved to start a company to compete with that at the head of which were the firm of Simon McTavish, and B. & J. Frobisher, they induced Alexander Mackenzie, who had set up business for himself at Detroit, and Peter Pangman, to join them. These two young men threw themselves into the enterprise with great enthusiasm, and their

activity and success made the stronger rival firm heartily agree to the union of the two young companies, in 1787. It was to the interest of the North-west Company to reach the remotest Indian settlements in order to tap the trade in peltries, which used to find its way to the posts of the Hudson's Bay Company. In this way the traders became also discoverers. After a time, however, they seem to have acquired such a taste for new scenes that they sought adventure for its own sake. The whole of the North-west and British Columbia bear testimony to the perseverance and valour of the Highlanders, who were the first white men to traverse those vast territories, which were before a *terra incognita*.

It was in June, 1789, that Mackenzie started from Fort Chipewyan, at the west end of Lake Athabaska, which he calls "Lake of the Hills," on that journey of exploration which has rendered his name forever famous. With a small band of faithful followers, some of them white men and some of them Indians, he pursued a north-west course, until at last he struck the great river to which he gave his name, and followed its windings until he found it emptying into the Polar Sea,—a river longer even than the mighty St. Lawrence, though the great lakes be counted in.

In October, 1792, he undertook a second journey of discovery, the object of which was to explore the Peace River. He traced it across the Rocky Mountains, and being so far, he learned from the Indians that the distance to the Pacific Ocean was not great, and he resolved to reach it, which he did in the succeeding season, being the first European who ever crossed from sea to sea, the whole breadth of the American continent to the northward. It took him eleven months to complete his voyage from Fort Chipewyan. He tried to leave a token of his visit to the Pacific coast, which might attract subsequent visitors:

"I now mixed up some vermilion in melted grease, and inscribed in large characters, on the south-east face of the rock on which we had slept last night, this brief memorial: 'Alex'r Mackenzie, from Canada, by land, the twenty-second of July, one thousand, seven hundred and ninety-three.'" He afterwards published an account of these two journeys under the following title:—

"VOYAGE FROM MONTREAL, ON THE RIVER ST. LAWRENCE, THROUGH THE CONTINENT OF NORTH AMERICA, TO THE FROZEN AND PACIFIC OCEANS, IN THE YEARS 1789 AND 1793, WITH A PRELIMINARY ACCOUNT OF THE RISE, PROGRESS, AND PRESENT STATE OF THE FUR TRADE OF THAT COUNTRY: LONDON, 1801." Sir Alexander Mackenzie thus became one of the pioneers of the literature relating to the North-west Territories and British Columbia, as well as the first to accomplish the overland journey. Sir Alexander had a child baptized by Rev. James Somerville, 29th September, 1805, and he continued to occupy pew No. 3 till the year 1808, when he removed to Scotland, where he resided until his death. His mansion stood until last spring at the head of Simpson Street, when it was pulled down by Mr. William Smith. Sir George Simpson, from whom the street takes its name, occupied the house after Sir Alexander Mackenzie.

Nicholas Montour, whose subscription of five guineas follows, was a Frenchman, as his name implies. He was chiefly identified with Peter Pangman and Cuthbert Grant, in fighting the Hudson Bay Company's encroachment on the territory, occupied for fifteen years by the North-west Company. He signed the warning, issued in 1815, to the Highlanders whom Lord Selkirk had brought into the Red River district, signing it as "Bonhomme" Montour. The next year he was with Alexander MacDonnell, the chief factor at Portage la Prairie, when the

news of the death of Governor Semple and the routing of his followers reached there, and he and one Latour were ordered to get horses and set out, with instructions to detain all the settlers till MacDonnell should arrive. He received a grant of 11,500 acres of land in Wolfstown, from Sir R. S. Milnes, Governor, in 1802.

Peter Pangman,known in the Northwest as "Bostonnais," because, though of German descent, he came from the United States to Canada, had formerly a trading connection with Peter Pond, the murderer of Mr. Wadin, a Swiss Protestant trader in the North-west, (presumably the father or brother of the wife of Rev. John Bethune). Pond was arrested and taken to Montreal, where he was tried, but acquitted, on account of the want of jurisdiction on the part of the Court. When set at liberty, he fled to the United States. With Alexander Mackenzie, Mr. Pangman had entered the employ, in the first instance, of the Gregory-McLeod combination, of which, indeed, he was the originator, but was afterwards as zealous in furthering the interests of the united company. He was engaged in the raid upon the Selkirk settlement in June, 1815, when the cannon sent from England, for the defence of the Red River colony, was seized and carried off by servants of the North-west Company. He joined Cuthbert Grant, William Shaw and Nicholas Montour in warning the settlers to leave. In the indictment brought against him, when he, with Cuthbert Grant and others, was put upon his trial for this offence, he is styled a "clerk of the said Company." He was, however, at Portage la Prairie at the time. The only man of the North-west Company's retainers killed on Frog Plains on that occasion, was a cousin of his, and he is said to have exclaimed, on hearing of his death, "My cousin is killed, and I will be revenged. The affair shall not end

here. They shall all be killed, for so long as these English are let go they will always be coming back, as they did last year; and so sure as they return they will always cause disturbances."

On 28th March, 1796, he was married by Rev. John Young, to Grace MacTier. Rev. James Somerville afterwards baptized a child for them. As showing his gallantry, Mr. Pangman called his residence, near Mascouche, after his wife, "Grace Hall." On the 3rd November, 1794, he bought the seignory of Lachenaie from Jacob Jordan. He died on the 28th of August, 1819. His daughter, Jane, married George Henry Monk. The late Hon. John Pangman, who was called to the Legislative Council in 1838, and was a member of the association of seigniors formed for securing the rights of that body, when these were subject to agitation in the Province, and who died in 1867, was his only son. Peter Pangman was himself connected with the Church of England, but Mrs. Pangman was strongly attached to the Church of Scotland and its services.

Hon. William McGillivray, whose name follows for five guineas, occupied afterwards an important place, both in business circles and in the public affairs of the Province. In 1806, he became the head of the firm of MacTavish, McGillivray & Co., having as his partners, Duncan McGillivray, his nephew, Wm. Hallowell and Roderick Mackenzie. He was the chief director of the affairs of the company, during the period of its conflict with Lord Selkirk, in regard to possession of the Red River District. At the time when Lord Selkirk requested Sir Gordon Drummond, then Administrator of the Government, to send a small military force to protect the Red River colonists from the persecution of the servants of the Northwest Company, he was a member of the Executive Coun-

cil, and his influence is supposed to have prompted Sir Gordon's refusal. Col. Harvey, the Governor's secretary, wrote to the Company that His Excellency had been at pains to question Mr. McGillivray very closely, and that gentleman had answered "in such a manner as would have removed from His Excellency's mind all traces of any impression unfavourable to the honorable character and liberal principles of the North-west Company, had any such impression existed."

Fort William, which was erected in 1805, was so called in his honor. It was the head-quarters of the North-west Company's operations. It was here the deliberations of the Directors took place in August, 1814, over which Mr. McGillivray presided, that are supposed to have issued in the subsequent attack on Lord Selkirk's colony by the servants of the Company, the following year. Mr. McGillivray, with Kenneth Mackenzie and Simon Fraser, was put under arrest, in August, 1816, by Lord Selkirk, who at that time was clothed with magisterial powers, as responsible for the death of Governor Semple and the destruction of the Red River colony, in the previous month of June. But as the North-west Company was all powerful in the Province of Quebec at the time, and its members controlled the deliberations of the Governor-in-Council, the issue of the struggle was in favor of Mr. McGillivray and his colleagues. His sister was married to Hon. Justice Reid, and this was supposed to have helped him, too, in relation to his alleged offences against the law. In 1802 he received a grant of 11,550 acres of land, in the township of Inverness, from Sir R. S. Milnes, then Governor. He was Lieut--Colonel of the corps of "Voyageurs" that took Detroit in the war of 1812. He is also remembered in our North-west Territories by the McGillivray River. He was Provincial Grand Master of the Freemasons in 1823.

He was a liberal supporter of St. Gabriel Street Church, although his name also appears in connection

Church, throughout this period. He had no pew standing in his own name, but as a prominent member of the North-west Company, which owned pews 23 and 24, he probably found accommodation in them. He contributed ten pounds for extinguishing the debt, in 1809, and five pounds to the steeple and bell fund in 1810. He died in the year 1825.

Several of the subscribers to the building fund belonged to the Church of England, we have seen. There was a beautiful catholicity among the citizens of those days. It is peculiarly gratifying to be able to say that Roman Catholics also lent a helping hand on this occasion. When St. Andrew's Church, Quebec, was erected, the building committee solicited a subscription from the Roman Catholic Bishop of Quebec, who replied, in terms of great courtesy, regretting that the many claims upon him did not admit of his complying with their request. It does not appear that the building committee of the St. Gabriel Street Church sought assistance from the recognized authorities of the Roman Catholic Church in the city at that time, but at least one member of that communion was liberal enough, both in sentiment and in practice, to put his money into a Protestant church. This was no other than the celebrated Simon Fraser, the discoverer of the river in British Columbia which bears his name. He came to Canada and entered the service of the North-west Company the year in which the church was built, and seems to have felt called upon to take his share, with the other employees of the Company, in helping on this public enterprise, which, in its turn, could not but be serviceable to the commerce of the city. Many of the Frasers of Invernesshire, with Lord Lovat at their head, were Roman Catholics, and to this section Simon belonged, who subscribed three guineas to the erection of St. Gabriel Street Church.

He proved one of the most enterprising of the agents of the North-west Company. Venturing beyond the Rocky Mountains, by way of extending the commercial interests which he represented, he struck the Fraser River, and sailed down it to the Pacific Ocean. Little did he dream that he was tracing out a future highway for the commerce of the world, and that in less than eighty years afterwards, the steam engine should be rushing through the valley of that river, bearing travellers from the Atlantic to the Pacific along at the rate of forty miles an hour.

In 1816, he was put under arrest by Lord Selkirk, being charged with complicity in the death of Governor Semple, and in the attempt to drive the colonists away from the Red River.

But the man who had the largest share in the unfortunate collision between the Selkirk settlers and the servants of the North-west Company, was Cuthbert Grant, who also subscribed three guineas to the building fund of St. Gabriel Street Church. He must have been a young man at the time. Of a Highland father and an Indian mother, he was sent to Montreal to school, as several of the Scotch half-breeds were, and he had already been several years in the service of the great fur-trading organization when, in 1792, he made this contribution to the the Scotch Church, for Sir Alexander Mackenzie tells us that Cuthbert Grant had penetrated as far as the Slave River in 1786, six of his *voyageurs* having been drowned at one of the portages.

He was as brave as he was fertile in devices for promoting the interests of his employers. He wielded a very powerful influence over all the Indians and Half-breeds, on account of his blood connection with them, coupled with his native ability. His name is at the head of the warning issued to the Selkirk settlers, bidding them

vacate the Red River colony. The document served on them ran thus: "All settlers to retire immediately from Red River, and no traces of a settlement to remain."

(Signed) CUTHBERT GRANT,
" BOSTONNAIS " PANGMAN,
WILLIAM SHAW,
" BONHOMME " MONTOUR.

June 25th, 1815.

John Polson, a farmer in the Red River District, gave to Prof. Bryce, of Manitoba College, Winnipeg, the following description of Cuthbert Grant: "He was a very stout, heavy man, but not short. I cannot say who was his first wife, but his last was a McGill. She was half Scotch. . . . The first that I knew of him here was at the time of the troubles. He came with the Bois-Brules' brigade. I think settlers have to thank him that things went so easily as they did. He did not go at all by his orders, which were much worse. Though he was opposed to the settlers, he was their best friend."

He was known far and wide among the hunters and trappers of the North-west. As one of the most enterprising and energetic agents of the Company, he had been placed in charge of many of their expeditions, and was known as " Warden of the Plains."

He was the chief director in the attack upon the Selkirk colony in June, 1816, in which Governor Semple lost his life, and many of the settlers were killed, but he disclaimed responsibility for the foul murder of Mr. Semple after his surrender. Grant put him in charge of one of his subordinates, he said, with instructions to convey him to Fort Douglas. Shortly afterwards an Indian, who, he said, was the only rascal they had, came up and shot the wounded Governor in the breast, killing him on the spot. The fort was delivered up to Grant, who gave receipts on

each sheet of the inventory made, signing his name as "acting for the North-west Company." The Bois-Brules, who acted under his orders, boasted "that Grant was a brave man, and had committed himself well in the engagement." He was seized on American territory by Lord Selkirk, in 1817, and carried to Fort William, which was then in possession of his lordship. He had a son baptized by Mr. Young in 1798.

There were three other Grants among the "gentlemen of the North-west," who subscribed to the building fund, Robert giving five guineas, David three guineas, and Peter three pounds; but we find little further record of them, in connection with either the church or the state. David, in an entry of the register for 1796, is spoken of as "an Indian trader." Peter was a factor in the North-west Company, and spent the greater part of his life in the Indian country. When he retired, he settled at St. Anne's, *bout de l'isle*. He afterwards removed to Lachine, where he died in July, 1848, aged about 85 years. He bought pew 51 in 1816.

Angus Shaw subscribed three guineas. There is not much to be gathered from existing documents concerning him, either. He was Major of the "Voyageurs," who, under Lieut.-Colonel McGillivray, took Detroit in 1812. He had a daughter, Anna, nine years old, baptized by Mr. Young in 1797, the mother being mentioned, not by name, but as an "Indian woman." His name appears in connection with Christ Church in 1802.

Hon. Roderick Mackenzie, whose name occurs next as subscribing three guineas, occupied a position only a little less prominent than that held by his distinguished kinsman, Sir Alexander, and he had a more intimate connection with the District of Montreal. When Sir Alexander

Mackenzie set out on his journey of discovery over the Rocky Mountains, in 1792, he left Roderick in charge of Fort Chipewyan, and here he remained in charge during the absence of the factor, for eleven months. He was married in 1805, by Mr. Somerville, to Rachel Chaboillez, of Montreal. A son of theirs, Roderick Charles, was born in 1816, and baptized by Mr. Somerville. In 1806, with William and Duncan McGillivray, and William Hallowell, he became one of the four chief partners of the North-west Company. In 1819, he was raised to the rank of a Legislative Councillor in Quebec, and thus the influence of the commercial community with which he was connected became still more dominant in the political affairs of the Province. He continued to take part in the deliberations of that body up to the time of his death.

One of his sons, Alexander, entered the British army and rose to the rank of Lieut.-Colonel ; and the daughter of Col. Mackenzie, Louise Rachel, married, in 1856, the Honorable Louis Francois Roderick Masson, P., C., the present Lieutenant-Governor of Quebec ; and thus the Mackenzie name and property passed into another family.

Mr. Mackenzie's partner was a French Roman Catholic lady, and her influence has finally conquered, so far as the religious question is concerned.

Although living in Terrebone, where his elegant mansion was situated, he continued to be interested in the fortunes of the Scotch Church in St. Gabriel Street. He subscribed, in 1803, three pounds annually towards Mr. Somerville's stipend, and this amount he continued to pay up till 1810.

James Finlay, a subscriber of three guineas, was one of the pioneers of the fur trade. Long before the formation of the North-west company, he had established a reputation for himself as a man of courage and enterprise. He

was the first of the English traders to penetrate the interior of "the lone land" as far as Neepawie, on the Saskatchewan River, which he did in the year 1768. Twenty-four years afterwards, we find him occupying one of the outposts of the Company, for Sir Alexander Mackenzie mentions his being in charge of the newly established depot on the Peace River, in 1792. His name is perpetuated by one of the northern tributaries of the Peace River, called after him, Finlay River.

He was one of the twelve "most respectable citizens," six English and six French, who drew up the articles of capitulation presented to General Montgomery, in November, 1775, after the withdrawal of General Carlton and all his forces, with the view of proceeding to the defence of Quebec. He was a prominent Freemason. He was a visitor to St. Peter's Lodge in 1771, and from 1786 onwards till his death was a member of the Lodge, and frequently held in it the office of Master.

Mr. Finlay contributed five pounds for the removal of the debt on the Church, in 1800. But, while Scotch by birth and Presbyterian by faith, it is to be presumed that, like so many of his countrymen when they leave Scotland, he was tolerant of other churches, and inclined especially towards the Anglican commmunion, acting as a Church-warden of Christ Church, in 1796.

Alexander Fraser, who also subscribed three guineas, was probably an ex-officer of the old 78th Regiment, and a relative of Simon Fraser's, at St. Ann's. And Robert Thompson was, it is believed, a brother of David Thompson, "the astronomer of the North-west," as he was called, who discovered the Thompson River in British Columbia, and was the first to follow the Columbia River from its source to the Pacific Ocean. He was subsequently employed exploring the vast regions lying beyond the

Columbia River. On the part of the British Government, he was engaged as astronomical surveyor, on the commission for defining the boundary line between the United States and the British possessions, beyond the Rocky Mountains.

This completes the list of the fur traders who lent a helping hand to the enterprise of erecting the first Presbyterian Church in this city. They were gentlemen of remarkable endurance, of tried courage, and clear insight —the pioneers of that grand heritage, the North-west, upon which we have lately entered—and therefore we should not willingly let their names die.



BENAIAH GIBB.

CHAPTER VIII.

The remaining subscribers to the Building Fund—Benaiah Gibb, Richard Dobie, James Logan, William Forbes, James Cowie, John and James McDowall, James Strother, Thomas Busby, Hon. John Molson, Richard Brooks, John Finlayson, Simon Clarke, Donald McKercher, John McArthur, John Fisher, John Hunter, William Russel, George Stansfield, Jacob Marston, Alexander Simpson, Thomas Sullivan, John Neagles, John J. Deihl, Andrew Winklefoss, Alexander Robertson, Jonathan A. Gray, John Gray, Dr. Blake, Samuel Adams, David Smith and Joseph Howard.

Benaiah Gibb, senior, whose portrait appears on the opposite page, subscribed ten guineas in 1792, and again two guineas in 1800, for the building fund. There are few names entitled to be held in higher honor in Montreal, than that of Benaiah Gibb, founder of the Gibb firm, which still carries on business here, in the gentlemen's outfitting line. Although born in Northumberland, England, May 6th, 1755, he was of Scottish origin, the family being descended from the Gibbs, baronets, of Fifeshire, Scotland. He came to Montreal in 1774, and the following year opened his first shop in the city, when its population numbered only a few thousands.

For upwards of thirty years, he took a very prominent part in the affairs of the St. Gabriel Street Church. He was elected a member of the temporal committee in 1800, and again in 1804, when he was made its Vice-President, after the new rules and regulations went into force. He, with William Martin and John Fisher, signed all the deeds issued at this time. He had been a member of the Young investigation committee, and contributed five

pounds for the removal of that gentleman's family to Niagara, in 1802. As a member of the temporal committee, he signed the resolution in favor of Mr. Somerville, in May, 1803, and subscribed three pounds annually to his support. He signed the memorial to the Government, in 1802, asking the continuance of the fifty pounds formerly allowed Mr. Young, as a consideration for services rendered to the troops. He lent ten pounds for lifting off the debt remaining in 1810, which was afterwards returned to him. He, with his son Thomas, contributed ten pounds to the steeple and bell fund. The pew he first occupied was No. 49, but afterwards he and his family sat in No. 9. The late Miss Gibb, his daughter, remained in the church until the disruption in 1844, and afterwards. Mr. Isaac J. Gibb also attended occasionally.

Mr. Gibb's first wife was Catherine Campbell, who died in 1804. His second wife was Eleanor Pastorius, to whom he was married by Mr. Somerville, on the 26th December, 1808. He retired from active business in 1815. His sons, Thomas and James Duncan, along with Joseph Kollmyer, succeeded him. In 1820, he was a Director of the Savings Bank. In 1824, the Jubilee of his coming to reside in this city was observed by an entertainment which he gave to a large number of his friends, that furnished occasion of kindly reference to his public and private worth on the part of several of his fellow citizens. The following report is taken from the *Herald:*

INTERESTING JUBILEE.

"On the evening of the 27th inst., our worthy and highly respected fellow subject and citizen, Benaiah Gibb, Esquire, gave a splendid entertainment to nearly fifty of his friends, amongst whom were several of the first circles in this community. The supper tables were loaded with the richest delicacies which the season could produce, and the whole was served in a manner to render the most perfect gratification to the guests.

The occasion of this *fête* was, that upon the day it took place, Mr. Gibb had completed a residence in Montreal of fifty years, during which lengthened period he has sustained the enviable character of an honest man, and one whom the breath of calumny has never approached.

" After supper, a very impressive address, written by Mr. Gibb for this occasion, was read by a gentleman present, in which were detailed some memorable events of his life, and a pious acknowledgment for the manifold blessings which have been dispensed to him by Divine Providence. In the address are the following bequests, which are highly honorable to the benevolent character of a man who has always been a contributor to charitable institutions, viz: £10 to the poor of the Protestant Episcopal church; £10 to the Roman Catholic poor; £10 to the poor of the Presbyterian congregation in St. Peter street; £10 to the poor of the Scotch Kirk in St. Gabriel street; £10 to the poor of the Wesleyan congregation, and £10 to the funds of the Montreal General Hospital. The address closed with the memorable Patriarchal prayer,—'Lord, let now thy servant depart in peace, for mine eyes have seen Thy salvation.'

"Colonel Evans then rose, and in a very neat and appropriate speech, complimented the venerable host on his present comfortable retirement from the busy path of life, and proposed that the health of Mr. Gibb be drunk, with three times three, which was done with enthusiasm by all present. The Rev. Mr. Easton next addressed the company. He said he had been well acquainted with Mr. Gibb for upwards of twenty years, during which time he had frequent occasion to call on him for charitable purposes, and he declared that in no one solitary instance did he quit the mansion without receiving even more than he expected.

"Such events as the one above mentioned, seldom take place, and we trust that the excellent character of the person who caused it, will justify the motive which induced us to give it publicity. Many excellent songs and duets were sung during the evening, and the band of the 70th Regiment added much to the enjoyment of the company, who broke up highly delighted at their entertainment, and with feelings of the warmest description for their friend, about two o'clock in the morning."

The prayer of Simeon, quoted on this occasion by Mr. Gibb, had an answer, for which he had not long to wait. He died on the 18th March, 1826, aged 71 years,—the Rev. Edward Black, then a colleague of Mr. Esson and Mr. Somerville, officiating on the occasion.

The well known notary, Isaac J. Gibb, formerly senior partner of the firm of Gibb & Hunter, who now resides at Como, is descended from a collateral branch

of the Gibb family; while Charles Gibb, of Abbotsford, the distinguished agriculturist and horticulturist, who recently visited Russia, with a view to selecting and importing hardy fruit trees from that country, suitable to our climate, is a grandson, being a son of James Duncan. One of Mr. Gibb's daughters, Elizabeth, married James Orkney, of the firm J. & R. Orkney; and her daughter, Miss Orkney, now occupies the Gibb mansion in St. Catherine street, alongside the new St. Gabriel Church. Another daughter, Ann, never married, and died a few years ago. Mr. Gibb was a Freemason.

But it is by the munificent donation of Benaiah Gibb, the younger, to the Art Association of Montreal, that the family's name is to be perpetuated in the city. Like James McGill, in founding McGill College, Benaiah Gibb, by the liberal provision he made at his death, for the education of the citizens of Montreal, in the refining and elevating principles of Art, erected for himself a monument more durable than marble. The collection of pictures which he bequeathed to the Association, together with the bronzes, of a total value of $28,685, formed a splendid nucleus for a permanent exhibition of works of Art, to which the Association has gone on adding from time to time, providing one of the greatest attractions of life in Montreal. In addition to the treasures of Art of his own collecting, thus devised in trust, for the instruction and pleasure of present and future generations, he left a lot of land, valued at $9,600, and $8,000 in money, for erecting a gallery in which they might be preserved and exhibited. The noble building, the Art Gallery, of which the citizens are so proud, we therefore owe to the late Mr. Gibb's enlightened generosity. A brass tablet, in the hall of the gallery, erected by the Association, commemorates his munificence:

"This Art Gallery owes its existence to the liberality of

Benaiah Gibb, Esquire, who died in this city, on the 1st of June, 1877. By his will, he devised and bequeathed to the Art Association, the land upon which this building stands, $8,000 in money, over 90 oil paintings, and 8 valuable bronzes. The Association has placed this Tablet here in honor of the donor, and as a small token of respect and gratitude to him, and to aid in perpetuating the memory of his generosity and public spirit. 1881."

The present members of the Gibb firm, Alexander and E. M., are descended from a brother of the original Benaiah's, who established the nearly related House, in the Royal Exchange, London, England. A great granddaughter of Mr. Gibb's, is married to Rev. Arthur French, Curate of St. John the Evangelist Church, Montreal.

Richard Dobie, whose name succeeds as subscribing ten guineas, was a rich merchant of the period. When the members of the Presbyterian congregation of Montreal, "having been regularly called from the pulpit," met on the 8th of May, 1791, "for the purpose of electing a committee to manage the temporals of said congregation," Mr. Dobie's name was at the head of the list of sixteen chosen; and he was afterwards made chairman of the committee. This was the committee that remained in office until the 17th of August, 1800. He signed the call to Mr. Somerville, contributing three pounds a year to the salary. He was a member of St. Peter's Masonic Lodge in 1772, and occupied afterwards more than once the office of Master. He died on the 25th March, 1805, aged 74 years. He owned pew No. 20, which his heirs continued to occupy so long as a record can be traced of the individual holders of pews.

James Logan, who subscribed ten guineas, for the erection of the St. Gabriel Street Church, was the grandfather

of the late Sir William Logan. He was a native of Stirlingshire, Scotland, and came to reside in Montreal, about the year 1784. He was a baker by trade; and by thrift and attention to business, he prospered greatly, and laid the foundation of that success which his sons and grandsons subsequently achieved. He died on the 17th Jan., 1806, being 80 years of age. He subscribed one pound for the debt in 1800, and was also chosen an elder during Mr. Young's incumbency. He was the James Logan who was associated with William England and William Hunter, fellow elders with him, in obtaining possession of the keys of the church, in 1803. He, therefore, seceded with the Forrest adherents.

William Forbes, who subscribed ten guineas, was the senior partner of the firm of Forbes & Cowie, coopers. He was chosen an elder in Mr. Young's time. He was elected a member of the temporal committee in 1800, and gave a guinea that year to the church debt. He contributed one pound to the Young fund. He signed, as an elder, the resolution declaring that the congregation remained firm in their purpose to call Mr. Somerville, in 1803, and subscribed two guineas a year towards that gentleman's stipend. With Duncan Fisher and William Martin, he signed the protest served on Mr. William Hunter, in the matter of the church keys. He died shortly afterwards, having received mortal injuries at a fire. He occupied pew 31, which his family continued to hold till his widow died in 1812.

James Cowie, who with William Forbes subscribed ten guineas, was a cooper by trade, and appears to have been ready to take his share in every good work. He contributed to the fund for wiping out the debt, as well as to that raised for Mr. Young's family. He was one of those

who signed the resolution declaring adhesion to Mr. Somerville in 1803, and subscribed a guinea annually towards that gentleman's support. He occupied pew 41, until his death in 1812. His son, James Cowie, junior, who prosecuted the same business as his father, purchased pew 78, in the year 1809.

John and James McDowall, who contributed jointly seven guineas for erecting the church, were prosperous merchant tailors, of the city. Each of them subscribed two pounds a year for the Somerville stipend. In 1807, pew No. 38 was purchased by James. In 1809, he gave ten pounds for removing the debt, and in the following year, three pounds for the steeple and bell. He stood by Mr. Young at the November meeting, 1800, and always proved the minister's friend.

James Strother, whose name comes next, subscribing five guineas for the building fund, was a native of Wools, Northumberland, England. He came to Canada as a lad, to be put to school to acquire the French language. He married Jane Grant, one of the 700 United Empire Loyalists, who left their all in the Mohawk Valley, in company with Sir John Johnson, making their way to Canada, where they would be free to maintain the connection with the grand old mother country, which they so highly prized. He was appointed issuing commissary for the Montreal military district, in 1796, and held the position for 46 years. He resided in St. Mary Street, and owned a good deal of property in the Quebec suburbs, much of which was destroyed by the disastrous fire of 1852. With Robert Gilmore, he took an active part in promoting a petition to the Legislature, to establish a "House of Industry" in Montreal. He was an ardent supporter of the Presbyterian cause. He voted for re-

taining Mr. Young in November, 1800, and contributed a pound to the debt the same year. He also gave a pound to the fund for Mr. Young's family, in 1802. He subscribed two guineas annually for Mr. Somerville's stipend, and gave three pounds for the steeple and bell. In 1807, he purchased pew No. 71, which remained in possession of his family up to 1844.

There is one feature of interest about this subscriber, that does not obtain regarding any of his contemporaries: his daughter yet resides among us, and is able to take an intelligent interest in all that is going on in both church and state. Mary Ann Strother, married to Robert Unwin, in 1842, has a recollection of worshipping in the old church, so long ago as 1807. And yet she had the satisfaction of being present at the Centennial services, in the old edifice, in March last. She was also present at the inauguration of the new St. Gabriel Church, on the 26th September, 1886. To her the writer is indebted for a large amount of information regarding old persons and events; and he has found her statements always borne out by documentary evidence, so accurate is her memory, at the advanced age of 84 years. Through her we can almost grasp the citizens of the last century by the hand, so vivid is her portraiture of the people of three generations ago. She has a distinct recollection of seeing as worshippers in the church, Hon. John Molson, Hon. Wm. McGillivray, Hon. Justice Reid, the Earl of Selkirk, and his son, the Earl of Dalhousie, and Sir Alex. McKenzie.

Thomas Busby, the subscriber of five guineas, was an early settler in Montreal. He was an Englishman, and attended the services of the "Protestant congregation of Montreal, under Mr. Delisle, in 1785." He signed the address to the Bishop of Nova Scotia in 1789. Besides this contribution to the original building fund, he gave

a pound afterwards for clearing off the debt. He was a real estate agent, and had in his hands the management of the property of the Grants of Longueuil. He does not seem to have occupied a pew in the church, although worshipping in it, with other members of Christ Church, for eleven years. He was a warden of Christ Church in 1822.

Hon. John Molson, the founder of the Molson family in Montreal, was also a subscriber to the building fund, to the amount of five guineas, and for thirty years afterwards, took a lively interest in the prosperity of the congregation. He came of a good old English family, in Lincolnshire. His first visit to Canada was made in the year 1782, when he was only eighteen years of age. He resolved to erect a brewery, and returned to England to raise the funds necessary for the accomplishment of his design. He managed to negotiate a loan on the security of his ancestral estate of Moulton; but the amount he brought out with him did not nearly suffice, so that he was obliged to make a second visit to England, for the purpose of financing. The work proved so costly, that he had finally to part with his English property. Henceforward, Canada was to be the home of the family: the die was cast. One of the disappointments of the situation was that no barley was grown in Canada up till this time. He overcame this difficulty by importing seed barley from England, which he gave to the farmers for nothing, with a promise that he would buy, at a certain price, all that they could raise and would deliver at his works in Montreal. Now, the annual production of this cereal, in Canada, amounts to upwards of 20,000,000 bushels.

But this was not the only enterprise to which Mr. Molson turned his attention. He built the first steam-

boat that ever plied on Canadian waters. Fulton's steamer was started on the Hudson only in 1807, and Mr. Molson had the "Accommodation" running to Quebec in 1809. He brought out with him, from England, two skilled engineers and mechanics, David Brown and John Jackson, and they built the little vessel, 72 feet long, with 16 feet beam, and driven by an engine equal to six horse-power. It gave place, in 1811, to the "Swiftsure," a larger boat, with superior equipments, which was of great service to the Government in the war of 1812.

The following appeared in the Montreal *Gazette* of September 27th, 1813: "Public notice is hereby given, that John Molson, of the city of Montreal, will apply to the Legislature of this Province, during its next session, for a law giving him the exclusive right and privilege of constructing and navigating a steamboat or steamboats, to be constructed and navigated within the limits of this Province, for the space of seven years, to be computed from the first day of May next." He succeeded in securing this monopoly, and the "Malsham," which was the original form of the family name as known in Wales, and the "Lady Sherbrooke" were soon afterwards put on the route between this city and Quebec. On the 1st December, 1816, his three sons, John, Thomas and William, were admitted into partnership with him, in the brewing and steamboat business. In 1815, the passage to Quebec by steamer cost £3, and the upward passage £3 10s.

Mr. Molson took a prominent part in public concerns. He was a member of the committee of citizens to superintend the erection of the General Hospital, in 1821. He was a member of the House of Industry, and Vice-President of the Montreal Fire Insurance company, in 1820, as also a director of the Savings Bank. He subsequently became President of the Bank of Montreal, at a time of commercial depression, when Benjamin Holmes took the

helm as cashier. Mr. Molson was appointed to a seat in the Legislative Council, and afterwards became a member of the Executive Council. After laying a good foundation for the great family history which has since added much to the strength and renown of our city, he died in 1837, at the age of 71 years.

The name Molson is one of those that have survived the changes and chances of a hundred years, and like that of McGill and Gibb, it will be handed down to posterity chiefly through the benefactions made to education and charity. Mr. Molson's son, John, was elevated to a seat in the Legislative Council. The brewery, founded in the same year as the St. Gabriel Street Church, still stands. One of our most successful banking institutions bears the name of Molson. A magnificent mausoleum adorns the hillside in the Mount Royal Cemetery, erected as the depository of the last remains of the members of the family. One of Mr. Molson's daughters is Lady Macpherson. But none of these distinctions or honours will help to perpetuate the name of Molson so successfully as the William Molson Hall, of McGill College, the Molson Chair of English Language and Literature, in the same institution, and the Molson farm, on which the House of Industry and Refuge stands, at Longue Pointe.

Mr. Molson signed the resolution for keeping faith with Mr. Somerville, in 1803, and contributed three pounds annually to that gentleman's stipend. The family owned one of the square pews in the church, No. 13, which they continued to occupy till 1823.

He was one of the movers in the effort to found a Unitarian Society in the city. He, with some others, bought the lot on which the Merchants' Bank now stands, for a church to be connected with that denomination. But the cholera carried off, in 1832, several of the promoters of the movement, and so it fell through at that time. It was

resumed in 1835, but Mr. Molson did not live to see its success. He was at one time Provincial Grand Master of the Freemasons.

The Hon. John Young subscribed ten guineas. He was a fur trader and capitalist. He was appointed a member of the Executive Council of the Province, and sworn in on the 29th December, 1794. He occupied the position of an honorary member of the council, from 7th January, 1812, to the 5th February, 1817, when he resumed the duties of an ordinary member. He drew a salary, as an Executive Councillor, from 7th September, 1816, to 17th February, 1825. On December 30th, 1812, he received a grant of the township of Sherrington, from Sir George Prevost, baronet, Governor-General, and on March 21st, 1815, a further grant of 17,000 acres, in the township of Lingwick, from the same Governor. Mr. Young subscribed again four pounds in 1800, for relieving the burden of debt upon the church.

Richard Brooks, an Englishman, from Yorkshire, and an English churchman, subscribed two guineas. He was a merchant in the city, and purchased pew No. 78 in the church. He subscribed to the Young fund, in 1802.

John Finlayson, whose name follows in the subscription list for five guineas, was a wealthy North-west fur trader. He died a few months after making this contribution to the building fund, but his widow continued to be one of the most liberal supporters of ordinances in the St. Gabriel Street Church. She and her family occupied pew No. 32. She contributed her mite to the Young fund in 1802, as well as to the removal of the debt in 1800. But she appears to have seceded with the other adherents of Mr. Forrest. A son of his, in the employ of the North-west company, rose to be chief factor at Fort Douglas, on the Red River.

Simon Clarke, who subscribed five guineas, was a native of Yorkshire, England, who had come to Montreal and engaged in the fur trade, before the establishment of the North-west company. He accumulated a large fortune, and erected a handsome residence at St. Catherine's, on the other side of Mount Royal, called Beaver Lodge. Here, he and his son John after him, who had also been long engaged in the fur trade, and had occupied the position of chief factor at Fort Pelly, exercised profuse hospitality, and this extravagance, together with going surety for friends, soon ran away with even the large means of the family, and their residence passed into the hands of strangers. Mr. John Clarke owned property in Côte St. Antoine, and from him, Clarke Avenue receives its name. The family pew in the church, purchased in 1807, was No. 89.

Donald McKercher, subscribing five guineas, was a brewer, who afterwards settled on a farm near Lachine. He purchased pew 74. He was one of those who signed the Somerville manifesto, in July, 1803, contributing two pounds towards his salary; but he afterwards seems to have joined Mr. Easton's congregation, in St. Peter Street.

Mr. John McArthur, who subscribed five guineas, was an active and influential member of the congregation. He came from Argyllshire, Scotland, to push his fortune in the New World, and settled in Montreal, while still a young man. He kept an inn, with a grocery and spirit shop adjoining. He contributed one guinea towards the debt, in 1800, and was one of the six who voted for the retirement of Rev. John Young, in the same year. He was a member of the investigating committee that subsequently dealt with the Young case; and when that gentleman sent in his resignation, Mr. McArthur headed the

subscription list, for the benefit of the minister's family, with the sum of five pounds. He was a member of the temporal committee from 1800 to 1804, being Vice-President a part of the time; and when the new constitution was adopted, he was chosen, on April 17th, 1804, a member under it, and continued in office for two years. He was one of the committee who signed the memorial and protest, resolving to stand by Rev. James Somerville, at the time of the opposition to that gentleman, occasioned by the Forrest party, and he subscribed £4 6s 8d a year to the minister's stipend.

Mr. McArthur was ordained an elder, 31st January, 1804. On February 26th, 1805, he was appointed representative elder of the Kirk Session, in the Presbytery,—which would seem to imply that the Presbytery continued to exist after 1803, although there remains no discoverable record of its transactions. In 1810, he contributed two pounds towards the fund for clearing off the indebtedness of the church, and three pounds for the steeple and bell. His family occupied pew 33. He died on the 7th June, 1811.

John Fisher, who subscribed eight pounds, was a brother to Duncan and Alexander, two of the original trustees of the church. He was a prominent member of the congregation in after years. He was elected to a place on the temporal committee, in 1800, which he occupied till 1804. He was also on the special committee regarding Mr. Young, as he had favoured that gentleman's withdrawal in 1800. He, as a member of the committee of management, signed the memorial to the Government in 1802, asking that the allowance of fifty pounds, formerly given to Mr. Young, might be continued to his successors. He contributed two pounds to the Young retiring fund. He was one of those who signed the document for assur-

ing Mr. Somerville of the support of the main body of the congregation, before that gentleman's settlement in 1803, and he subscribed three pounds towards his salary. In 1804–5, he was again a member of the temporal committee. Mr. Fisher never married. He was connected in business with Mr. William Hutchison, the late Mrs. Lunn's first husband. Jointly with Mr. William Martin, the elder, he occupied pew No. 1, in the old church. He died on the 29th of May, 1829, aged 70 years.

John Hunter, who gave eight pounds to the building fund, was a brother of William Hunter, the elder and trustee. The three brothers, William, John and Thomas, between them, contributed seven pounds for liquidating the debt in 1800. They all adhered to Mr. Forrest and Mr. Easton, and became afterwards members of the St. Peter Street Church.

William Russel has been already mentioned as a brother of John, the trustee of the church. He was a member of the firm, John Russel & Co. Dreading the approach of the war with the United States in 1812, he gave up his business in Montreal and removed to Glasgow, Scotland. He occupied pew No. 96. He gave two pounds for the debt in 1800, and two pounds to the Young fund. Although still holding his pew for some years, he worshipped with the St. Peter Street congregation, and in 1808, the pew passed into the hands of Captain Chisholm.

George Stansfield, who subscribed five guineas, was a woollen merchant, of the city. He was a native of Yorkshire, England. His son, Joshua Stansfield, afterwards extended the business to all classes of goods.

Jacob Marston, or Marsden, who gave four pounds for

the building of the church, was an Englishman and an officer of the Court of King's Bench. He occupied pew No. 11. A daughter of his was baptized by Mr. Young, in 1799. He was high constable of Montreal, in 1820.

Alexander Robertson, who contributed two pounds, and had pew No. 71 assigned him when the church was first built, was a general merchant of the period. He afterwards formed a partnership with his brothers, James and Patrick, as fur traders. Jointly they occupied pew No. 8.

Alexander Simpson, the subscriber of two guineas, was a millwright.

Thomas Sullivan, who subscribed one guinea, was an Irish Protestant, who kept a tavern, and afterwards acted as a real estate agent. At his house, St. Peter's Masonic Lodge held their meetings in 1794. He afterwards owned pew No. 61 in the church.

John Neagles, another subscriber of a guinea, was also an Irish Protestant.

John J. Deihl, the subscriber of two guineas, was a German, who kept a grocery store.

Andrew Winklefoss, who gave a guinea for the building fund, was also a German, and kept a grocery store. He made a contribution also to the Young fund, in 1802.

Jonathan A. Gray and John Gray, each of whom subscribed a guinea, were brothers, Englishmen. They were members of the English church, as was also their brother, E. W. Gray, Sheriff of Montreal, who owned pew No. 27 in the St. Gabriel Street Church, and was a prominent

citizen. John was a North-west trader, and lived at St. Catherine's, now Outremont. He was President of the Bank of Montreal, in 1820. Jonathan was the foremost notary of the day in the city. He transacted all the notarial business of the Presbyterian church in his time. He died July 31st, 1812, aged 66 years. He performed the duties of coroner for the district, in addition to his notarial functions. The *Herald* said of him: "He was one of the oldest and most respectable English inhabitants of this city." H. Griffin succeeded to his papers and office work.

In 1808, John Gray and his wife, Mary Pullman, had a son baptized by Mr. Somerville He purchased pew No. 89, in the year 1812.

Dr. Blake, the last on the list of subscribers, who gave a guinea to build the church, was an Irish Protestant. He was a retired army surgeon, but practised his profession in the city. He was a prominent member of St. Peter's Masonic Lodge from 1774 onwards to 1782. A daughter of his married the late Justice Aylwin. His widow, who sat in pew 65 during the Anglican occupation of the church, married Major B. A. Panet in 1814. Dr. Blake dictated the inscription to be placed on his tomb,—"The last of the Blakes."

Samuel Adams, who contributed six guineas to the building fund in 1792, was a tavern-keeper in the parish of Pointe aux Trembles.

David Smith, who gave four pounds in 1792, for the erection of the church, and made a farther contribution in 1800, kept an inn at Longue Pointe. He died in 1809.

Joseph Howard, the subscriber of two guineas, was a merchant in the Berthier district. He died December, 1797.

CHAPTER IX.

Subscribers to the Debt in 1800—William Logan, Joseph Provan, John Stephenson, Philip Ross, William Demont, John Lockhart Wiseman, James Birss, William Ireland, William Manson, Thomas A Turner, John Blackwood, John Ferguson, William Martin, Robert Aird, John Aird, R. McClement, James Smith, Richard Warffe Captain Chisholm, Thomas Porteous, Nicol Fletcher, John Mittleberger, John McCord, David Ross, Peter McFarlane and James Henderson.

William Logan, a native of Stirlingshire, Scotland, was the eldest son of James Logan, baker, an account of whom has been already given. He came to Montreal with his father, whose trade he had learned, about the year 1784, and ten years afterwards he married, his maternal cousin, Janet E. Edmond, who crossed the Atlantic for the purpose of being joined to him. His father and he carried on the baking business jointly, and soon they acquired a competency, and very prudently invested their means in real estate, purchasing, among other properties, the land in the neighbourhood of the city, which is still known as "Logan's Farm."

Although his name does not appear in the list of subscribers to the building fund of the church, while his father's does, the family pew, No. 28, was taken by him, rather than by his father, on the 23rd November, 1792, immediately after the church was finished. From that time onwards, he took a lively interest in the prosperity of the congregation, and did his share of its work. He was chosen a member of the Temporal Committee in 1806, and

continued on it till the year 1809. He was elected Treasurer in the year 1812, and held that important office for three years, relinquishing it only when he resolved to give up business here, and return to dwell in his native land. Desiring to give his sons a better education than could then be furnished in Canada, he first tried the experiment, in 1814, of sending them to board in Edinburgh and attend the famous High School of that city. But he concluded to take his family to Scotland with him the next year, leaving behind him only his eldest son James, to take charge of his father's and uncle's business.

Mr. Logan bought a small estate near Polmont, about twenty miles from Edinburgh, where he died on the 14th or 15th June, 1841, aged 82 years, and was buried in the Polmont church-yard.

Mr. Logan contributed two pounds towards the church debt in 1800. He subscribed £2 10s. to the Young fund in 1802. Although his father was prominent in opposition to the calling of Mr. Somerville, and seceded with the Forrest party, William Logan signed the document in favour of Mr. Somerville, in July, 1803, and to the minister's salary, he afterwards contributed two guineas annually. He gave five pounds for removing the debt in 1810, and two pounds to the steeple and bell fund. He acquired pew 27 as well as 28.

Hart Logan was William's youngest brother. He was a merchant, having for partner, in 1803, George Watt. He acted as Lieutenant of Volunteers, under Lieut.-Colonel Caldwell and Major Dunlop, in the war of 1812-14. He was a liberal supporter of the St. Gabriel Street Church, contributing £10 to the debt in 1810, and £5 for purchasing the steeple and bell. He sat with his brother in pew 28. After a successful career as a general merchant in Montreal, he established a Counting-House in London, England, in 1815, leaving his nephew James, William's

eldest son, in charge of his business in this city. Of this James we shall have occasion to speak later on.

But the most celebrated of all the Logans was a younger son of William's, Sir William Edmond, LL.D., F.R.S., to whom the Science of Canada is so greatly indebted. He was a native of this city, and was baptized by the minister of the Scotch Church in St. Gabriel Street. The following is the entry of the event:—

"William Edmond, son to William Logan, of Montreal, baker, and Janet Edmond, his wife, born on the 20th of April last, was baptized in presence of the father and mother this 16th day of May, in the year of our Lord 1798, by

JOHN YOUNG."

He obtained his preliminary education at the hands of Alexander Skakel, who kept a successful private grammar school in Little St. James Street. At the age of 16, he was sent, with his brother Hart, to the High School of Edinburgh, where he distanced all competitors and came out Dux. He took a session in the University of Edinburgh, sitting under Professors Playfair and Jamieson, but at the age he then was, trade had more attractions for him than science or learning, and so he gave up what promised to be a brilliant literary career, and entered, in 1817, the office of his uncle Hart, in London. Here he remained till 1831, but meantime his scientific instincts had been developing themselves, and in the latter year he was appointed manager of the "Forest Copper Works," Morriston, near Swansea, Wales. This was the beginning of his real career. His duties brought him into close contact with the geological facts of the earth's crust, and soon a keen scientific interest in the general phenomena of this "solid globe," far beyond what was involved in his metallurgic operations, was awakened in his mind. He became a geologist, attracting the attention of such proficients in the science as De La Beche, Murchison, Sedgwick and Buckland.

Sir William Logan is entitled to the chief credit for the satisfactory condition of the Geological Survey of Canada to-day. It was he who first gave it system, and aimed at its completeness. There had been individual workers before his time, like Dr. Holmes, of Montreal, Dr. Wilson, of Perth, Rev. Andrew Bell, of Dundas, Sheriff Dickson and E. Billings; but even their researches were comparatively valueless, until the whole geological surface of the country came to be pieced in, and a conjoint view of it was obtained. Parliament having voted a small sum of money to commence operations, by way of securing a comprehensive knowledge of the mineral wealth of the country and its geological character, Mr. Logan was appointed Director of the work in 1842. Ably assisted by Dr. T Sterry Hunt, who became Chemist to the Survey in 1846, and by Richardson, Billings, Dr. Robert Bell, and other enthusiasts of science, whom he at different times rallied around him, by the year 1851, when the Great International Exhibition was held in London, he was in a position to present a report on the Geology and Mineralogy of Canada, that attracted the attention of the scientific world, and placed him in the front rank of Geologists. His reputation was still farther enhanced by the display of the geological and mineral resources of this country, made at the Universal Exposition at Paris, in 1855, on which occasion he was awarded the Grand Gold Medal of Honour, while the Emperor Napoleon III decorated him with the "Cross of the Legion of Honour."

On the 29th of January, in the same year, he received knighthood at the hands of his own Sovereign, Queen Victoria. But the dignity of knighthood made no difference in the simple and unostentatious ways of this worthy Canadian scientist. He was the plainest of men in his dress, in his daily fare and in his home, if home he may be said to have had, whose summers were spent under

movable canvas, and his winters in a small corner of the Geological Museum, near by his work. It was after he resigned the Directorship of the Survey, in 1869, that he took up his quarters at his own fine residence, Rockfield, Logan's Farm. The little room, his "den," in which he slept, in the Geological Museum in St. Gabriel Street, was as well worth seeing as any portion of the interesting specimens gathered from Gaspé to Lake Superior. The collection of old boots and other habiliments was wonderful to behold. It was an ideal old bachelor's quarters, for Sir William never married. He was too serious for such a pastime. He died, June 22nd, 1875, greatly beloved by all that knew him.

Sir William was a member of a large number of distinguished societies. In 1851, he was chosen a Fellow of the Royal Society of London, Sir Roderick Murchison moving his election. He was also made a Fellow of the Royal Society of Edinburgh, in 1861. He was created a D.C.L. by Bishop's College, Lennoxville, in 1855, and LL.D. by McGill College, in 1856. He was a member of a great many American and Foreign Associations, and received upwards of twenty medals in recognition of the eminent service he had done to science. But, after all, he will probably be better known to the general community, hereafter, by his gifts of money for the promotion of education than by even his contributions to the science of his time. In 1864, he founded a gold medal in McGill College, for proficiency in an Honour course, in Geology and Natural Science in that institution; and, in 1871, he and his brother, Hart, gave $20,000 for endowing the "Logan Chair of Geology," in the same University. Sir William always evinced a deep interest in the prosperity of the church, in connection with which his boyhood had been spent.

Joseph Provan, although not one of the original subscribers to the fund for erecting the church, lived in the city prior to the founding of the Presbyterian cause. We find his name on the list of subscribers to the "Protestant Congregation of Montreal," which afterwards became Christ Church, as early as 1785, and again in 1788. The first trace we have of his connection with the Scotch Church in St. Gabriel Street, is in the subscription list opened on the 27th May, 1800, for removing a debt of £220 remaining on the edifice at that date. He contributed three pounds on that occasion. But from that time onward till his death, the church had no stauncher or more active adherent than Mr. Provan. He voted for Mr. Young in November, 1800. He was married by that gentleman to Susanna Griswold on the 20th March, 1802. He gave £3 10s. to the fund raised for Mr. Young's family. He was a strong supporter of Mr. Somerville's coming to Montreal, signing the manifesto in that gentleman's favour, and, subscribing £3 10s. towards his stipend. On Mr. William England's withdrawal from the congregation, and resignation of his place on the Temporal committee, Mr. Provan was chosen in his stead, on the 1st of June, 1803. He remained on this Committee until it was replaced by the committee appointed under the new rules and regulations adopted in 1804. He was chosen a member of the new committee elected by the proprietors of pews on the 17th of April, 1804. He was also appointed Treasurer of the congregation, an office which he filled with much ability, the accounts being kept by him with great accuracy and clearness. This committee was re-elected in 1805, without any change. On April 15th, 1806, he was again chosen by the proprietors a member of committee, and re-appointed Treasurer, and continued to occupy that most responsible position until the year 1812. He purchased pews Nos. 84 and 95, which had originally belonged to Francis

Winter and George McBeath, who were among the first subscribers to the building fund.

Mr. Provan was a general merchant of high standing. On one occasion he met with rather a serious adventure when crossing the Atlantic. During the rebellion in Ireland, in 1798, he and Francis Hunter, of whom I shall have something to say at a later period, were fellow passengers on board a small merchant vessel on their way to Canada from Great Britain. A large ship of war was sighted, and there was considerable speculation among the people on board as to the nationality of this cruiser; but it was considered safe at any rate to try and get away from her. But the man-of-war, which proved to be a French ship carrying 74 guns, soon overhauled the little merchantman, and made prisoners of all the passengers, whom they conveyed to Brest. The prisoners were well treated. They were set at liberty each morning, but had to return at a certain hour each evening, and be locked up for the night. Mr. Provan and his friend, Mr. Hunter, were ten months in Brest before they got their liberty by being exchanged.

Mr. Provan died 1st April, 1814, aged 55 years. An "old and respected merchant," the *Gazette* called him in its obituary notice of his death. He left a son and two daughters. One of the latter married Andrew Patterson, of Quebec, and her daughter again married one of the Denholms. The other daughter became the wife of one of the Pembertons, who, like the Pattersons and Denholms, were merchants of high standing and respectability.

John Stephenson, who subscribed two pounds to the removing of the debt in 1800, and occupied pews 36 and 37, was a tobacconist in Montreal. He was an influential member of the church until his death, which occurred in 1821. He contributed two pounds to the Young fund, and was one of the proprietors who signed the

manifesto in favour of Mr. Somerville, in 1803. He subscribed three pounds annually to the stipend, and whenever any appeal was addressed to the congregation he always made a liberal response. He gave three pounds for the steeple and bell, and five pounds to clear off the debt in 1810. His second daughter, Joanna, was married to James Whiteford, of Ste-Rose, in 1815. After his decease, his place in the church was occupied by his son, Dr. Stephenson, the foremost medical man of his day, in the city, of whom notice will be taken later on.

Philip Ross, who subscribed one pound for the debt in 1800, afterwards became a very prominent member of the congregation. He kept a grocer's shop at the corner of McGill and St. Paul Streets. He was married by Rev. Mr. Delisle to Jane Grant, 23rd February, 1784. His daughter married Donald Proctor Ross, a merchant, whose niece and adopted daughter, was the late Mrs. Donald Ross, of View Mount, wife of the founder of the Trafalgar Institute. He stood by Mr. Young in 1800. He was a member of the Temporal Committee from 1800 to 1803, and as such, signed the Somerville resolution. He gave a pound to the Young fund, and signed for himself and William Graham, two guineas a year, for Mr. Somerville's stipend. He was ordained an elder, August 8th, 1812, and lived to be a very old man. He adhered to Mr. Black, when that gentleman separated from Mr. Esson, and resolved to found a new congregation, in 1832. He owned pew No. 75.

Charles Falconer, plasterer; John Taylor, blacksmith; William Christie, grocer; Alexander Logie, mason; Chas. Arnoldi, watchmaker; John Watson, tanner; William Gilmore, mason; J. Gottfried Glagou, tanner, who was a German; William Martin, baker; James Stephenson, who

was in the shoe trade; Thomas Prior, tailor; John Hall, baker; John Robertson, carpenter; Duncan McNaughton, gardener; Robert Simpson, cooper, who was married to Mary Weight by Rev. Mr. Delisle in 1769, and died in 1800, were all active members of the church in Mr. Young's time, contributing to the debt in 1800, and taking their fair share in the business of the congregation.

William Demont and Stephen Belair were French Protestants, whose names appear in the list of contributors at this period.

John Lockhart Wiseman, inspector of potash, gave a pound to the debt in 1800, and subscribed a guinea toward the Somerville stipend in 1803; but he died on the 16th November, in the same year.

The name of James Birss first appears on the subscription list of 1800, for removing the debt. He was then engaged in the cooper business, which we have seen was very extensive in those days, because, not only had the out-going produce of the country to be barrelled, but, owing to the difficulty and risk of transportation over the bad roads, the groceries for the interior had to be sent, for the most part, in small kegs. Mr. Birss went afterwards into the grocery business, in St. Paul Street, in which he greatly prospered. He contributed a pound to the Young fund, in 1802. His name is not on Mr. Somerville's subscription list in 1803, but in 1804, he bought pew 64, and a few years afterwards half of 65. He was ordained an elder on the 14th of April, 1805, and continued to discharge the duties of that office with fidelity and zeal, until his death, which occurred on the 22nd of January, 1821. He was then 52 years of age. His family still occupied pews 64 and 65, until they followed Mr. Black into St. Paul's Church, in 1832. His son, Mr. J. H. Birss, and his

daughter, Mary, are still honoured members of that congregation. Mr. J. H. Birss was present at the Centennial Meetings in St. Gabriel Street Church, in March last, and gave interesting reminiscences of his boyhood in connection with the old church.

William Ireland was another of the subsequent office-bearers of the church, whose name first appears on the subscription list of 1800. Born at Dunfermline, Scotland, about the year 1773, he came to Canada in 1791. He was book-keeper to Forsyth, Richardson & Company, and, as he lived at No. 6, St. Gabriel Street, not far from the church, his house was made a kind of vestry, for lack of a better, where the ministers kept their gowns and bands. From here they walked, in full canonicals, all the way to the church, and up to the pulpit. In 1805, Mr. Ireland bought pew No. 14, the same that Mr. John McCord had previously occupied, and in the same year he was chosen, both to be a member of the Temporal Committee and an elder. For sixteen years, he took part in the management of the financial business of the congregation, acting as secretary to the Temporal Committee. He was ordained an elder at the same time as Mr. James Birss, 14th April, 1805. He died in 1822 of paralysis. His wife's name was Anastasia Genery. His son, William, born 16th January, 1807, and baptized by Mr. Somerville, afterwards became an elder in St. Andrew's Church, Kingston,—worthy son of a worthy sire. He was secretary-treasurer of Queen's University and Chamberlain of the city of Kingston, and died in 1879, leaving a large family of sons and daughters. The eldest daughter is the wife of Rev. Kenneth MacLennan, late of Charlottetown, Prince Edward Island. Two of his sons have held high positions in the banking institutions of the country, and a third

was for many years secretary-treasurer of Queen's University.

William Manson, who contributed a pound to the debt in 1800, and subscribed two pounds a year for Mr. Somerville's stipend, was a retired soldier, store-keeper in the Store-keeper General's Department, and had charge of the Chateau de Ramezay, the Government House in Notre Dame Street. He occupied pew No. 40. The widow of his son, Thomas, married Benjamin Workman, on the 24th June, 1823.

Kenneth Walker, who afterwards became an influential member of the church, also appears on the record for the first time in connection with the effort, in 1800, to put the building out of debt. He kept a draper's shop, and an assortment of fancy goods and perfumery, in St. Paul Street. He purchased pew No. 98, in 1807. He subscribed a pound annually to Mr. Somerville's salary. On 14th April, 1833, he was ordained an elder, after the withdrawal of the St. Paul's section of the congregation. We shall hear more about him in connection with the Protest, lodged, in 1844, against the resolution of the majority of the congregation to join the Presbyterian Church in Canada.

Conrad Masteller, was a wealthy German citizen, who contributed to pay off the debt in 1800, and to help the Young family in 1802. He died in May, 1808, and bequeathed all his real estate in St. Mary Street towards erecting a House of Industry for the city. The property was worth about £2,000. The amount not being enough to carry out Mr. Masteller's plan, an act of incorporation was obtained, in 1818, authorizing the appointment of wardens of the House of Industry of Montreal. It was

to be non-sectarian and purely national. No appointments were made under it, however, till 1827, when F. Desrivières, F. de Beaujeau, S. Gerard, J. Bouthillier, H Gates, R. Kimber, H. McKenzie and J. Kimber were named the first wardens. The present Protestant House of Refuge took its origin only in 1862, but Mr. Masteller's generous ideas and liberal bequest laid the foundation for this noble charity.

George Martin, who subscribed to the debt in 1800, was a brother of William Martin, the baker, already mentioned. He was also a baker, and was a member of the Temporal Committee from 1800 to 1803. The two brothers supported Mr. Young, and contributed to the fund for removing his family. They subscribed a guinea each to Mr. Somerville's stipend. They were proprietors of pew No. 45. As a member of the Temporalities Committee, George signed the Somerville manifesto in July, 1803.

Thomas Turner's connection with the St. Gabriel Street Church began with giving a pound to the debt fund in 1800. He was a partner in the famous Commercial House of "Allison, Turner & Co.," general merchants. In those days, there was no division of goods into hardware, groceries, crockery, dry goods, &c. All the large establishments kept a little of everything likely to be desired by country dealers. The firm to which Mr. Turner belonged was one of the foremost in the country, in enterprise and success. He was one of the seven gentlemen who signed the call, 6th July, 1817, for a meeting to elect the first Directors of the Bank of Montreal. He was president of the Bank of Canada in 1820, as well as a director of the Savings' Bank, one of the wardens of the Trinity House, one of the Commissioners for the improvement of the inland navigation between Montreal and Lachine, and a member of the Board of Examiners for flour inspectors.

Mr. Turner subscribed one pound a year to Mr. Somerville's stipend. He afterwards owned pew 35, formerly the property of Dr. Brown, which he purchased in 1806. His daughter was married to Captain McCulloch.

John Blackwood, who gave a pound to the debt in 1800, was a merchant, in partnership with his brother Thomas, of whom we shall hear a great deal in connection with the history, not only of St. Gabriel Street Church, but also of the entire Presbyterian cause in Canada. He contributed to the Young fund in 1802, and subscribed three pounds annually for the stipend of Mr. Somerville. Mr. Blackwood was elected a member of the Temporal Committee in 1809, re-elected in 1810 and 1811, when he was made President. He died in 1815. He owned pew No. 67.

Mrs. Ferguson, who subscribed to the debt in 1800, was the wife of John Ferguson, father of Mrs. Andrew Shaw. When he married her, she was the widow of Alexander Fisher, the mother of John and Daniel Fisher, and of the second Mrs. Hick. Her maiden name was Grant, her brother being Hon. Alexander Grant, of L'Orignal. John Ferguson, merchant, contributed to the Young fund, and subscribed two guineas a year towards Mr. Somerville's stipend. He owned pew No. 26. He died on the 15th September, 1810, aged 55 years.

The William Martin, who subscribed two pounds on the occasion of removing the debt in 1800, was a gentleman in easy circumstances, having already retired from business with a competency. He acted as precentor in 1797. He was a member of the Temporal Committee, appointed 17th August, 1800, which continued to act till 1804, and was its Vice-President. When the new committee was chosen, 27th January, 1804, they made him their president ; and after the adoption of the new rules

and regulations, April 17th, 1804, he was re-elected President of the committee by ballot. He was one of the three appointed to sign all deeds of pews given at that time. He was again chosen a member of committee by the proprietors of pews in 1806, and by the committee was re-appointed President. He was chosen Master of St. Paul's Lodge of Freemasons in 1798, and in 1800, with a few others, he helped to found the Grand Assembly of the Knights Templar and the Knights of Malta. He was ordained an elder at the same time as John McArthur, 31st January, 1804. He was one of the six who voted for the retirement of Mr. Young in 1800, and subscribed five pounds for his family, on his withdrawal in 1802. As a member of committee, he supported the resolution to adhere to the understanding with Mr. Somerville in 1803, and contributed three pounds annually towards his salary. He and John Fisher jointly occupied pew No. 1, after it was given up by Alexander Henry. Two of his sons in succession were named John—the first was baptized by Rev. Mr. Delisle in 1782, and the second by the same gentlemen in 1784.

Robert Aird was another of those who attended the services of the English Church in 1785, before the establishment of the Presbyterian cause. He was a prominent merchant of this city. He was a native of Kilmarnock, Scotland, where he was married to Janet Finlay, in the year 1782. Soon afterwards he removed to Canada, and settled in Montreal. He had several sons and daughters. Only one of his sons was married, Robert, born in this city, in 1799, and baptized by Mr. Young. The sons of this Robert are in the baking and confectionery business, one in Notre Dame Street, and another in St. Lawrence Street. Mr Aird's eldest daughter, Anna, was married in 1812, to Hon. George Markland, of Kingston. Another

daughter, Rosina, was married to A. L. McNider, a well-known merchant in Montreal, of whom we shall hear more by-and-by.

Mr. Aird gave two pounds to the debt in 1800, and an equal sum to the Young fund, in 1802. He signed the declaration in favour of Mr. Somerville, in July, 1803, and subscribed two pounds a year for his stipend. He was proprietor of pews, Nos. 43 and 44. He died 25th Sept., 1806, but his widow and family continued to occupy those pews. His eldest son, John, contributed to the steeple and bell fund in 1809, and was elected a member of the Temporal Committee in 1812, and again in 1815. He became a member of St. Paul's Lodge of Freemasons in 1819, and died in 1823. Mrs. Aird gave ten pounds to clear off the debt incurred by the improvements in 1810. Robert, the younger, died 3rd October, 1867.

R. McClement, another of the subscribers to the debt in 1800, had attended the Protestant congregation in 1789, like the other Scotch Presbyterians of the day He owned a property at Côte des Neiges, where he resided. He died early in the century, leaving his widow in comfortable circumstances. She was a liberal contributor to the church all through life. She was one of those who joined in the call to Mr. Somerville, and subscribed one pound annually towards his support. Her daughter, Susannah, was married to James Smith, merchant, father of the late Judge Smith. Mrs. Smith died 12th September, 1816.

Richard Warffe was an Englishman, a general merchant in the city, who attended the church in 1800. He contributed to clear the church of its remaining indebtedness, and voted for the retention of Mr. Young. He had a son baptized by Mr. Young that same year. But he removed to Cornwall shortly afterwards, where he died on the 15th

of April, 1817, aged 52 years, after "a tedious, severe and trying illness, which he bore with the utmost fortitude, and true Christian patience, leaving a wife and infant family to lament in him the loss of a faithful and affectionate husband and a tender and kind parent," the Montreal *Herald* of May 10th, 1817, tells us.

Thomas Brackenridge, who subscribed a guinea to clear off the debt in 1800; and James Glen, of the firm "Grant & Glen;" were merchants, who assisted the church at this crisis.

John McDonald, who gave two pounds in 1800, was a carriage-builder. He contributed also to the Young fund in 1802.

Thomas Taylor, another of the contributors to the debt on the building fund, was a retired army sergeant, who afterwards formed a business partnership with John Wightman, who gave two pounds on this occasion. Mr. Taylor voted for Mr. Young in 1800.

Alexander Chisholm, who subscribed a pound to the debt fund in 1800, was a retired officer. He had been a Lieutenant in the Royal Garrison Battalion, and retired with the rank of Captain. He was the proprietor of pew 96. He died on the 16th November, 1813, aged 73 years.

Another important member, whose name appears for the first time in connection with the movement to lift off the debt in 1800, was Thomas Porteous. He subscribed two pounds on this occasion. At this time he resided at Terrebonne. He owned Isle Bourdon, and ran a ferry across the river at that point. He afterwards removed to the city, and commenced business as a general merchant, at 18 Notre Dame Street. His wife was Olive Everett,

who gave birth to a daughter, Agnes, in 1798, and baptized by Mr. Young. In 1814, Mary, the eldest daughter of Mr. Porteous, was married to Henry Griffin, notary public, and their son is J. C. Griffin, the notary public of to-day.

Mr. Porteous held many offices of trust in his time. He was president of the water works company, organized in 1818, which first laid down iron pipes for supplying the city. During the war of 1812-4, he undertook, at the request of the Government, the task of forwarding supplies to the troops throughout the country. He was president of the Agricultural Society of Montreal, in 1820. He was vice-president of the Savings' Bank the same year. He was also at that time a director of the Bank of Montreal, and of the Lachine Canal Company. He was elected a member of the Temporal Committee of the Church in 1819, and was re-elected the following year when he was made vice-president. He was ordained an elder in the St. Gabriel Street Church, March 21st, 1819, and continued to fill that office till his death, which occurred at his son-in-law's house, 63 St. Gabriel Street, on the 23rd February, 1830.

Nicholas or Nicol Fletcher, who was chosen a member of the Temporal Committee in 1800, and continued on it till 1803, was an innkeeper. He purchased pew 65, at an early period of Mr. Young's ministry. He died April 8th, 1807, aged 53 years.

John Mittleberger, a German, was an old settler in Montreal. He carried on the business of a tailor. He was married to Elizabeth Hogel by Rev. Mr. Delisle, 27th March, 1784. He attended the English services before the St. Gabriel Street Church was erected; but soon afterwards, we find him in possession of pew No. 25, which

he continued to hold. Mr. Somerville baptized a child of his in 1807. He subscribed two pounds to that gentleman's stipend.

Telfer and McIntosh, who occupied pew 72, were the masons who built the church. Mr. McIntosh died not long afterwards, but his widow made a contribution to the debt in 1800. Mr. Telfer upheld Mr. Young in 1800. He died on the 24th July, 1805, aged 55 years. His daughter married, in 1807, Andrew White, carpenter, afterwards one of the elders in the St. Gabriel Street Church. Mr. Telfer contributed to the debt in 1800.

Duncan Reid, the occupant of pew No. 77, before the year 1800, was a farmer in the parish of Lachine. He was married to Mary Kand in 1781 by Rev. D. C. Delisle. He died on the 22nd October, 1798; but his widow occupied the seat until 1809, when it was purchased by James Carswell.

James Henderson, who was one of the Temporal Committee from 1800 to 1803, was a sergeant of the 41st Regiment. He was married by Mr. Young in 1801.

Peter McFarlane's name does not appear among the list of subscribers to the church either in 1792 or 1800; yet he belonged to the congregation during this period. He was one of the sixteen members of the Temporal Committee appointed in 1791. He voted for the retention of Mr. Young in November of that year. He subscribed a guinea annually to Mr. Somerville's stipend. He was one of the oldest British residents in the city. He was married by Rev. D. C. Delisle, first, to Mary Goodburn, in 1769, and, after her death, to a widow named McNamara, in 1789. He was a tailor, and died in 1811, at the advanced age of 86 years. He occupied pew 32 jointly with Mrs. Bland.

Among other subscribers to the building fund in 1800 was David Ross, attorney. His grandfather was a banker in Tain, Ross-shire, Scotland; and his father, John Ross, was a volunteer with the 78th Fraser Highlanders at the taking of Quebec, under Wolfe, 1759. Mr. Ross' brother, John, was prothonotary of the Court of King's Bench for the district of Quebec, and a prominent member of St. Andrew's Church, Quebec, of which his son, Hon. David A. Ross, Minister without a Portfolio in the present Mercier government, is a respected elder. David Ross married, in 1803, Jane, daughter of the Hon. Arthur Davidson, a native of Aberdeen, Scotland, one of the Justices of the Court of King's Bench for the Montreal district, whose wife was Jane Fraser, daughter of Major Malcolm Fraser, of the 78th Highlanders, a member of the Lovat family. Mr. Ross had a large family; but his only representative in the city to-day is the able physician, Dr. George Ross, Professor of Clinical Medicine in McGill University, son of David Ross' eldest son, Arthur. Mr. Ross was a prominent member of the Bar in the district of Montreal, and was acting Attorney-General in 1820. It was he who was entrusted with guarding the interests of the St. Gabriel Street Church, in the matter of securing the rights of the congregation to all the land conveyed by their deed, on the Champ de Mars side,—in succession to Robert Russell, in 1808. He was a warm supporter of Mr. Somerville, to whose stipend he contributed two pounds annually. He occupied pew No. 4, along with James Smith. His two sisters were married to the two ministers of St. Andrew's Church, Quebec,—one to Dr. Spark, and the other to his successor, Dr. Harkness. After the death of Dr. Harkness, his widow married Staff-Surgeon Montgomery of Quebec.

Another name belonging to this period, was that of

John McCord, senior, a native of Antrim, Ireland, Patentee of the undivided half of the Gaspé property, known as the "O'Hara and McCord Patent," who was born in 1711, and who died at "The Grange," Montreal, on the 14th October, 1793. On the 1st of January of that year, he purchased the large square pew, No. 14, in the St. Gabriel Street Church; and Hon. James Leslie, who was connected with the family by marriage, spoke of their attendance at the church in his time, which must have been after 1808, although Mr. W. Ireland had acquired pew 14 before that date. The McCord family seem to have been Presbyterians at this time, otherwise it is hard to account for their sitting in the St. Gabriel Street Church, when the first Christ Church (the Jesuits' chapel) was near by.

No family in the district has, perhaps, taken a more prominent part than Mr. McCord's in the affairs of the country. Of his two sons, John, the eldest, died at Quebec, without issue in 1822; but Thomas, his second son, who, owned a large portion of Griffintown, and represented the West Ward of the city in the Provincial Parliament, and was afterwards Police Magistrate of Montreal, an office which he held at the date of his death, in 1824, and after whom McCord Street is called, had two sons, both of whom rose to seats on the Bench, Hon. John S. McCord, and Hon. Wm. King McCord. Hon. Thomas McCord, son of the latter, also became a judge, while his daughter married the Hon. Justice Polette. The representative of the family in the city now is ex-Alderman David R. McCord, a prominent member of the Montreal Bar, son of the Hon. Justice John S. McCord, and of his wife, Anne Ross, daughter of David Ross, advocate.

CHAPTER X.

Rev. James Somerville's Birth, Education and Licensure—Comes to Canada—Chosen Successor to Mr. Young—His Literary and Scientific Tastes—His Marriage—Originates Natural History Society and Montreal General Hospital—His Benefactions and Death.

After the departure of the Rev. John Young, in August, 1802, the church was vacant for several months. The number of candidates in those days was smaller than that offering for such a position in our time, yet it was at least great enough to perplex the congregation. The following intimation was read from the pulpit on the 29th May, 1803:—

"The congregation will please to take noticee that they have had a trial of two ministers, namely, Mr. Somerville and Mr. Forrest. A number of the hearers of this church have requested that the votes of the people be taken, that their choice may be known. Accordingly, two gentlemen will be appointed early this week for that purpose, to wait upon every member of this church. So you will make up your minds on this important business, that you may be ready to give your votes."

This was scarcely the regular mode of procedure in Presbyterian congregations, where a call is formally moderated in under the authority of a Presbytery. But any church in a new country must do the best it can in exceptional circumstances. If there was not a call in due form tendered on this occasion, there was obtained at least an undoubted expression of the voice of the people. The

result of the vote was, that Mr. Somerville was chosen by the majority. The minority, as has been too often the case in Presbyterian communities, did not acquiesce in the decision to call Mr. Somerville, but resolved rather to withdraw from the church. Three of the elders, Messieurs England, Hunter, and James Logan, grandfather of Sir William Logan, and John Boston, afterwards sheriff, were among the adherents of Mr. Forrest.

There was a difficulty at this time also, as at a later date, about the possession of the key of the church. Mr. Hunter had it in his keeping and refused to give it up. A meeting of the proprietors was held on the 23rd July, 1803, when it was unanimously resolved by those present "that every support should be given to Mr. Somerville, as the person duly appointed as minister of this congregation to the exclusion of every other person, and that none other be admitted or received to perform Divine worship without their consent. And as the said William Hunter now refuses to deliver up the keys of the said church, it is resolved that other sufficient locks and keys be provided for the security of the said church, and of the possession of the said proprietors therein." This resolution was signed by the members of the Temporal Committee, John McArthur, George Martin, Benaiah Gibb, John Fisher, Philip Ross and William Martin—by the two remaining members of the session, Duncan Fisher and William Forbes—and by nineteen other gentlemen: Hon. James McGill, Hon. John Richardson, John McKindlay, John Ogilvy, Isaac Todd, William Logan, John McKinstry, Robert Aird, James Cowie, William Graham, Thomas Oakes, James Strother, John Ferguson, Joseph Provan, James Dunlop, Donald McKercher, Hon. John Molson, Simon McTavish, and John Stephenson.

Several months previously, the congregation had apparently made up their mind to call Mr. Somerville, as the following memorial shows:—

"To His Excellency, Sir Robert Shores Milnes, Baronet, Lieutenant Governor of the Province of Lower Canada, &c., &c., &c.

The Memorial of the Subscribers, Presbyterian Protestants residing in the city of Montreal, as well on their own behalf as on behalf of the other Presbyterians of their congregation,

Humbly Sheweth:—

That His Excellency, the Right Hon. Lord Dorchester, late Governor of this Province, was graciously pleased, in the year 1794, to grant to the Rev. John Young, then minister of the Presbyterian Church for the city of Montreal, the sum of fifty pounds per annum, commencing on the first day of May, in the said year, and which sum hath been annually paid to the said John Young by His Majesty's Receiver General of this Province.

That the said John Young formally resigned his charge of minister of said church on the 7th day of August last, retired a few days afterwards from Montreal, and is now settled with his family at Niagara in Upper Canada; and your memorialists entertain no idea that he will ever return to this place.

That your memorialists being so circumstanced, and being more solicitous to have a clergyman of their own persuasion, of good life and morality, have lately had a trial of the Rev. James Somerville, a minister of the Presbyterian Church, who gave the whole congregation the greatest satisfaction, and whose conduct and loyalty appear most exemplary, but who, from engagements he is now under at Quebec, cannot immediately take charge of the said Presbyterian Church and congregation of Montreal. But your memorialists do look to him with confidence as the person who in the spring is to take charge of the said church.

Your memorialists, therefore, humbly pray that Your

Excellency will be graciously pleased to retain the said annual sum of fifty pounds, unappropriated, in order that the sum may be hereafter appropriated to the laudable purposes for which His Excellency, Lord Dorchester, in his wisdom granted the same.

And your memorialists, as in duty bound, will ever pray.

(Signed,)

ADAM SCOTT,
JOS. PROVAN,
JOHN FISHER,
B. GIBB.
} *Committee on behalf of the Congregation.*

Montreal, 15th November, 1802."

This Memorial was the answer returned by the congregation to the following letter addressed, on behalf of the Lieutenant-Governor, by the Hon. James McGill to John Fisher, "President" of the Temporal Committee of the Church:—

"Montreal, 13th November, 1802.

"GENTLEMEN—I am desired by His Excellency the Lieutenant-Governor to inform him whether Mr. Young, the Presbyterian clergyman, left this place with or without the approbation of his congregation; at what time he left Montreal; and if any idea is entertained of his returning —to which inquiries, I presume, you can give satisfactory answers. I request you, therefore, to communicate them without delay; nor do I imagine it will be improper to add the measures you have discussed in consequence of Mr. Young's absence or resignation.

"I am, very respectfully, Gentlemen,
"Your very obt. and humble servant,
"JAMES M'GILL.

"Messrs. John Fisher and others,
forming the Committee of the
Presbyterian Congregation of Montreal."

It is important to note the date of this petition. It shows that Mr. Somerville had already been virtually invited to become pastor of the church, months in advance of the time when the congregation were called upon to choose between him and Mr. Forrest, and if any one was to blame for the disagreement that led to the secession in 1803, it must have been those who allowed themselves to become partizans of Mr. Forrest, notwithstanding the previous understanding come to with Mr. Somerville.

Mr. James Somerville, the first regularly inducted minister of the St. Gabriel Street Church, was a native of Lanarkshire, Scotland, and was brought up in one of those pious cotter homes which Robert Burns has rendered memorable. The ambition of his parents, as it always has been of so many of their class in that country, was to see their son "wag his pow in a pu'pit." He was accordingly sent at an early age to Glasgow University, for he had already completed his course in Arts when he was only seventeen years old. The two professors who seem to have made the deepest impression upon his mind were Mr. Young, who then taught Greek in the University, and was the compiler of a very accurate, though brief lexicon of that language, which is still in considerable use, and Mr. Anderson, Professor of Natural Philosophy, who enjoyed a great reputation as a teacher of Physics towards the close of the last century. To quote the language of the late Dr. Wilkie of Quebec, Mr. Somerville's early friend, and a native of the same village, who wrote an unpublished sketch of his life after his decease: "The last (Prof. Anderson) had more particularly fixed his attention, and had led him to direct his thoughts so much to objects of external nature as to derive from the view of their magnificent arrangements a large share of his enjoyments. By a regular contemplation of the beauty, wisdom and beneficence which they indicated, he confirmed his trust in the Divine protection, and pro-

moted that equanimity of temper for which, through life, he was remarkable. His habitual contemplation of the works of nature, and of matters of fact, contributed, we may well suppose, to foster that love of truth, that total absence of exaggeration, that simplicity of manners, for all which he was most happily distinguished." Dr. Wilkie adds: "The predictions of Professor Young had inspired him with a taste for philosophical discussions which he retained through life. Upon finishing his collegiate studies he entered upon a regular course of classical reading." In this way he laid the foundation of that general culture which fitted him to occupy a high position among the most accomplished men of his time in Canada.

Mr. Somerville afterwards took a course of divinity under Professor Findlay of Glasgow, and was licensed to preach by the Relief body of Presbyterians, in 1799. The fact of having been educated in the Glasgow University, throughout his professional as well as literary training for the ministry, made it the easier for him, though brought up in the Relief Church, to accept a call from the St. Gabriel Street Church, which was then counted as belonging to the Church of Scotland, and to receive ordination at the hands of ministers of the Church of Scotland. There were but few congregations at that time in connection with the Relief section of the Church, and they did not offer much of a career to young men of ability and scholarship. Mr. Somerville soon grew tired of acting as a probationer in these circumstances, and gladly availed himself of an offer that came to him through a Glasgow friend, to proceed to Quebec, in order to undertake the education of the children of the Scottish lumber merchants resident there. He took ship for Canada at a time when it was more of an undertaking to cross the Atlantic than it is now to go round the world, and landed at Quebec on the 3rd of June, 1802. He was then twenty-seven years of age. He en-

tered immediately upon his task of organizing a school, which was the precursor of all the educational efforts in the ancient capital, in which the Scottish citizens have borne a prominent part. Dr. Wilkie, who succeeded him in his school, remarks that Mr. Somerville had a peculiar aptitude for teaching, and adds : " The encouragement he met with was every way equal to his expectations. His success was proportionate to his exertions, which were great. He was held in high esteem by the principal families residing in the city,—and his memory was long cherished in succeeding times by the young persons who had the happiness of receiving his instructions." Among his pupils, at that time, was the late Archibald Ferguson, elder in St. Paul's Church, and father of Professor Ferguson of Kingston, who accompanied Mr. Somerville to Montreal, after his settlement in St. Gabriel Street Church, in order to continue to enjoy the benefits of his tuition.

Being a preacher, however, his services were in request at a time when there were so few of his order in Canada. On coming to Quebec, he connected himself with St. Andrew's Church, of which Rev. Alexander Spark, D.D., was pastor, and thus became a member of the Church of Scotland, as it existed in Canada. The ministers who then represented that Church in this country held out to him cordially the right hand of fellowship, although, as a licentiate, he belonged to the Relief Section of the Presbyterian family. It was on Dr. Spark's recommendation that he was invited to preach in the St. Gabriel Street Church, shortly after Mr. Young had taken his departure. The congregation immediately resolved to invite him to become their minister. The terms of the Deed of the Church, as given at pages 64 and 65, did not preclude the calling of a probationer from the Relief body ; all that it prescribed, was that he should have been regularly licensed by a Presbytery in the British Dominions. Mr. Somer-

ville indicated his willingness to accept the call, but intimated that he felt bound in honour to complete his service as a teacher at Quebec for the entire year for which he was engaged before leaving Scotland. It was in the interval, that Rev Robert Forrest visited Montreal and preached in the Church, making a favourable impression on a portion of the people, and creating division, a kind of result too often seen in the experience of congregations. Mr. Somerville was ordained to the pastorate on the 18th of September, 1803, Rev. John Bethune of Williamstown, the founder of the congregation, and Rev. Alexander Spark, St. Andrew's Church, Quebec, officiating on the occasion. It was generally understood that Mr. Somerville was then ordained to the Ministry of the Church of Scotland, and he so understood the matter all his life, although the question was raised after his death.

The experience Mr. Somerville had gained as a teacher, even though it was only for a short time, did much to confirm his taste for science and learning, and to strengthen the bias towards such pursuits he had early shown. Many of his friends were, indeed,of opinion that he made a mistake in quitting the teaching for the clerical profession; but he himself would never admit it. The Scottish element being, as has been seen, always proportionately large among the mercantile class of Montreal, Mr. Somerville, as the only representative of the Scottish clergy in the city for many years, naturally had a good deal of influence in the community, and he seems to have entirely deserved the respect shown him. He took a leading part in all movements for promoting a wholesome state of society. To this end he connected himself with various organizations, the Freemasons among the rest. His, too, was the first name on the roll of the Montreal Curling Club, organized in 1807. In 1809, he succeeded in establishing a literary society having its headquarters in this city. Dr.

Wilkie will tell us its history :—" He coveted the society of well informed persons and the free communication of ideas. Hence sprung up in his thoughts the conception of the SYMMATHETICAL SOCIETY, formed for the purpose of promoting mutual improvement, and possibly to be the germ of some greater association. He laid hold of the thought with eagerness, and communicated it to a very few gentlemen, in whom he had confidence, in Montreal, and to one or two residing at a distance. The proposal was zealously embraced by the few friends to whom it was explained, and carried out with considerable regularity for a few years. A number of essays were furnished from time to time by each of the gentlemen associated, and these were pretty fully discussed at the meetings of the society. Remarks were likewise communicated in writing, and a regular account of all the transactions recorded by one of the members appointed to act as secretary. A few of these papers were afterwards printed in the Canadian Review, in 1824. The subjects discussed were chiefly scientific, literary or commercial." His biographer tells us : " During his whole life he was wont, when his health permitted, to take daily exercise in the open air. In his rambles he used to carry a small hammer, with which he amused himself in examining the interior appearance of stones and rocks. If this was not done in a strictly scientific manner, it served at least to diversify his recreations and give them activity. Sometimes he collected plants and flowers, and he had ever a just appreciation of the beauties of natural scenery. Sometimes he was joined, in his rambles, by one or more of his clerical brethren, who, it is well known, were always attracted by his lively conversation." It would appear, then, that Mr. Somerville was studying the earth's structure before the formation of the " Geological Society," of Great Britain, and while Hugh Miller was still in petticoats. To the end of his

days, he continued to indulge a taste for natural history ; and some old persons survive to tell how, in their youth, they used to see him strolling through the fields, picking up flowers and stones, and looking at them intently, thus confirming the rumors that were abroad touching his mental equilibrium. Mr. Somerville kept a diary from the time he was twenty-two years of age, and amongst other things noted in it was the state of the weather, to the influences of which his frame was keenly susceptible. This record he kept till within forty-eight days of his death. It was probably not very scientific, as he is not likely to have possessed very accurate instruments ; but such as it was, in the absence of any better meteorological statistics, it would be at least curious, if not valuable, could it be recovered : so far, however, the effort to trace its fate has been unsuccesful.

When Mr. Somerville died, in 1837, he left the most of his property to religious and benevolent institutions. Dr. Wilkie will tell how he was led to do so : " It has been seen throughout the course of this narrative, that his mind was eminently sociable. Being at the same time of a strongly benevolent cast, his sociability gave rise finally, or at least greatly contributed, to two most excellent institutions—' the Natural History Society' and the 'Montreal General Hospital.' His practice of rambling in the fields in quest of objects suitable for the study of Natural History, has been already noticed. His attractive conversation naturally drew to his society others who possessed similar tastes, particularly his two brethren in the Church, and some of other professions. One gentleman, especially, of highly scientific attainments, (known to be A. Skakel, a teacher in this city) assisted to give accuracy and order to their observations. A considerable collection of natural objects was, in consequence, formed ; a place was found necessary for their reception, the assistance of others was

solicited and obtained, and out of these humble endeavours arose, on the 16th May, 1827, the 'Natural History Society of Montreal.' Thus, the little rill issuing from the mountain's brow gathers increase of waters as it rolls on, and, in the end, becomes a potent stream, fertilizing the regions through which it flows, and pouring a navigable flood into the ocean. In consequence, probably, of his connection with the origin of this institution, and certainly from his devotedness to the cause of knowledge and truth, he left a munificent bequest for the endowment of a lectureship in furtherance of its objects." It is in these terms that Dr. Wilkie, writing shortly after Mr. Somerville's death, sets forth his claims to be gratefully remembered by "The Natural History Society."

Mr. Somerville's sympathetic nature and public spirit, seem to have had much to do also with originating the "Montreal General Hospital." Here is what the memoir, from which I have already quoted, says: "He always considered the first suggestion of the Montreal General Hospital, as due to himself. 'The first idea of it,' he said, 'was suggested by my servant falling sick of an infectious fever. She had no friends in the city. I could not turn her out of doors. I was apprehensive for my own family. I thought how advantageous it would be for the patient, and how satisfactory to my own mind, if there was an hospital to which she could be sent, where she would receive the necessary attention and care, while my family would run no risk of infection. Others might be in similar circumstances. I proposed the subject to some medical gentlemen and also to my colleague, who always has been forward to promote objects of public utility. The scheme was followed up with zeal and liberality. An institution arose far surpassing his utmost expectation.' Such was the development in his truly Christian mind of an institution which has since grown to be one of the

honours of Canada, an institution of which Montreal will always be proud, and to which the late Hon. Mr. Richardson, after all highly valued labours, had the honour of making an important addition." Assuming the accuracy of Dr. Wilkie's information, here is another and still stronger ground why not only the citizens of Montreal, but the people of all the outlying districts, should do honour to the memory of Mr. Somerville.

By his will, drawn up on the 21st February, 1833, four years before his death, he left bequests in the following order, and to the following amount :—

"For the purchase of a ground lot and erection of a manse, for the use of the minister of the St. Gabriel Street Church, 'during thirty years, the object of my warm and constant solicitude,' £1,000 ;

"To support a lectureship for the benefit of the Natural History Society of Montreal, £1,000 ;

"To Mr. Wilkie, at Quebec, 'my friend from early life,' £1,000 ;

"To the Rev. Alexander Mathieson, of Montreal, 'many years an intimate friend,' £100 ;

"To the late Thos. Blackwood, Esq., 'one of my oldest and most confidential friends at Montreal,' £100 ;

"And to the Trustees of the Montreal General Hospital, as residuary legatees, all that may remain, after paying off all the above mentioned legacies." Dr. Wilkie, who knew the value of Mr. Somerville's estate, adds the remark : "The remainder falling to the General Hospital, must, it is believed, be very considerable, and will, no doubt, be suitably recorded." In those days however, no special notice was taken of legacies, and so what was realized from the estate cannot now be ascertained; but the fact that the Hospital was made residuary legatee, implies, in itself, that the amount designed by Mr. Somer-

ville for that institution, must have been larger than he gave for any other single object.

Mr. Somerville was twice married. His first wife was Mariamne Veitch, a native of Edinburgh, Scotland, who had come to reside with a relative in Quebec. To this lady he was united on the 8th of July, 1805, two years after his settlement in Montreal. She is described by Dr. Wilkie as a very superior woman; but he enjoyed the comfort of her society for only a single year. She expired on the 16th of August, 1806, a few days after having given birth to a daughter, named from herself, Mariamne.

" He entered a second time into the married state," says Dr. Wilkie, " on the 4th of April, 1808, with Charlotte Blaney. This lady appears to have been an orphan, but brought up and educated by Mrs. Perry, well known at that time in Montreal, for her piety and exemplary conduct, who acquired a moderate independence, by means of her industry and prudent conduct. With this wife he lived thirteen years in the strictest bonds of conjugal felicity." Mrs. Somerville brought her husband a son, named Alexander William, born August 2nd, 1814. When this child was only four years old, his mother fell into a declining state of health, and died in her husband's arms, on the 1st of August, 1819, on board the steamer on its upward trip from Quebec, whither she had gone, in the hope that fresh air and change would strengthen her.

Mr. Somerville's health had broken down on one or two occasions, from excessive mental efforts, as early as 1809. The amount of his work in the year 1815 may be estimated from the number of entries in the church registers, amounting to 58 marriages, 51 burials, and 115 baptisms. His temperament was acutely nervous, and when the domestic afflictions, mentioned, overtook him, added to the burdens of his pastorate, his health gave way under the pressure. It was then that Rev. Henry Esson was procured

as his colleague. They worked together with a large measure of harmony till 1822, when Mr. Somerville retired on an allowance of £150 a year ; but continued to receive the £50 additional given by the Government, in consideration of the service rendered to the Imperial troops by the ministers of St. Gabriel Street Church. Although absolved from the duty of preaching for the rest of his life, he remained, in the eye of the law, the senior minister of the congregation to the day of his death.

In the year 1827, his valuable and faithful friend, Mrs Perry, who had retired from business in Montreal, and gone to reside in Edinburgh, departed this life. She left a large share of her means to the family of her late adopted daughter. But it was characteristic of her good sense and tender sympathy that she left £4,500 to Mariamne, Mr. Somerville's daughter by his first wife, a larger sum than she willed to the son of Charlotte Blaney, because that young lady was physically infirm, as well as a most attractive person. These legacies are mentioned, because a good deal of the late history of the old church in St. Gabriel Street, was indirectly shaped by them.

As Mr. Somerville's years advanced, his nervous ailments became more serious,—and sometimes bordered on mental alienation. He had alternate seasons of melancholy and exhilaration. But those who knew him, say that even at the times when his mental aberration was most apparent, he never lost his intellectual activity, and amusing incidents are related that show his ready wit. One of these will suffice. While no restraint was put upon his freedom, his friends had provided him with a body servant, whose instructions were never to lose sight of him, but yet never obtrude his presence upon the minister, nor make him think himself watched. This servant, on one occasion, was an Irishman, not long out from the Emerald Isle, who continued to wear the long heavy coat he brought with

him across the sea, even during the heat of summer. The man, thus equipped, had charge of Mr. Somerville, on a broiling July day. The minister set out for a walk along the Côte St. Paul road, and proceeded at a rapid pace, evidently determined to have a little fun at Pat's expense. He walked aimlessly a long distance, and then made a detour, returning to his quarters by another route, all the time chuckling with delight at the discomfiture of his guardian, down whose face the sweat was running in copious streams, in his efforts to keep sight of his master.

The year 1832 was marked by another sad event in Mr. Somerville's family. This was the death of his son in his nineteenth year. He was already well advanced in the study of medicine, and had it in view to proceed to Edinburgh, there to complete his professional training, but he caught an infectious fever in the course of his practice as a student, and died on the 30th of November. This was a crushing blow to the tender hearted father; but a still severer one soon succeeded. His dear Mariamne, all the dearer to him on account of her bodily infirmity, was taken from him, twelve weeks after her brother; and his house was left unto him desolate. He fell heir to the money of his children; and it was with the means thus put at his disposal that he made the benefactions with which his name is associated in Montreal.

In our time the amounts bequeathed by Mr. Somerville to public objects, do not seem large; but fifty years ago, they must have been counted considerable, when there was comparatively little realized wealth in this country, and money was so much more valuable, relatively, than it is now. Though not appearing very large to the present generation, they were timely; and the several sums, applied to the respective objects contemplated in the final benevolent disposal of his means, were productive of more important and lasting results to those public objects than

five times the amount would be to-day. His thoughtful generosity put the institutions which it aided on a prosperous footing; and once they got fairly under weigh, their success became assured.

The chapter is incomplete without a portrait of Mr. Somerville, but if one was ever taken, no trace of it can now be found. In the absence of his likeness, we may be thankful for the following brief pen-portrait of him, by Dr. Wilkie:

"He was a little under the middle stature, of a vigorous but not athletic form. His features were perfectly regular, and had a most prepossessing appearance. His eye was uncommonly quick and penetrating. His hair, till he passed the meridian of life, was black and glossy, with an easy curl.

"When Mr. Somerville was in health, and settled at home, he was exact and methodical in his daily readings. He commenced each day with perusing a portion of the sacred writings. This practice he had continued through life, whenever health and leisure permitted. Upon finishing the task he had assigned to himself for the day in this department, he entered in his journal the remarks which occurred to him on the general spirit of what he had read. These remarks were exceedingly brief, and referred exclusively to practical matters. Having made this entry, he proceeded to another department of his reading,—some of the periodicals, perhaps, of the day, or some of the standing works of English literature. By this happy distribution of his time, his remembrances of Divine truth were constantly kept alive, and his intimate acquaintance with the current literature of the age was never left behind.

"His mind was well informed and his understanding clear, quick and perspicacious. He fastidiously shunned at all times to express any opinion on subjects with which he had not, at least, a reasonable acquaintance, and held all such pretence in contempt. His piety was real and deeply felt, but incapable of the slightest show or ostentation."

Such was the man, and such was the work he achieved. He deserves to he remembered by the citizens of Montreal, not because he was a man of brilliant intellect or of surpassing powers in any way, but because, by his high character and attainments, he maintained the credit of the order to which he belonged, and exercised a widespread and wholesome influence over the English-speaking society of this city, when it was a community so small that every clergyman had a personal acquaintance with all its members. This was the formative stage in the history of Montreal. After the lapse of eighty-three years, from the date of the beginning of his ministry, it is, of course, impossible to put one's finger on any tangible results of his pastorate in the spiritual life of the community. The influences he and his contemporaries exerted are indistinguishably blended in the life of to-day, as the echoes of the past go to form the murmur of the universe. But all the testimony we can gather goes to show that he served his generation faithfully according to the will of God,—entering fully into all enterprizes and undertakings which aimed at the moral and social welfare of the community, as well as discharging with ability the duties pertaining to his office in the more restricted sphere of his own church.

After his decease, the congregation to which he had ministered so long and faithfully, erected a tasteful mural tablet to his memory, with the following inscription :—

" Sacred to the memory of the late Rev. James Somerville, who was born in the village of Tollcross, near Glasgow, 1st April, 1775; ordained Minister of this Church, 18th September, 1803, and died 2nd June, 1837, aged 62 years ;

" This Tablet has been erected by this Congregation, in token of their gratitude for the munificent legacy of One Thousand Pounds, bequeathed by him for the pur-

pose of building a Manse for the accommodation of the future Ministers of St. Gabriel Street Church ;

" Having been bereaved of his children, he consecrated at his death the whole of his property, of which the greater part was the bequest of disinterested friendship, to the cause of Science, Friendship, Humanity and Piety."

His friend, Dr Wilkie, to whom, as has been seen, he left a handsome legacy, erected a very tasteful monument to his memory in the old Protestant burying ground on Dorchester street ; but when it was converted into Dufferin Square, in 1875, there was a general demolition of the old tombstones, and among other sacred memorials destroyed, was the Somerville monument, before the attention of any person interested in its preservation was called to the matter. In the absence of any kindred of Mr. Somerville left in the country, the St. Gabriel Church authorities took action and had his remains removed to Mount Royal Cemetery, a few members of the congregation subscribing about $100 for the purchase of a suitable lot in which to deposit them. But his bones now lie in a nameless grave, while there are on all hands granite and marble memorials over the dust of citizens of less account. The St. Gabriel congregation have done their part. And now it remains for those specially interested in the management of the General Hospital and the members of the Natural History Society, institutions that profited at least as largely by Mr. Somerville's generosity as St. Gabriel Street Church did, to unite in erecting a simple and inexpensive monument over the grave of this benefactor of the community.

CHAPTER XI.

Rev. J. Somerville recommended by Rev. Dr. Spark—First Trouble over the Possession of the Keys of the Church—Mr. Somerville's Letter on the Situation—His Ordination and Induction—The Second Presbytery of Montreal—Rev. Robert Forrest and Rev. Robert Easton, Secession Ministers from Scotland—Erection of St. Peter Street Church—Mr. Easton's Address on the occasion—The Difficulty about getting Registers by all, except ministers of the Churches of Rome and of England—The Character of the Adherents of St. Gabriel Street and St. Peter Street Churches respectively.

Reference has already been made to the want of unanimity on the part of the congregation in the settlement of Mr. Somerville. As the first secession took place in consequence of opposition to his ordination and induction as pastor, it is only justice to his memory that his attitude in the matter should be made known.

It has been stated already that Rev. Dr. Spark of Quebec received Mr. Somerville on his arrival in that city with great cordiality, inviting him to preach in the pulpit of St. Andrew's Church, and extending to him other friendly offices. Mr. Somerville became a member of St. Andrew's Church, and his name appears on a petition from that congregation to the Governor, in 1802. When Mr. Young left Montreal, and the Scotch congregation in St. Gabriel Street applied to Dr. Spark for aid in their emergency, he could not do otherwise than recommend the friend he had so lately met with, and whose good qualities he had already had many opportunities of observing. Mr. Somerville was invited through Dr. Spark,

to preach in Montreal, which invitation he accepted in the autumn of 1802, conducting divine service twice on the Sabbath after his arrival and returning to Quebec the same week.

" The specimens afforded by his appearance in the Church in St. Gabriel Street, the general turn of his frank and open and grave conversation, the ample recommendations he had brought with him, both from Quebec and from his native country, appeared to give satisfaction to the majority of the congregation. In consequence, an expectation of a future mutual connection was formed, on both sides, and preparations were made for a call being presented in due time." Completing the year's service as a teacher in Quebec, he removed to Montreal in the early part of June, 1803. Although not inducted, he entered immediately upon the discharge of such duties as a licentiate could regularly perform,—visiting the sick, consoling the afflicted, and preaching on the Lord's Day. In this way, an acquaintance was formed between him and his future flock, prior to the formal creation of the pastoral tie. It was at this stage that a subscription list was opened, in order that some guarantee should be provided for his support. A number of substantial householders and heads of families bound themselves to pay for this purpose a definite sum annually for three or five years.

The Rev. Dr. Spark was Mr. Somerville's patron; but the Rev. Dr. Mason of New-York, who had also been communicated with at the time of Mr. Young's withdrawal, recommended the congregation to call one of the young preachers of the Burgher Secession Church, whom he had induced to come from Scotland to America. This was the Rev. Robert Forrest, already mentioned. His appearance made a favourable impression upon those who for a time were disposed to contend for the possession of the building on St. Gabriel Street, and, as has been seen, secured the keys of the Church.

The congregation of Christ Church were now worshipping in the Scotch Church, and Messrs. Hunter, England and James Logan had obtained the keys from John Gerbrand Beek, one of the Church Wardens, at the conclusion of the Church of England service, on 21st July, 1803. This action led to the serving of the following protest on Mr. Hunter :—

"By this Public Instrument of Protest or attestation,—

Be it known and made manifest to all persons to whom these presents shall come or may concern, that on the Twenty-second day of July, in the year of our Lord, One Thousand Eight Hundred and three, at the request of Duncan Fisher of the city of Montreal, Cordwainer, William Forbes of the same place, cooper, two of the elders of the Scotch Church in this city, and William Martin of the same place, gentleman, one of the members of the committee appointed to regulate the temporal affairs of the said Church. We the subscribing Public Notaries of the Province of Lower Canada, residing in the said city of Montreal, by lawful authority duly admitted and sworn, went to the house of William Hunter, merchant in Montreal, and then and there speaking to him personally, demanded of him the keys of the said Church of Scotland or Scotch Church, which were delivered to him yesterday (the 21st inst.), by John Gerbrand Beek, Esquire, one of the Church Wardens of the Protestant congregation in this City, whereunto the said William Hunter answered that he was desired by Mr. Logan and Mr. England to get the keys of the Church from Mr. Beek, and that he cannot deliver them to any person, except said Mr. Logan or Mr. England. Which answer not being satisfactory, we, the said notaries, at the request aforesaid, have protested and by these presents do most solemnly protest, as well against the said William Hunter, as against all others whom it doth, shall or may concern, for all cost, charges, damages, interest, expenses, hurts and injuries, already suffered or that shall or may hereafter be suffered by the said Duncan Fisher, William Forbes and William Martin, in their capacities aforesaid, or others concerned, for or upon account of the premises : Thus done and protested in Montreal aforesaid on the day and year first before written, a copy of these presents having been left with the said William Hunter, at his dwelling house in Montreal—that he and all others concerned may not plead ignorance in and about the same.

In test. veritatis,

J. A. Gray, *Not. Pub.*
Thos. Barron, *Not. Pub.*"

The following letter, written by Mr. Somerville, shortly before leaving Quebec, will explain the situation at the moment. Besides the opposition, to his settlement of which he was aware, the question how his ordination could be best secured, troubled him and the congregation.

QUEBEC, 15th June, 1803.

DEAR SIR.—I received yours in due course. Mr. Bethune and Mr. Spark, I believe, will have no difficulty now in joining in my ordination, provided the congregation or myself make none. The principal objection which Mr. Spark had, was, I believe, on account of Mr. Young. That objection is now removed by Mr. Bethune's letter. As for the congregation at Montreal, why I really do not know what would please them in all points. It would appear that a number of them are, at best, very unsteady, to say no worse. I could wish, very much, that some plan could be fallen upon for putting it out of everybody's power to say a single word as to the legality of my ordination. Going to Scotland, could it be done, would be the most effectual way, and also the most respectable. I could wish, very much, this measure could be put in practice. It would remove every doubt, and add a degree of respectability to the business which it can hardly have in any other way. I was licensed by the Relief Presbytery of Glasgow, and I have certificates from that Presbytery, and also from the Relief Presbytery of Edinburgh. The only difference between the Relief and the Church of Scotland is, in the article of presentations by Patrons, which does not exist in this country. Of course, I consider myself a proper candidate for any congregation who may choose to call me. Ordination implies the being received by that Presbytery, by which you are ordained. Of course, if that Presbytery be a regular, lawful Presbytery, the person ordained by them must be regularly and legally ordained.

I do not wish to come to Montreal, even though I were invited, till the business of my ordination be settled,—that is, whether it is to be in this country, or if I am to go home. It is disagreeable, to my mind, even to be suspected of wishing to intrude myself upon the people of Montreal.

If I come to Montreal, it shall be openly and honourably. I feel it my duty to inform the committee, that I am not at all anxious to change my situation. I am here, I believe, usefully employed, and I am very comfortably situated. My income is such as supports me decently, and why should I be anxious to change. I feel gratitude to the people of Montreal for their kindness and attention to me, and certainly consider myself as bound to do everything in my power for them, as far as is consistent with propriety, and that duty which every man owes to himself.

I am, yours truly,

J. SOMERVILLE.

On the 18th of September, 1803, the proposed Presbytery met, and was constituted at Montreal, consisting of Rev. Alex. Spark, Rev. John Bethune, and Duncan Fisher, the elder, representing St. Gabriel Street congregation. Mr. Spark had been ordained in the Church of Scotland. He came to Quebec first, as a teacher, in 1780, taking five months on the voyage from Aberdeen, his native city. He returned to Scotland in 1783, and returned to Quebec, an ordained minister, in 1786. Although still prosecuting educational work, he relieved Rev. George Henry, the minister in charge of the Scotch Church, Quebec, of the heavier part of his duties, and when that gentleman died in 1795, Mr. Spark succeeded him. He had a fine turn for business, and conducted the correspondence with the Government, on behalf of his church, with great tact and energy. He died suddenly of an apoplectic fit, March 7th, 1819, while on his way to conduct service in the church in the afternoon. Since page 50 of this book was written, I have gathered from the *Christian Recorder*, published at York (Toronto), in 1819, four years after Mr. Bethune's death, that he had been originally ordained by a Presbytery of the Established Church in Scotland, for a congregation of his countrymen in South Carolina.

At the meeting of Presbytery for Mr. Somerville's ordination, a letter was produced from the Rev. Robert Findlay, D.D., Professor of Divinity, under whom Mr. Somerville had studied, and from whom he had already produced the usual testimonials. From the tenor of this letter, the two ministers and the elder present considered themselves justified, in the existing circumstances, in forming themselves into a Presbytery. The following is the minute framed on the occasion :—

"Montreal, 17th September, 1803.

The former Presbytery of Montreal, having been by unfortunate circumstances dissolved, the Rev. Mr. John

Bethune, Minister of the Gospel at Glengary, in Upper Canada, formerly a member of the said Presbytery, and the Rev. Mr. Alexander Spark, Minister of the Gospel at Quebec, conceiving it would be for the good of religion to form a connection and constitute themselves into a Presbytery, did accordingly meet at Montreal, this 7th day of September, in the year of our Lord one thousand eight hundred and three; and after prayers, the said Ministers, together with Mr. Duncan Fisher, took their seats. The Rev. Mr. John Bethune was chosen moderator, the Rev. Mr. Alexander Spark, clerk. Absent, the elder from Glengary, and the elder from Quebec. The Presbytery agreed that they shall be known and addressed by the name and style of *The Presbytery of Montreal*."

"Mr. James Somerville, preacher of the Gospel, presented a petition to the Presbytery, the tenor whereof as follows:—

Montreal, September 17th, 1803.

To the Moderator and remanant members of the Presbytery of Montreal, to meet this day in Montreal

The Petition of James Somerville humbly sheweth,

That in the month of June last your petitioner was invited by the congregation of Montreal to come and take upon him the pastoral charge of their church. That in consequence of said invitation, which will be laid before you, your petitioner since the middle of July last has officiated publicly in said church. Your Petitioner, however, not being in full orders, cannot discharge the requisite duties of his office, which occasions no small inconvenience to the members of said congregation. Your Petitioner, therefore, prays and entreats that the Presbytery will take his case and the case of the congregation under consideration, and, if your Petitioner shall be deemed duly qualified, he prays that you may proceed to his ordination with all convenient speed: And your Petitioner, as in duty bound, will ever pray.

(Signed) J. Somerville.'

"And a call having been presented to the Presbytery by the congregation of the Church of Scotland in Montreal, inviting the said Mr. Somerville to be their minister.

The Presbytery having taken said petition and call into consideration, agreed to receive him on trials for ordination.

"And the said Mr. Somerville having delivered discourses on the following subjects prescribed him, viz.: a Homily Psalm 136 : 1—an exercise and additions on Gal. 3 : 8—a lecture on Luke 12 : 13-21—and a sermon on Gal. 4 : 18, the Presbytery having approved of the same, put to him the necessary questionary trials, in all which he gave satisfaction, they appoint Sunday, the 18th instant, between the hours of ten and twelve in the forenoon for his ordination, adjourned till to-morrow, the 18th instant, and concluded with prayer."

"MONTREAL, 18th September, 1803.

"The Presbytery met according to adjournment. The Revd. Mr. John Bethune, Moderator, the Revd. Alex. Spark, Clerk, and Duncan Fisher, Elder. Read the minutes of the last meeting. After a sermon, preached by the Revd. Mr. Alex. Spark, from 1 Cor. 14 : 33, agreeable to the resolution of yesterday, Mr. James Somerville was solemnly ordained and set apart by prayer and imposition of hands to the sacred office of a minister of the Gospel. The Revd. Mr. John Bethune presided and gave the charge."

Having completed the work for which it was specially constituted, namely the ordination and induction of Mr. Somerville, the Presbytery adjourned to meét on the third Monday in February, 1804. There has been no record discovered of this meeting to which the adjournment took place, or of any subsequent meetings of this Presbytery of Montreal; and it is probable that it never met, except for dealing with emergencies such as that for which it was formed.

It will be noticed that no mention is made of the Church

of Scotland in the title of this Presbytery. This is to be accounted for probably, in the main, from the fact that as the Church of Scotland, at that date, embraced by far the larger part of the Presbyterians of that country, the seceders not yet having become very numerous; so that it might be taken for granted, without a statement of it, that a Presbytery, formed by Scottish ministers belonging to the Established Church, would be held to represent that Church. There may, however, have been a design in omitting any reference to the Church of Scotland, so as to unite all the Presbyterians in the community, some of whom had come from Ireland, some from the United States, and some had belonged to the seceders in the mother country. Comprehensiveness had all along been studied. In the original deed, the general designation is used "The Presbyterian congregation," although the preponderating influence and sentiment are indicated in the qualifying words added, that its affairs were to be managed "conformably to the usages of the Church of Scotland, as by law established." At that stage in the history of British colonies everything was tentative. The constitution of both Church and State affairs, in the dependencies, grew out of events as they came about, as was the case with the British Constitution itself. There seems to have been at first no thought of a separate and independent Colonial Church. The letter of Mr. Somerville shows that the setting up of a Presbytery in Montreal was only a makeshift, to be adopted because the more desirable course appeared, for some reason, impracticable. The ideal, clearly cherished by him and the other parties to the transaction, was ordination in Scotland, and by the Established Church.

The Rev. Robert Forrest, in whose favour the first secession from the Church in St. Gabriel Street took place, visited Montreal, and preached in the Church, in April,

1803. He continued to officiate for five Sabbaths, whereas Mr. Somerville had been heard only for a single day. This circumstance gave a chance to the leaven of discontent to operate; yet, as has been seen, Mr. Somerville was the choice of the large majority of the congregation. Mr. Forrest had meantime withdrawn to the United States; but when the resolution was arrived at, preferring his rival, he returned to Montreal, and rallied his friends, who assembled in the same room in Notre Dame Street, in which Mr. Bethune had held services seventeen years before. He did not remain long with his friends here. Receiving a call from a congregation in New York, in the autumn of the same year, he accepted it, and bade farewell to Montreal. The Rev. Robert Easton, formerly Minister of Morpeth in Roxboroughshire, in connection with the Associated Reformed Synod of Scotland, succeeded Mr. Forrest, in 1804. He and his congregation continued to worship in the room, aforesaid, until the 8th of March, 1807, when the Church in St. Peter Street was opened for worship. As this was a movement that carried important consequences with it, originating, as as it did, the St. Andrew's and American Presbyterian Churches, it demands a more extended notice.

The following extract from the Montreal *Gazette* of the 21st October, 1805, throws light on the situation:—

"On Tuesday, the 15th inst., the corner-stone of a new Presbyterian Church in St. Peter Street, Montreal, was laid by the Rev. Robert Easton, who delivered the following speech, printed at the request of the Committee of Managers:—

"BRETHREN,

"I congratulate you upon the commencement of a building, designed for the benefit of society in matters of infinite importance. Every wise man admits, that what-

ever tends to form virtuous principles in the human heart, and to direct the exercise of them through the various relations of human life, should be embraced and pursued with ardour. The public institutions of religion, when conducted in a proper manner, have eminently this effect. By a display of the most excellent truths, they enlighten and elevate the faculties, and soothe the sorrows of the mind; they furnish the most cogent arguments against profanity and vice; they are the most effectual means of promoting the great ends of civil government,—as habits of industry, subordination and honesty are put by them on the strongest of all hinges, the love and fear of the authority of Heaven. By including, in this account of Religious Institutions, the doctrines taught in the Westminster Confession of Faith, and the Rules of Presbyterian Church government, you have the whole of my private and official principles; and you perceive the only purposes to which this building will be applied. I say, the only purposes,—for I am confident that, during my own ministry in it, impiety and vice, disloyalty and turbulence will be equally reprobated. And I wish to Heaven that a stone of it had never been laid, if it is ever to be the instrument of diffusing poison through the veins of religious and civil society. But I fear no such consequence; because the congregation has resolved, and measures are already taken, to place it perpetually under the care of a regular body in Scotland, whose evangelical and loyal character is well knowm to the Christian world. . . .

"Let us always strive to merit the approbation of our fellow citizens, and of the officers of government, by a peaceable, friendly and virtuous behaviour; joining with all good men in whatever may promote the common welfare; and marking, with the utmost detestation, everything of an opposite tendency. . . .

"Perhaps, your great interest, my friends, in the politi-

cal state of Religion in this country, may require that subject to be noticed on this occasion. But the question, you know, of clerical privileges, is still undetermined. Let us be thankful thus far, that we can meet together for public worship, without any annoyance; and though I am denied at present the legal exercise of some of the clerical functions, yet, it is by a law which does, in the most unequivocal terms, exclude every other Protestant clergyman, who is not of the Church of England. Let us wait with patience: real grievances will be redressed; for we are under the protection of a sovereign who cherishes all his dutiful subjects, and whose person and enlightened government may Heaven preserve against the mischievous designs of foreign envy, ambition and tyranny, to dispense the blessings of impartial justice, tranquillity and joy to millions of grateful people."

Reading between the lines, it is not hard to understand the reasons for dwelling on the points emphasized in this address. The people who had gathered around Mr. Forrest and Mr. Easton were mostly either American by birth, and so accustomed to a different ecclesiastical atmosphere from that of the Church of Scotland all their lives, or were in sympathy with the secession churches of the mother country. Attempts had evidently been made by some parties in the community to discredit them, as if they were disloyal and dangerous elements in society, and belonged to no responsible section of the Church of Christ; while the Church in St. Gabriel Street was looked up to with respect, as representing the Established Church of Scotland. Mr. Easton endeavours to parry these thrusts by pointing to the Westminster standards to which they adhered, and intimating that the congregation had it in contemplation to seek a connection with one of the organizations in the old country.

The other point referred to is one of historical interest.

The right of marrying and burying persons belonging to their congregations, had been claimed and exercised by all the clergymen of the Church of Scotland, settled in the countries situated on the St. Lawrence, from 1759 onwards. In the spring of 1806, an event occurred which raised the question of the validity of these Acts. Registers had hitherto been issued to these ministers in Quebec as well as in Montreal. Those belonging to the St. Gabriel Street Church are complete from the year 1795. Soon after the passing of the Constitutional Act of 1791, a statute was enacted in Lower Canada for the more secure registration of births, marriages and deaths. This Act limited the registration of births to the clergymen who performed the Christian ordinance of Baptism. The Judges of the Court of Queen's Bench were constituted the authority to sanction the holding of registers. In the district of Quebec, a minister belonging to some other denomination than the Churches of England and Scotland, who had been refused a register, notwithstanding, ventured to perform some acts of clerical duty requiring registration. The Right Reverend Bishop Mountain caused proceedings to be taken against him. The Chief Justice, in delivering the sentence of the Court, condemning the unfortunate dissenter to six months imprisonment, attempted, in a speech of considerable length, to establish the position that the Church of England was the only established Church of the country, and that all persons not belonging to it or to the Church of Rome, of which the rights were guaranteed by the capitulation and by the subsequent treaty with the King of France, came under the denomination of dissenters. Further, his Honour stated, that, consequently all clerical acts requiring registration, that had been performed by others than clergymen of the said established Church, or of the Church of Rome, were irregularly performed, and liable to be called in question. To

prevent confusion," he added, "a bill will be introduced this evening into the Legislature to legalise all such acts." A bill was accordingly introduced by Bishop Mountain, which passed the Council; but it was rejected in the Lower House, on the ground that the rights of the Church of Scotland had always been admitted in the province, and ought not now to be questioned.

It is this opinion of the Chief Justice that Mr. Easton refers to, as one of hardship; but he seems to take some comfort from the thought that the implied disability extended to the hitherto favoured Presbyterian Churches that claimed to represent the Church of Scotland, as well as to the dissenters from that Church.

As it was under the patronage of Rev. Dr. Mason that Mr. Easton come from Scotland and settled in Montreal, he and his congregation received substantial support from friends in the United States. Of the £1500, which the new Church erected by the congregation in St. Peter Street cost, £600 was collected from the American people, with the understanding that it was to be a Secession Church, and to remain in that connection.

The connection was, however, only one of sympathy rather than a legal one; and, as a matter of fact, the congregation early became a second Scottish one, to which a certain class of the people of that nationality went, because they felt more at home in it, although the edifice in St-Gabriel Street was specially known as "the Scotch Church."

In his evidence in the suit, *Kemp* vs. *Fisher*, in 1860, the late Hon. James Leslie being asked:

"Of the three Protestant Churches you recollect to have been in existence when you came to Montreal (in 1809), which was most particularly known as the Scotch Church?"—"Answer: I consider that it was the St. Gabriel Street Church. It was as much known as the

Scotch Church, as Christ Church was known as the English Church ; although there were two Scotch Churches, namely, this and the St. Peter Street one, known as Mr. Easton's Church."—Question : "Was there, between these two Scotch Churches, any recognized distinction as to which particular denomination or body each was more especially identified with, or so reputed?" Answer : "The St. Gabriel Street Church was considered the Church which was attended by the higher classes of the Presbyterian community, and Mr. Easton's Church by the tradesmen and mechanics of the Presbyterian faith."

But while the new Church in St. Peter street may have attracted a majority of the families of the class indicated by Mr. Leslie, it certainly did not embrace them all, as the records of the St. Gabriel Street Church show that a fair proportion of all ranks and conditions in the community attended its services. Nor was the latter without a considerable sprinkling of Presbyterians from the United States. Nahum Mower, Nahum Hall, Cornelius Peck, Romeo Wadsworth, Nathan Pierce, John Westover, Jonathan Hagar, J. W. Northup, Zabdiel Thayer, Joshua Henshaw, Jacob De Witt, Jabez De Witt, Samuel Hedge and Elisha Lyman are, among other names, manifestly of New England origin, to he found in connection with St. Gabriel Street Church, long after the erection of the Church in St. Peter Street. Yet, doubtless, Mr. Leslie's recollections fairly represented the general character of the two congregations respectively.

Mr. Easton's Ministry in St. Peter Street Church continued until 11th July 1824, when the congregation, by a majority, voted themselves in connection with the Church of Scotland, taking the name of St. Andrew's Church. The people dealt handsomely by him on his retirement at that date, affording him an annuity of £150, which he received up till his death, in 1851. His name must ever be associ-

ated with the planting of the first offshoot from the parent tree in St. Gabriel Street. The plant grew vigorously until, at the date named above, it threw off a shoot in turn, out of which has grown up the stalwart American Presbyterian Church of to day. But the St. Andrew's and American congregations are entitled to have a chapter to themselves, as influential factors in the history of the first century of Presbyterianism in Montreal.

CHAPTER XII.

Right Rev. John Strachan, Bishop of Toronto—A Candidate for St. Gabriel Street Church in 1802—His Letter of Application—His birth, education and position in Scotland—His relations to the Presbyterian Church—His subsequent career in Canada.

The date 1803 was, we have seen, an important period in the history of the St. Gabriel Street Church, involving almost a crisis in its affairs, by reason of the defection of three of the elders and a good many members, owing to the choice of Rev. James Somerville as minister, by the majority of the congregation, rather than of Rev. Robert Forrest, whom they favoured. It is an interesting fact, in the light of subsequent events in Canada, that a third candidate offered himself for the position on that occasion, although the communication from him came too late for action to be taken on it, the faith of the congregation having been already pledged to Mr. Somerville. This was no less important a personage than Mr. John Strachan, afterwards the Right Reverend the Bishop of Toronto. The letter was dated "Kingston, 21st September, 1802," and was addressed to Thomas Blackwood, who became afterwards so prominent in church circles in Canada. After some preliminary remarks, Mr. Strachan proceeds to define his ecclesiastical position :—

"I am not licensed to preach, but that would not occasion more delay than taking orders, the latter of which cannot be obtained in the Church of Scotland before a settlement is procured; whereas both can be obtained at one and the same time, were we agreeing in other respects. The most respectable method would be to take orders in Scotland, were the delay at

all admissible. This would not take up above four months at furthest; and, as I take it for granted that the members of the church would prefer one educated and ordained at home to a foreigner, this does not appear an objection of great magnitude, especially when I recollect that I could be ready before they could procure another from Scotland. If it should, however, appear improper to leave the church vacant so long, orders, I suppose, may be procured in this country, in a short time. You will oblige me in communicating what of this letter you think proper, to the committee, should they fail in their present solicitation, and it appear to you likely that I may succeed. * * * * * * You will oblige me much by writing, as soon as you can, concerning the church, as it is probable by this time, the matter is determined one way or other; and you will easily conceive that a state of suspense is not very agreeable. If the gentleman has accepted their proposals, it will be unnecessary to mention anything about me. If not, I can appear personally and procure the necessary qualifications, as soon as their determination concerning me shall be known. I ask your forgiveness for so much trouble, and am,

" My dear sir, &c.,

" JOHN STRACHAN."

In a letter to the same correspondent, of " 13th October, 1802," he expressed regret at his want of success in obtaining a settlement in this city. The following are his words:

" Montreal affords the advantage of a Library, a luxury unattainable in this Province. The excellent society was a second inducement of much weight, and even the expectation of a jaunt across the Atlantic is to a Scotchman, you know, a matter of no small importance. My engagement here expires in winter, but that is no bar to an immediate change, was a proper situation casting up."

Mr. Blackwood, in furnishing these extracts from the originals in his possession, which he had carefully preserved along with many other letters from Rev. Dr. Strachan, to Rev. Dr. Harkness of Quebec, in a communication dated " Montreal, 22nd January, 1828," makes this " N. B.":

" Before the letter of 21st September, (1802) came to hand, the Rev. James Somerville had been recommended from Quebec, and had preached to the congregation, who had approved of him; so that according to Mr. Strachan's suggestion, no public mention was made of him, it being 'unne-

cessary.' However, certain of his speeches and writings of late years, now renders it proper to bring to light a circumstance which would otherwise, probably, never have been known, except to some of his particular friends and acquaintances.

"T. B."

Mr. Blackwood took the further precaution of having a notarial copy made of these letters, in the office of Mr. Griffin, N. P., of this city, so that they should remain of record.

The fact of the existence of these letters was made known at a time when Dr. Strachan, then Archdeacon of York, was fulminating at all the other denominations of the country in general, and, in particular, at the Presbyterians claiming connection with the Church of Scotland, who were demanding recognition as of equal status, in Canada, with the members of the Church of England, and as possessing as valid rights in the income from the Clergy Reserves. He was not a little disconcerted by the discovery of this correspondence, on the part of Hon. William Morris and others, who were waging a vigorous warfare against him, in defence of the claims of the representatives of the Church of Scotland in the Canadas, as may be gathered from the following extract from a speech made by him in the Legislative Council of Upper Canada, on the 6th of March, 1828, by way of explanation and apology :—

"But I am accused of being an apostate from the Kirk of Scotland. Were this true, I need not be ashamed of doing what Archbishops Tillotson and Secker, and Bishop Butler, have done before me, but my case is exactly this: My mother belonged to the Relief denomination, and was peculiarly mild in her religious opinions. My father was attached to the Non-Jurants, and although he went occasionally with my mother, he was a frequent hearer of the late Bishop Skinner, to whose church he was in the habit of carrying me. He died when I was very young, but not before my mind was impressed in favor of Episcopacy, and imperious circumstances separated me from my mother, who, nevertheless, lived to bless me on taking orders in the Church of England. My religious principles were well

grounded at a very early period, but I readily confess that in respect to church government, they were sufficiently vague and uninformed; for, to this important subject, my attention was never particularly drawn till I came to this country, when my venerated friend, the late Dr. Stuart, of Kingston, urged me to enter the church, and as I had never yet communicated, that excellent person, whom I loved as a father, admitted me to the altar, a little before I went to Quebec to take Holy Orders, in 1803. Before I had determined to enter the Church of England, I was induced, by the advice of another friend, the late Mr. Cartwright, a name dear to this Province, to make some enquiry respecting the Presbyterian Church of Montreal, then vacant. I desired a friend, under the seal of confidence, to make these. His answer was that Mr. Somerville had been appointed, and having thanked him for his trouble, I never more thought of the matter. Not so this friend; for he has not only kept my letter twenty-five years, but he brings it out in the midst of this controversy, for the purpose of injuring me, and shows it to my enemies, though he and I had been living in the habit of friendly intercourse, and in the interchange of good offices for nearly thirty years. Such are the baneful consequences of religious controversies.

But if any shall infer from the friendship I have always shown to the Kirk of Scotland, and my moderation in the present controversy, that I am luke-warm in the cause of the Established Church, or that I want decision and fortitude to avow my principles, they will find themselves egregiously mistaken. In private life, I shall continue kind, as I have ever been, to all denominations, but in supporting the just rights of the Established Church, I shall proceed boldly and fearlessly, and spurn, as I have hitherto done, that cold, calculating, selfish prudence, which would deter me from standing up in her defence."

The lameness of this defence, I shall endeavour to point out by-and-by. But I must insert here what his biographers have urged in this connection. His old pupil and successor in the See of Toronto, son of the founder of Presbyterianism in Montreal, Dr. Bethune, in his memoir of Bishop Strachan, lays stress upon the fact which the Bishop, in the speech above quoted from, cited in his lifetime,—that Dr. Strachan's father, though living "in the midst of Presbyterians," was "attached to the non-jurors; and in principle and practice, might be regarded as an Episcopalian." Of the Bishop's mother, he remarks that she "appears to have maintained through life her connec-

tion with the Presbyterians; but, though differing from her husband in religious creed, she lived with him in the utmost harmony and affection; and each was kindly tolerant of the other's opinions." He adds, without vouching for its truth, what I would beg leave to say, would need indubitable evidence to make it credible—"it is stated as a curious fact, that she used to make her children every night, before going to bed, sign themselves with the sign of the cross."

"The father's religious predilections," the biographer goes on to say, "were, at an early age, shared by his son, the subject of this memoir, who frequently accompanied him to St. Paul's Episcopal Chapel in the Gallowgate (Aberdeen), and was a gratified hearer of the then Bishop Skinner. No doubt, the foundation was, at that time laid of those partialities which ripened afterwards into so decided and zealous an adoption of the principles of the church."

Further on, Dr. Bethune quotes the testimonial which young Strachan obtained from Rev. Dr. Barclay, minister of the Parish of Kettle, on the occasion of his leaving there to sail for Canada, July 20, 1799:—

"The bearer, Mr. John Strachan, student in divinity, taught our school at Kettle, for about two years, with much approbation and success; always conducting himself with decorum and respectability in his private deportment; and is hereby heartily commended to the notice and attention of all into whose hands these presents shall come."

Bishop Bethune remarks on this document: "The wording of this testimonial incidentally disproves the statement which, in various quarters, has been affirmed and believed, that the late Bishop of Toronto was once a licentiate, or probationary minister of the Church of Scotland. He merely, as we have seen, attended the Divinity Lectures at St. Andrews; but had never taken orders or received a license to preach in that church."

Fennings Taylor, in his sketch of Bishop Strachan, one of the "Last three Bishops appointed by the Crown for the Anglican Church of Canada," declares that Mr. Strachan "had by no religious act of his own become a member of any religious body." And he adds: "Thus it would appear that while, on the one hand, Dr. Strachan, on his own confession, had deep religious feelings, on the other, he showed by his conduct that he had no well defined theological principles. The latter were an after-growth, the result of clearer knowledge and closer study." In another place, the same writer remarks: "Change of opinion, if it really took place, formed no exception, in the case of Mr. Strachan, to the rule which commonly governs all such changes; that is to say,—it was gradual, but progressive, unobtrusive, but continuous, where controversy was rather avoided than sought for, and conviction like conversion, was a process rather than a surprise."

The best friends of the good Bishop could wish that he, in his own lifetime, and his biographers after him, had rested his case altogether on the position taken by Fennings Taylor, in the last sentences just quoted. The right of any one, and especially of a young man, to change his opinions, and surrender the views in which he has been trained, cannot be questioned. Freedom of enquiry is the birthright of every man. And the particular change which took place in Mr. Strachan's case, was neither so rare nor so strongly reprobated among men, as to render it imperative for him and his biographers to do more than assert his right to make it, for good cause shown, without any recourse to hedging with respect to facts and former opinions. But it was the boast of Bishop Strachan's friends, before the fact of his candidature for the St. Gabriel Street Church had been divulged, that he "never ratted." He was pointed to as one who was unswerving in his views. Whereas, here was an instance of serious

"ratting" at the very beginning of that career which was held to be so undeviating in its course.

Two or three circumstances seem to have been forgotten or overlooked by the worthy Bishop and his eulogists. The letter to Mr. Blackwood gives no hint of any non-juring proclivities or of Presbyterian dissent either; but the entire drift of the communication leads to the conclusion that he wished the Presbyterians of Montreal, at least, to count him as of the Church of Scotland, and as in a situation in which he was assured of license and ordination in that church for the mere asking. This implies that his divinity course was sufficiently complete for him to be able to claim licensure; and, further, that this course was taken under the cognizance of the Church of Scotland, as we know it was, in the National University of St. Andrews. The same thing is implied in Dr. Barclay's certificate. He is therein spoken of as a "Student in Divinity," from which the inference is plain, that he was a student in divinity, recognized as such by the church of which Dr. Barclay was a minister. Some persons, it appears, had circulated a rumour in Bishop Strachan's lifetime, that he had been a probationer or licentiate of the Presbyterian Church; but those who were acquainted with the facts, did not need to put any unfair report like that in circulation. All that they had to do was to take the status of Mr Strachan, as he gave it himself, exactly eight months before the date of his ordination by the Right Reverend Bishop Mountain, of Quebec.

But that is not all. Fennings Taylor claims that Mr. Strachan "had by no religious act of his own become a member of any religious body." Dr. Strachan, too, when Archdeacon of York, alleged that he "had never communicated," until Dr. Stuart "admitted" him "to the altar" a little before he went to Quebec, to take holy orders. Why, herein is a marvellous thing, that a student of

Divinity, who had gone through a course, so that he could assure a congregation that if they called him he could qualify in the matter of license and ordination in four months, yet had never communicated, when it always has been assumed that students have entered into fellowship with a congregation before being admitted to the Theological classes! And it is, if possible, still more marvellous that he should have been, according to the showing of the biographers themselves, a schoolmaster successively in two Scottish parishes, and yet not have been a member of that church, when everyone acquainted with the subject ought to have known, that at that time, no one could be admitted to occupy so important a parochial position, without at least professing to belong to the Established Church, and "declaring his willingness to subscribe the Confession of Faith, or the formula of the Church of Scotland, and to submit himself to the government and discipline thereof." Did Mr. Strachan get into office at Kettle, under false pretences? And did he desire to get into office in Montreal, under false pretences? Those who allege that he never was a member of a Presbyterian Church, in order to free him from the imputation of "ratting," may choose on which horn of the dilemma to hang him.

The truth seems to be that when Mr. Strachan came to Canada, and afterwards when he offered his services to the St. Gabriel Street Church, the state of his mind, like that of his friend Chalmers in his early ministry at Kilmany, was more intent upon securing academic distinction or professional advantages, as a teacher or preacher, than upon the primary consideration of doing good to his fellow men. Disappointed first in the matter of the assistantship to Professor Brown, of Glasgow, which at one time seemed within his grasp and then escaped him, and afterwards in the promise

of having a new college to establish in Canada, on the strength of which he came to this country, but which also failed him, he was casting around him for some new opening into which he might enter, when the St. Gabriel Street Church vacancy occurred. The position of minister in that church was then one of the few prizes which the country could offer to men's ambition. Mr. Strachan sought it, but was too late in entering the field. The next step to which he seemed shut up, was to try the Church of England, what preferments it might be able to throw in his way. Circumstances having brought him within the pale of that church, his logic set to work, no doubt unconsciously, to justify the step he had taken, not as his first but his second choice, and to fortify his new position. It was then he reached the "well defined theological principles," which Fennings Taylor, probably with truth, describes as "an aftergrowth," but whether as "the result of clearer knowledge and closer study," is another question. We may be allowed to apply to this case the phrase which the London *Times* coined to describe the change which came over Mr. Gladstone's views regarding the Irish question—the "conviction" may have been "self-imposed."

It would be altogether pleasanter to write only of the excellencies of this extraordinary man; but, inasmuch as he sought, in his own lifetime, to make little of his former ecclesiastical relations, in a manner unworthy of him, and his biographers, after his decease, did not admit, as with a good grace they might have done, the facts as to his Presbyterian status, I have felt that the imperative demands of historical truth must be met by the foregoing criticism.

But, making due allowance for the zeal for the cause with which Mr. Strachan identified himself, in the circumstances already narrated, such zeal as usually charac-

terizes proselytes, we find much to admire in his character ; and imagination fails to conceive how the face of the entire subsequent history of ecclesiastical affairs in this country, might have been changed, had this man with his, as yet, undeveloped potency and remarkable energy and vigour of character, been chosen for the influential pulpit of the St. Gabriel Street Church, instead of the comparatively feeble, although most amiable, accomplished, and worthy Mr. Somerville.

This redoubtable Canadian ecclesiastic first saw the light at Aberdeen, Scotland, the nursery of not a few famous men, on 12th April, 1778. He was matriculated at an early age, in King's College there, from which he graduated M A., in 1797. Obtaining a situation as teacher near St. Andrews, at £30 a year, he was able, in 1797, to enter the Divinity class in the University, although his attendance was irregular, owing to his duties as a Parish schoolmaster. However, he took out his class-tickets, and delivered the prescribed discourses, and so secured his standing as a student of Divinity. The Parish school of Kettle, the annual income of which was £50, becoming vacant, he was the successful candidate in a public competition, although a mere lad. It was here he laid the foundation of his reputation as a successful instructor of youth, having for pupils, amongst others, David Wilkie, afterwards so celebrated as a successful delineator of Scottish life, and Commodore Barclay, son of the parish minister, who lost both his arms in an engagement on Lake Erie, in the war with the United States, in 1812.

He had, in the meantime, made the acquaintance of Thomas Chalmers, afterwards the famous Scottish preacher and divine, who was at about the same stage of professional preparation as Mr. Strachan himself, and of Thomas Duncan, subsequently Professor of Mathematics in the University of St Andrews. All three were, at this

period, aspirants after literary fame and academic distinction; and, when the offer came from Canada of a position, as a teacher, that might ultimately lead to the establishment of an important Educational Institution in that country, it was first made to Mr. Duncan, then to Mr. Chalmers, but both declining it, Mr. Strachan was next approached on the subject, and he accepted.

He reached Kingston on the 31st December, 1779, to find that he had to settle down to work as tutor in a private family, that of Mr. Richard Cartwright, grandfather of Sir Richard Cartwright, ex-Minister of Finance, instead of engaging in the more ambitious enterprize for which he had crossed the Atlantic, of founding a college for the superior education of the youth of the colony. He remained in this position until his ordination, and it was in the interval he offered himself to the St. Gabriel Street congregation. The change in his ecclesiastical views he ascribed to the influence of the Rev. Dr. Stuart, Rector of Kingston, who, like himself, had been a Presbyterian in his youth. The day of his ordination, he was appointed to the English Church at Cornwall, making the fifth clergyman of that communion then in Upper Canada. To fill up his time and supplement his income, he established a school, and was fortunate enough in a few years to attract capable pupils from all parts of the country. Among them, as we have already seen, were three of the sons of Rev. John Bethune, the founder of the Presbyterian cause in Montreal. James Duncan Gibb, son of Benaiah Gibb, and George Gregory, son of John Gregory, boys belonging to the St. Gabriel Street Church, were also educated by him; as were Sir John Beverley Robinson, Chief Justice McLean, Sheriff McLean, Col Gugy, Justices Macaulay, Vankoughnet, Jones and Ridout, Hon. George H. Markland, Hon. John Macaulay, and many others, who afterwards occupied a high position

in the public affairs of the country. His biographer, Bishop Bethune, says that Mr. Strachan never overlooked the interests of the church of his adoption while engaged in his educational work. His "desire" was "to select from his pupils those who had a taste and qualification for the sacred ministry." He was a born educator, and acquired a remarkable ascendancy over the youth under his instruction. It used to be said of him that he invariably stood by his old pupils in after life, and they, as loyally, stood by him, and thus they climbed the ladder of power together, hand in hand.

In 1807, he married the widow of the late Andrew McGill, of Montreal, which was another point of contact with the Scotch Church in St. Gabriel Street, on the part of Dr. Strachan. This event was an important one in his career. The second daughter of Dr. Wood, of Cornwall, she was young, beautiful and accomplished; and, as her late husband had left her rich also, she was a meet companion for Dr. Strachan all through the distinguished career which he afterwards ran. She died in 1865, 81 years of age, after 58 years of wedded happiness with Bishop Strachan. Through his relation to the McGill family, we may also trace his influence over the early fortunes of McGill College, of which he was offered the first Principalship, but, declining it, was appointed Professor of History and Civil Law in 1823. In 1807, he was made LL.D. by the University of St. Andrew's, where his friend, Professor Duncan, had found a sphere for his talents. In 1811, the University of Aberdeen conferred upon him the degree of D.D. It cannot be charged, therefore, that if he turned his back upon his country's faith, his fellow Scots gave him the cold shoulder in consequence.

The Rev. Dr. Stuart, of Kingston, died in 1811, and although Mr. Cartwright would have preferred to see his friend, Dr. Strachan, appointed to the vacancy there; yet,

out of deference to the wishes of the widow of the late rector, her son, the Rev. George O'Kill Stuart, who had been in charge of the church at York, which was then, every way, inferior to Kingston, was chosen successor to his father; and Dr. Strachan was translated from Cornwall to York, at that time a little town of a few hundred inhabitants, yet an important place, as it was the seat of the Legislature. He lived to see it grow into a great Toronto, "the Queen City" of the Province, and no one felt more pride in its prosperity than he. Some great men have been the creatures of circumstances. That cannot be alleged of Bishop Strachan: he rather dominated his surroundings. Yet, unquestionably, he arrived at York just at the moment when his opportunity also arrived. War having been declared between the United States and Great Britain, on the 18th June, 1812, the whole country was thrown into a ferment. At such a time, the true leaders of men are forced to the front. Dr. Strachan's voice sent ringing tones throughout the Province, summoning the people to the defence of their hearths and homes. His facile and vigorous pen was that which took the clear lead on the occasion. He entered the lists with Thomas Jefferson, of Monticello, Ex-President of the United States of America, in the discussion of the international points in dispute, and was able to hold his own in the controversy with that distinguished statesman. He founded "The Loyal and Patriotic Society of Upper Canada," and by his courage, activity and diplomatic skill, he saved Toronto from destruction in 1813, when it was taken by the United States troops. He thus earned an influence in the country; and he was afterwards rewarded with such honours as the rulers of the day had it in their power to bestow. In 1818, he was appointed a member of the Executive Council of the Province, which was charged with the

administration of public affairs. Towards the end of 1820, he was nominated to a seat in the Legislative Council, and for twenty years took an active part in framing the laws of the country. As many of the old fur traders were amongst his warmest friends, he espoused their cause against Lord Selkirk with characteristic warmth and vigour; and, it may be added, with a good deal of unfairness. The worthy Bishop, with all his clearness of intellect, was manifestly not a prophet, as the following declaration of his, made in 1816, in connection with the Red River controversy, shows:—"The Governors and Adventurers trading to Hudson's Bay, may congratulate themselves on receiving £10,000 for a portion of their supposed territory, which, for the purpose of colonizing, is not worth so many farthings; but to suppose, as your Lordship seems to do, that any sum of money can remedy the disadvantages arising from a situation so remote is exceedingly absurd." He then adds that no British Colony will ever approach nearer to it than twelve or thirteen hundred miles,—and urges in effect that the population of the older Canadian settlements could not be expected to spread into it "for at least a thousand years." To this pamphlet, Archibald McDonald replied, with great ability, in a series of letters to the Montreal *Herald.*

Bishop Strachan was stoutly loyal to British Institutions. He was greatly enamoured especially of the constitution of England—King, Lords and Commons, with the Church closely allied to the State, and Bishops sitting in the Legislature. He entered heartily into the views of Lieutenant-Governor Simcoe, when in his address at the first Parliament of Upper Canada, in 1792, he declared it was his desire to see reproduced in the Provincial constitution, "the very image and transcript of that of Great Britain." As a foundation for this ideal, the Bishop planned

to have parishes erected after the model of those of England, and Grammar schools established in the great centres of population, to be crowned with a University—all under the control and supervision of the Church of England. But he was baffled in his main schemes, as we shall see when we come to discuss the Clergy Reserves question. He was instrumental in having District schools erected at Cornwall, Kingston and Niagara, and, at a later period, in founding Upper Canada College in Toronto. The University of King's College was established in 1827, as the coping-stone of the educational edifice which he had planned,—one of its provisions being that the Archdeacon of York, the dignity to which he had just been elevated, should be at all times its President. But, in 1849, the Reformers, whom he thought dreadful people, being in power, dropped the name of King's College, and called the institution "The University of Toronto." Farther, they not only abolished the Episcopalian faculty of Divinity which he had created, but went so far as to declare clergymen ineligible to a seat in the senate of the University. It was then he started the movement for the erection of Trinity College, Toronto, putting down $4,000 for himself to head the subscriptions. He afterwards raised for it in England, by his own exertions, $60,000.

In August, 1839, Archdeacon Strachan was consecrated Bishop of Toronto, with the whole of Upper Canada for his See.

In 1836, the Legislative Assembly remonstrated against his holding a seat, along with the Roman Catholic Bishop of Regiopolis, in the Legislative Council; and the views of the popular house of Parliament were upheld by Lord Glenelg, the Colonial Secretary of the day. This put the lively little Bishop on his mettle; he stood upon his rights; he had been appointed by his sovereign at no solicitation of his own, and he was not going to abandon his position

at the beck of Canadian agitators. And he maintained his ground, until the terms of the Union Act were passed in January, 1840. He protested vigorously against the Union, as it was his opinion that the interests of Protestantism would have to be sacrificed to the overshadowing influence of the Church of Rome in the councils of the country. He took substantially the same view that the *Mail* is propounding so eloquently to-day. From this time forward, his schemes in the matter of an Established Church and an Anglican University having been thwarted, he withdrew largely from public affairs and gave himself up to the duties of his Episcopal office, which he discharged with singular laboriousness, fidelity and zeal. He died on 1st November, 1867, in the 90th year of his age.

It might be safe to say that no person in Canada has ever wielded so all-powerful an influence in the directing of public affairs, as he did, for a period of nearly thirty years. And he remained essentially a Scot to the end of his days. His accent was broadly Aberdonian to the last. He had the taste for controversy that is supposed to belong to his countrymen. There was no mistaking his face for that of an Englishman or an Irishman: it was of the distinctively Scottish type. And although he roused the ire of good Presbyterians in 1838, by charging Calvin with "pride" in opposing Episcopacy, and was wont to say to his Presbyterian fellow countrymen, when he met them, half in jest and half in earnest, "have you not by this time purged yourself of the heresy of John Knox?" in everything, save Episcopal ordination, he remained a disciple of Calvin and Knox. His preaching was of the orthodox Scotch type; as his character was the product of ages of such teaching. Namby-pamby sentimentalities never yet yielded a John Strachan; and if the Knox-Calvin element had been taken away, there would have been little left, and it not the most estimable part of him.

In spite of his high toryism and lofty notions on Episcopacy, he was kind and gentle towards his clergy, and full of consideration for their comfort. Many characteristic anecdotes are told of him. He would not yield to popular clamour in anything. A deputation once waited upon him to complain of the tiresomeness of their clergyman's preaching, alleging that he had delivered the same discourse over so often that it had become familiar to them as the Lord's Prayer. The Bishop heard all they had to say, and then asked the spokesman, "What was the text?" He hummed and stammered, and had to confess that he could not recall it. Then, addressing the next man, he asked, "What was the text?" and so he went round them all, without eliciting an answer, and concluded by bidding them go home and ask their minister to go on preaching that same sermon until they had at least learned the text.

But he could take the clergy "down" as well as the people. His mission and confirming tours were most laborious campaigns, and it was found to be a very serious undertaking for those who went with him to continue bearing him company to the end; as he often had as many as three appointments on a single day. Various were the excuses they had to contrive for breaking off their engagement and returning home. A clergyman, who afterwards rose to a high dignity in the church, came to the Bishop on one of these tours, with a letter in his hand, and a very solemn expression in his face, saying, "My Lord, I have just received a letter from my wife, and I am sorry to say she is very ill and requires my presence at once." "Aye, aye," replied the far-sighted ecclesiastic, "I've been expecting that letter for several days." He had noticed tokens of weariness on the part of his chaplain.

"My young friend, you have preached only half of the Gospel this morning," he said to one whom he regarded

as an extremist in his teaching, "I must preach the other half this afternoon."

"Sit doon, sir, ye're talking nonsense," was rather a laconic method of bringing a wordy harangue to an abrupt conclusion. "Well, I am in the hands of the meeting," replied the speaker. "Nae, nae, ye're not, ye're in my hands,—sit doon, sir," reiterated the Bishop in Rhætian tones.

CHAPTER XIII.

Friendly Relations between the English and Scotch Churches in Montreal—Rev. D. C. Delisle, the first Protestant Clergyman in the City—Succeeded by Rev. James Tunstall, and he by Rev. S. Jehoshaphat Mountain, D.D.—Mediæval Claims of Church of England resisted by the Church of Scotland — Christ Church Congregation worship in St. Gabriel Street Church from 1803 to 1814—Opening of the first Christ Church.

At this particular period, the members of the Church of Scotland were thrown into very intimate relations with those of the Church of England. Indeed, from the first, there was a good understanding between the representatives of these two influential religious communities. The fact that a large proportion of the prominent British merchants in the city were Scotch, and had been brought up as Presbyterians, contributed not a little to the creation of a friendly feeling on the part of the English Church towards their Scotch neighbours. Many of those who went to make up the "Protestant Congregation of Montreal" had been Presbyterians in their youth, and became connected with the Episcopal Church out of necessity, as the first Protestant congregation planted in the city, and the only one for several years. Among the "Protestant inhabitants of Montreal" that subscribed the address to the Bishop of Nova Scotia, in 1789, were Adam Scott, Alexander Henry, James McGill, James Finlay, Thomas Forsyth, James Dunlop, John Lilly, James Laing, James Morrison, J. G. Turner, John Russel, William Hunter, John McArthur, Robert Simpson, Finlay Fisher, William

England and John Kay, all Scottish Presbyterians,—Mr. Scott, occupying at that time the position of a church-warden. Several of them returned, decidedly, to the Church of their fathers, as soon as Mr. Young began his ministry in Montreal; while others of them appear to have been divided in their allegiance between the two communions—not breaking off their connection with the Church of England entirely, and yet giving countenance and aid to the movement to establish a Presbyterian cause in the city. The fur traders being Scotch, for the most part, and the early supporters of the Church of England, but being also generally Presbyterian in their views and sentiments, and worshipping half the day according to the forms of the one Church, and the other half after those of the other, constituted so many middle men, and were the means of bringing both the clergy and the membership of the two communions into close and friendly contact. At that early period, the foundation was laid of that good understanding which has almost always since subsisted between both the clergy and the laity of these churches in the city. Then, when the relations of the two Christian communities elsewhere had been strained, owing to the agitation of public questions at issue between them, more than once, in the history of the past, there never was a suspension of intercourse between them in Montreal. Courtesy has uniformly characterized the bearing of Episcopalians to Presbyterians here; and one element governing the situation probably has been the considerable number of Scotch families embraced, from one cause or another, in the Anglican communion, leavening it with a sentiment more cordial, especially towards Presbyterians, than it has exhibited in some other places. Then, the mental hospitality displayed by the Scots in connecting themselves with the Church of England, and even taking office in it, before any Presby-

terian congregation was organized in the city, was beautifully reciprocated, we have seen, by the assistance many Episcopalians rendered in the building of the St. Gabriel Street Church, and by the occupation of pews in it afterwards, thus begetting respect for their communion in the hearts of those who had been accustomed to give no quarter to prelacy. The early free commingling of the adherents of the two churches produced a tolerant spirit, which has happily continued in good measure down to the present day.

The first Protestant Minister resident in Montreal was the Rev. David Charbrand Delisle. He was one of three clergymen, of Swiss extraction, who were employed by the Church of England to labour among the French Canadians. He must have commenced his work shortly after the conquest, as he began to keep a Register for the "Parish of Montreal" on October 5th, 1766, and he had probably been engaged in ministerial work some time before things were matured enough to warrant this step. The advent into Canada of French Protestants, at this juncture, as representatives of the Church of England, was in pursuance of the policy of the British authorities, who hoped, and expected, by means of clergymen speaking their own language, to convert the French Canadians to Protestantism, and thereby secure their loyalty to England. This hope of winning the *habitants* to the faith of the Church of England, was doomed to disappointment, and after a fifty years' trial it was entirely abandoned.

Mr. Delisle filled the double office of Rector of the Parish of Montreal and Chaplain to the Garrison. For fifteen years, he and his people were beholden to the Recollet Fathers for accommodation. But in 1789 they petitioned Lord Dorchester for the use of the chapel belonging to the Jesuits' College, which stood near about where the Court House now stands, and was Government property,—

alleging in their plea the hardship of being so long necessitated to lie under obligation to their Roman Catholic neighbours for a place of meeting. The Governor General granted their request on the 14th September, 1789, and they set to work to fit up the chapel for public worship, which they did at considerable expense; and it was opened for divine service on the 20th of December, 1789. Four days previously they resolved to adopt the name of "Christ Church." Up to this time they were known as the "Protestant Congregation of Montreal." Mr. Delisle was an ardent Freemason, and was a prominent member of St. Peter's lodge from September, 1780, to August, 1782, at which date he asked leave to withdraw from it, on the ground that it was inconvenient for him to continue his attendance at meetings. Many of those afterwards prominent in the St. Gabriel Street Church were married by him; Peter McFarlane and Mary Goodman, in 1769—Robert Simpson and Mary Weight; Simon Fraser and Genevieve Lefevre, in 1770—John Porteus and Josette Cargueville, 1771—Thomas Porteous and Mary Gerard, in 1773—Donald Grant and Jane Baker; James McGill and Mrs. Charlotte Guillemin, in 1776—John Grant and Margaret Beattie, in 1777—John Gregory and Isabella Ferguson, 1778—Joseph Frobisher and Charlotte Jobert in 1779—Rev. John Bethune and Veronique Waden, on 30th September, 1782—Thomas Sullivan and Margaret Dackstader; Dr. Blake and Mary Sunderland,in 1783—Alex. Henry and Mrs. Marie Lavoie; Philip Ross and Jane Grant, in 1784—Alex. Henry (again) and Mrs. Julia Kitson,1785—Peter McFarlane (again) and Mary Ann McNamara, widow, in 1789—Benaiah Gibb and Katherine Campbell, in 1790—Samuel Gerard and Ann Grant, in 1792—Thomas Busby and Margaret La Casse; John Grant and Catherine Campbell, in 1793. Mr. Delisle also baptized two children for Robert Aird, the first, John, in 1782, and the second,

John, in 1784. Two of Rev. John Bethune's children, Mary and Christie, were also baptized by him. In 1791, Rev. James Tunstall became assistant to Mr. Delisle, and on the death of the latter he succeeded to the Rectorate, with Rev. Philip Toosey as curate.

We have seen that Bishop Mountain had endeavoured to reproduce on Canadian soil all the distinctions and privileges claimed by the parochial clergy of the Church of England at home; and in consequence had sought to inhibit, in the Quebec district, any other Protestant denomination from obtaining Registers in which to insert Acts of Marriage, Baptism, or Burial. The avowed aim of the Pitt Ministry was to reproduce English institutions in Canada. Its constitution was to be the very image and transcript of that of Great Britain, as one of the Canadian Governors put it. With this view, Bishop Mountain was assigned a seat in both the Executive and Legislative Council of Lower Canada, in the year 1796, as a Lord Spiritual in the community, corresponding to the Archbishop of Canterbury, in England, who, in virtue of his office, has a right to a seat in Her Majesty's Privy Council. The Bishop of Quebec was, therefore, only carrying out the policy prescribed to him, when the British Government gave him his appointment, in the high claims which he asserted. In 1791, two years before there was a Bishop in Quebec, and while Montreal was included in the Diocese of Nova Scotia, there seems to have been an attempt made to claim superior privileges in this city also, although apparently with indifferent success. At a meeting of the Churchwardens and Vestry of Christ Church, on Sunday, October 23rd, 1791, "the Church clerk having represented that the funerals, marriage and baptism service are sometimes performed without his attendance or his being notified, the churchwardens resolve that the same is irregular, and to signify their sentiments thereof

to the ministers." This was in the days of Rev. John Young, and he and his people were equal to the occasion. On November 5th, 1791, "the churchwardens' letter, of 27th October, to the elders of the Presbyterian Church, being returned to them open, by the hands of Mr. Bowen, the Church clerk, with a verbal message from Mr. Young, the minister, they consider the same as a refusal of the proposal to join together moneys collected in charities." The Presbyterians of the Church of Scotland asserted their independence on this occasion, although they did not obtain Registers until 1796. There was to be a long and bitter contest before the Church of England would surrender their exclusive pretensions ; but the representatives of the Church of Scotland never, for a moment, acknowledged those claims, nor faltered in holding that, as members of one of the National Churches of the United Kingdom, they were entitled to the same rights and privileges in the Colonies as the Church of England enjoyed. In our days, when all Protestant communions here are on an equality in the eye of the law, it is difficult to realize how reasonable men could at any time have put forth the mediæval claims which the Episcopal Church so long did in this country. But whatever irritation may have existed elsewhere on account of the high pretensions of the Church of England, things seem to have settled down easily in this city, and as there were no very serious practical matters involved in the question, for many years, there was a tacit acknowledgement of the fairness of the claims put forward on behalf of the Church of Scotland.

As has been already remarked, Rev. John Young was called upon, on several occasions, to officiate for the Rector of Christ Church at baptisms, and burials, in the years 1798 to 1800. The good understanding, thus seen to exist between the two communions, made the arrangement, by which they should occupy the church in St. Gabriel Street

jointly, quite an easy one. And it said much for the good sense, not to say Christian charity of the clergymen of the two churches, that they were willing to accommodate each other—and these kindly relations lasted for eleven years. Rev. James Somerville was the minister of the St. Gabriel Street Church during this period, and Rev. S. J. Mountain, D.D., was the Rector of Christ Church.

Dr. Mountain was the elder brother of the first bishop of Quebec, and was one of the thirteen Mountains that were carried in the same ship across the Atlantic, and landed at Quebec on All Saints Day, 1793. He was of Huguenot extraction, and was of the same family as Michel de Montaigne, the celebrated essayist. Jacobe de Montaigne being obliged to leave France, for conscience sake, settled in the County of Norfolk, England; and his descendants, accommodating themselves to their new surroundings, not only gave their French name an English dress, but became stoutly loyal to the institutions of the country of their adoption. The Rev. Jacob Mountain, one of them, entered the ministry of the Church of England, an act that showed that the family had become thoroughly imbued with the sentiments of their new found home; for the English Church embodies the peculiar bent of the people's mind more thoroughly, perhaps, than any other institution in existence among them. Jehoshaphat Mountain, who occupied the pulpit of the St. Gabriel Street Church, one-half each Sunday for nearly eleven years, was the eldest son of this Jacob Mountain, and was born at Norwich, England, where his father was Rector of the Parish of St. Andrew's. When his brother was appointed bishop of Quebec, and ordained to that office on the 7th of July, 1793, Jehoshaphat resolved to accompany him to Canada, and share with him in the labours, which, as a missionary bishop, he had to lay his account for, in a sparsely settled colony. A good anecdote is told in con-

nection with the selection of Dr. Jacob Mountain for the newly erected Canadian See. It is alleged that he was presented at Court to George III, just at the the time when the Royal mind was occupied with procuring a suitable clergyman for the position in question, in response to petitions from the colony. As the story goes, the king remarked that he wished he could find a clergyman who would be willing to go to Canada, to fill the office of Bishop of Quebec, when Dr. Mountain quickly answered, "Say unto this Mountain, remove hence to yonder place; and it shall remove;" and the royal mandate accordingly went forth. If this did not take place, it ought to have taken place. It would have been a display of ready wit, not unworthy of a scion of the House of the Montaignes.

There was a special fitness in the coming of this family of French descent, to a province in which French customs and laws, as well as the French language, predominated. And they proved a decided acquisition to Canada. They were all imbued with a missionary spirit, and gave themselves up heartily to the promotion of the spiritual interests of the country. Of the seven clergymen of the Church of England in Lower Canada in 1813, four were Mountains. The estimation in which Dr. Mountain was held in this city may be inferred from the following obituary notice, which appeared in the *Herald* of April 12th, 1817:—

"Died here, on Thursday last, aged 70, the Rev. Jehoshaphat Mountain, D.D., official of Lower Canada, and Rector of Christ Church in this city. He was a man endeared to all his friends and relations by extraordinary generosity and warmness of heart: the former had only to make their wants known to him, and he assisted them more than they expected; he anticipated the wishes of the latter. In him the poor have lost a steady friend—their loss is irreparable. He was industrious in finding them out; his donations

were distributed with great judgment and regularity ; his liberality knew no distinction of countries or sects, and his bounty went quite beyond what, in common cases, would be called charity. The energies of this excellent man's mind were much impaired and debilitated of late years by the declining nature of old age, leaving little more than the inherent wish (which seemed to be in him) of protecting the poorest classes. He met death with uncommon composure, and even with cheerfulness, wishing to see every one who enquired after him, a pleasing omen to his afflicted family, that he reclined on his Saviour, and that his spirit was about to join those of good men made perfect. Some are to be found who denied Dr. Mountain the qualities for which his character was so superior, and for which his memory will be recollected with blessings; but let them remember that a life passed like his must not be tarnished by little singularities or by their unguarded way of representing trivial incidents. May they meet death with the same mind as he did, and leave behind them half as many proofs of their excellence.

"His was the first corpse ever brought into the new Christ Church. He was the first minister of the Church. It was the first time the organ was played upon such an occasion, and it was by his liberality it stands there. He was the venerable head of the Protestant Episcopal Churches in these provinces in rank as well as in years. The powerful effects of these circumstances, few could withstand, the silent tear bedewed each countenance while viewing the awful and affecting spectacle before them."

Dr. Mountain was succeeded as Rector by Rev. John Leeds, who had been his curate for some time. In 1817, shortly before Dr. Mountain's decease, a somewhat vigorous correspondence was carried on in the *Herald*, touching the fidelity to duty of the Anglican clergymen of the city. The accusation was that they had refused to attend the

funeral of Conrad Happel, a respectable German citizen, who had claims upon their attention, as their critics alleged,—necessitating the calling in of Mr. Somerville to discharge the last offices. Mr. Leeds, it was said, declined to go to perform the burial service, because it would interfere with his dinner. He contradicted this statement; but the attack made upon him injured his usefulness, and so, after a year's occupancy of the position of Rector, an exchange was effected between him and the late Dean Bethune, as has been already noticed,—he removing to Brockville.

The following interesting minute is found in the records of the Temporal Committee of the St. Gabriel Street Church :—

"13th June, 1803.

"The secretary produced a note from the Vestry and Churchwardens of the Church of England of this city, in name and on behalf of their congregation, addressed to the elders and committee of the Church of Scotland, stating the destruction of their church by the late fire, which has deprived them of their place of divine worship; and requesting the use of our church for that purpose, and other parochial duties, until they are otherwise provided."

"The elders and committee having taken the said request into due consideration, and willing to give every aid in their power to promote religion and the good of the Church of England, as neighbours and fellow-citizens, have unanimously resolved that the said request be granted, so far as the committee and session are concerned, until we are provided with a clergyman of our own, and afterwards, on such days and at such hours as may be agreed on by both parties."

The arrangement was satisfactorily made and continued

for years, forming one of the many interesting episodes in the history of the venerable edifice.

On the 29th December, 1804, a meeting was held of those interested in the erection of a Protestant Episcopal Church. Rev. Dr. Mountain presided, and among others present were Joseph Frobisher, E. W. Gray, David Ross, and John Platt, whose connection with the St. Gabriel Street Church has been noted. A committee was appointed to prepare plans and prosecute the undertaking. The committee called for tenders in January, 1805, but the congregation was so comfortably housed in the Scotch Church, and the two clergymen and their flocks got along so amicably, while meeting at separate hours in the same edifice, that the new Christ Church was a long time in building. Money was not very plentiful among the adherents of that church, and so long as the arrangement with the Presbyterians continued satisfactory, there was no great urgency to push on the erection to completion.

It would seem that from 1803 to 1809, the members of Christ Church paid nothing for the accommodation afforded them in the Scotch Church, further than bearing the expense of heating the building during the hours they occupied it; but, when it was resolved, in 1809, to put a tin roof upon the St. Gabriel Street Church, and make extensive repairs and additions to the interior, assistance was sought by the temporal committee from their Episcopal friends, and it was proposed that, for the future, Christ Church should pay £50 a year as their contribution to the repair fund. Accordingly, certain of the proprietors of the Scotch Church expressed their willingness to give up their pews to the churchwardens of the Episcopal congregation, during their usual hours of service.

When the repairs were completed, the following letter was sent from the temporal committee to the authorities of Christ Church:—

"MONTREAL, 11th Nov., 1809.

"GENTLEMEN,—I am desired by the Committtee of Proprietors of the Scotch Presbyterian Church of this city, to intimate to you that the said Church, having undergone the neceessary repairs, will be opened for divine service on Sunday, the 12th inst.

WILLIAM IRELAND,
Secretary.

Messrs., the Wardens of the English Church, Montreal."

It was some months, however, before the arrangements were perfected, and, meantime, the following letter was received from the English Churchwardens :—

"MONTREAL, 27th Aug., 1810.

"GENTLEMEN,—The Episcopal congregation, being desirous of returning to your Church until their Church can be finished, request, by the subscribing Churchwardens, to be informed on what terms you will allow the church service to be performed there. Also, that we should be allowed to fix and raise such rates on the pews in the said church, as shall be requisite to raise a fund to enable us to pay the rent and discharge the contingent expenses attending the said church.

A speedy answer will greatly oblige,

Gentlemen,

Your most obedient and humble servants,

J. G. BEEK,
JAMES WOOLRICH,
GEO. CLARK."

The following was the answer :—

MONTREAL, 4th September, 1810.

"GENTLEMEN,—We received your letter of the 27th ult., but before we could give an answer, it was necessary to consult the proprietors of pews in the Scotch Church, in order to get their consent, that you should have the free use of the pews so as to enable you to fix and raise such rents on them, as may be necessary for the purposes you mention. Having now got the consent of nearly the whole, you may have the free use of the Scotch Church during Sunday for the performance of divine worship, at any time between half-past twelve and three, p.m., for which you will pay to us, or either of us, in the course of this month, the sum of £50 currency, and, also, one-half the fire-wood that may be required to keep the church warm during the winter.

Some proprietors of seats wish to reserve them for their own use, during your service; others have given them up to particular people, but in either case, it is understood that the occupier shall pay you the annual rent that you shall fix for such class of pews; but which, it is understood, shall not exceed what may be a reasonable estimate for the purposes expressed in your letter; and we herewith hand you a list of the pews, specifying those that are retained or given to particular people on these conditions.

Notwithstanding what is said above, with respect to the time of divine service, it is understood, that when either of the clergymen are to administer the Sacrament of the Lord's Supper, they shall, on such occasions, accommodate each other as to times.

We are, Gentlemen,

Your most obedient servants,

A. AULDJO,
J. OGILVY,
J. BLACKWOOD,
T. BLACKWOOD,
W. IRELAND.

Committee for Managing the Temporalities of the Church.

"To Messrs. J. G. BEEK,
JAS. WOOLRICH,
GEO. CLARK.

These proposals being mutually satisfactory, an arrangement was entered into that lasted until the new Christ Church was ready for divine service, in 1814. The following account of the opening of that fine edifice, which used to stand on Notre Dame street, about where Henderson and Company's Fur Warehouse now is, and which was destroyed by fire on the 10th of December, 1856, appeared in the *Gazette* of Thursday, the 13th October, 1814:—

"The new Episcopal Church was opened for divine service on Sunday last. An appropriate and excellent sermon was preached on the occasion to a large and respectable congregation, by Rev. Dr. Mountain. This truly elegant structure reflects the highest credit on the taste of the Directors who had the superintendence of its construction, and, when finished, will be a handsome ornament to this growing and important city."

The Imperial Parliament voted £4000 "towards furnishing the Protestant Parish Church in Montreal," and sub-

scriptions were also obtained from individual friends in England. The church served its day well; but when it was burnt, the authorities resolved to anticipate the movement of the population towards the suburbs, and so selected the site of the present Christ Church, the foundation stone of which was laid on 21st May, 1857. The old Christ Church had doors opening on both Notre Dame and St. James Streets; and *apropos* of this fact, a good story is told of a Highland Regiment, at one time quartered in the city. The great body of the men were Scotch Presbyterians, as their Colonel also was; but the orders of the Commandant of the District were that the Church parade should be to Christ Church. These orders were obeyed; the regiment marched along and entered the church at the Notre Dame street door, but went on, tramp, tramp, right through the building and out of the door at the farther end, into St. James Street, turned to the right, and walked straight to St. Gabriel Street Church, where they joined in a service that was more to their mind.

CHAPTER XIV.

THE BUSINESS OF THE CHURCH TRANSACTED BY THE ELDERS—THE RULES AND REGULATIONS, FRAMED IN 1804, GAVE PROPRIETORS OF PEWS SUPREME CONTROL—A COMMITTEE CONSTITUTED THE EXECUTIVE OF THE CONGREGATION, WITH LARGE POWERS—THOSE RULES AND REGULATIONS DENOUNCED, AFTER 1844, AS ERASTIAN BY MR. ESSON — REVISED AND ALTERED ESSENTIALLY IN 1845—THE LAST BY-LAWS, DRAWN UP IN 1867.

It was in 1804, within a few months of the beginning of Mr. Somerville's ministry, that the first attempt at drawing up a constitution for the St. Gabriel Street Church was made. Up till that time, the elders of the congregation appear to have been charged with the chief responsibilities of the church. There was, indeed, a temporal committee in existence during the period of Mr. Young's incumbency, and they had to undertake very serious work, we have seen. But their sphere of operations was not well defined; the elders were the recognized authorities of the congregation, and from them the pew rights of the proprietors were held, in the first instance, as the following form of deed used in 1792, shows:—

CHURCH OF SCOTLAND, Montreal: PEW No. 34.

KNOW ALL MEN by these presents, that we the Undersigned, Elders of the Presbyterian Protestant Church in the city of Montreal, named THE CHURCH OF SCOTLAND, for and in consideration of the sum of (Nine Pounds) lawful money of the Province of Lower Canada, in hand paid to the Treasurer of the said Church, before the execution of these presents, HAVE and hereby Do, Grant, Bargain, Sell and Assign unto A. B., (of the city of Montreal, a pew, number thirty-four) in the said Church; TO HAVE and TO HOLD the said Pew unto the said A. B., his Heirs, Executors, Admin-

istrators and Assigns, for ever, subject to the following Charge whereunto the Purchaser doth hereby voluntarily bind himself, his Heirs and Assigns, that is to say:—To the annual payment of Four pounds six shillings and eight pence, lawful Money aforesaid, being the annual rate of the said Pew, towards defraying the Minister's stipend, Clerk's salary and other incidental charges; which sum shall be paid on the first day of January in each year to the Treasurer of the said Church, the first payment to be made on the first day of January next. PROVIDED NEVERTHELESS, that the said annual payment shall only extend and be binding on the present purchaser during his life, or his residence in this Province, and not on his Heirs and Descendants, unless they choose to become Proprietors of said Pew at the above rate.

AND WHEREAS the above annual payment is to be considered as part of the consideration Money whereon the sale is made; THEREFORE, in case of non-payment thereof to the Treasurer of the said Church, the property of the said Pew is to revert to the Church, to be sold by the Elders thereof to the highest bidder, subject to the same rate; the arrears then due to be paid out of the produce, and the residue should any there be paid to the former Proprietor. IN WITNESS whereof the said Elders and the Purchaser have to two parts hereof severally set their hands and seals, at Montreal aforesaid, this twenty-third day of November, in the year of our Lord One Thousand seven hundred and ninety-two.

SIGNED, SEALED and DELIVERED *In presence of* } C. D. [L.S.]
E. F. [L.S.]
A. B.

I hereby transfer all my right, claim, and title to Pew No. 34, in the Church of Scotland in this city, over to Mr. Alexander Glass, of the same place, grocer, having received value for the same.

Montreal, 21st Aug., 1822.

For self and heirs of the estate of the late A. B.,

A. B.

This was a safe course for a colonial congregation to take. Everything done at that period was imitative. The essential feature of our church is government by representatives of congregations, called elders. A Presbyterian Church, planted in a new community, may not always be able to conform to its prototype in every particular; but it will at least have its "elders." True, their office is, for

the most part, a spiritual one ; the oversight of the flock, the care of of the young, ministration to the poor and visiting the sick, are their special functions. Yet, in Scotland, it often happened, at the end of last century, that the management of parochial affairs generally, so far as they affected the congregation, was in the hands of the Kirk Session. The practice with which the people, therefore, were acquainted in the mother country, rather than the theory of the Church of Scotland, was that which they naturally followed, when they first organized a Presbyterian congregation in Montreal. The elders were made the administrators of its affairs generally, temporal as well as spiritual.

When, in the course of events, the cause grew, as it did under the popular preaching of Mr. Young, and the rapid increase in the Scottish population, this simple and primitive arrangement was found insufficient. Men, whose religious qualifications were high, did not necessarily display any special aptitude for business, and, therefore, were not always those whom the congregation would select to manage their temporal affairs. Hence followed the appointment of a temporal committee. But that committee must often have been at sea to know how far their duties carried them, and it would be inconvenient to be calling the people together, from time to time, to obtain instruction from them, on every matter that emerged. The natural thing to do was to get general instructions from the congregation, covering such matters as experience had shown to be likely to arise in the ordinary administration of affairs. Accordingly, it was resolved, at a meeting of the proprietors of pews, on the 14th February, 1804, to have " Rules and Regulations " drawn up for the guidance of the Committee. They are given in full, as the history of the congregation was largely shaped by them.

RULES AND REGULATIONS FOR THE PROPRIETORS OF THE SCOTCH PRESBYTERIAN CHURCH OF MONTREAL.

WE, the Subscribers, Proprietors in the Scotch Presbyterian Church of Montreal, being persuaded that it will be for the interest, peace and prosperity of the said Church that the conditions under which we hold our property be fully understood and ascertained, have for these purposes agreed to and adopted, and do hereby agree to and adopt the following Articles:—

1st. Every person having purchased a Pew or Pews in the said Church, and paid for the same, and who shall produce a deed deemed sufficient by the Committee of the Church, is a Proprietor, and shall be qualified to vote for and be chosen a Member of the Committee, or appointed to any other office relative to the direction or government of the Church.

2nd. There shall be a Committee of the Church to regulate all the temporalities thereof, which Committee shall be chosen from the Proprietors at large, at a General Meeting annually held for that purpose, on the Third Tuesday of the month of April each year, notice having been given of said General Meeting the two Sundays preceding, from the Pulpit or Precentor's Desk; and the said Committee shall consist of five Members, which Members so named and chosen by a majority of the Proprietors then present, shall be considered duly elected and qualified to regulate everything relative to the temporalities of the said church, during twelve calendar months after said election, and afterwards until a new Committee shall be chosen. Three Members, including a President or Vice President, shall form a quorum, and be fully competent to transact business.

3rd. The Committee, as described in the preceding article, are empowered to sell Pews, execute Deeds and Leases of Pews, collect moneys, pay moneys, order repairs of the Church, call Public Meetings, and do all and everything respecting the temporalities of the said Church.

4th. There shall be a Treasurer of the Church chosen annually by the Proprietors at the General Meeting, who shall receive and pay all moneys by order of the Committee only, and shall render an account of his transactions to the Proprietors at the Annual Meeting, but shall furnish the Committee with a statement of the funds in his hands whenever they require it.

5th. Every Proprietor of a Pew or Pews present at a General Meeting shall have one vote only, and when two or more Proprietors hold a Pew they shall have but one vote, they agreeing amongst themselves, by ballot or otherwise, who shall give that vote; and in case of any misunderstanding amongst such Proprietors on this point, until they make it appear they have agreed, they shall have no vote. It being hereby provided that such disagreement shall not be construed to be any privation of their rights as Proprietors at the General Meetings, nor shall it influence or retard any business on which a General Meeting may be held or called.

6th. In case of a vacancy in the Church by the death of a Minister or otherwise, in the election of a person to supply the said vacancy, the Proprietors shall vote in conformity to the regulations specified in the fifth article.

7th. To prevent anything like mistake respecting the electing of a Minister, it is hereby provided and always to be understood, that no Proprietor, as is pointed out in the 5th article, upon any pretence whatever, shall give his vote to any person, but to one who shall have been regularly bred to the Ministry, and who shall have been licensed by some regular Presbytery in the British Dominions, he producing credentials to ascertain the same, and who shall profess to be of the persuasion, and who shall adhere to the laws, government, and mode of worship of the established Church of Scotland, properly so-called and denominated and known to be such, and also a natural born subject of His Majesty. And further, no person shall be considered duly elected as Minister of the said Church, without having a number of votes, at least equal to a majority of the whole number of Proprietors entitled to vote had they been present.

8th. The Rents of the Pews and other Revenues of the Church shall be appropriated to the support of the Minister, and to the defraying any incidental expenses which may be incurred respecting the said Church, such as Clerk's and Sexton's salaries, necessary repairs, &c.

9th. It shall be the business of the Committee to see all the money relative to the Funds of the Church regularly collected, and the Minister's salary fixed and paid, and if it shall so happen that there is a deficiency in the Funds appointed for the aforesaid purposes, the Committee shall call a General Meeting of the Proprietors to provide for the same.

10th. Every Proprietor in the Church may transfer his property to another, by sale, gift, or last testament; but no transfer can be valid, but on the express condition of the new Proprietor's being approved by the Committee and subscribing these Articles.

11th. If any Proprietor shall refuse or neglect to pay the annual Rent fixed on his Pew, agreeable to his deed, when become due, the said Proprietor so refusing or neglecting shall immediately lose all right to vote or act as a Proprietor in any matter respecting the said Church; and if the said Proprietor, so refusing or neglecting, continue to refuse and neglect to pay the said annual Rent, for the space of twelve calendar months from the time the said annual Rent shall become due, then the Committee, after two notices from the Pulpit or Precentor's Desk, shall sell the said Pew to the highest bidder, and the money therefrom arising shall belong to the Church.

12th. The preceding Articles shall not have any retrospective influence whatever on what has been already done and passed, and no addition or change respecting them shall take place, unless the said addition or change shall have been made at a General Meeting of the Proprietors.

13th. We the Proprietors of the said Church, being convinced of the utility and propriety of the preceding Articles being fully understood and attended to by every Proprietor in this Church, and as we conceive it will greatly tend to the preservation of harmony, and to the advancement of religion among the Members thereof,

We hereby Resolve, That every Proprietor, and also every one who shall become a Proprietor, shall subscribe this and the preceding Articles, as a proof of his approbation of the same, and of his determination to abide by them, and until such time as this is done, none shall be considered as competent to give any vote, in the General Meeting of the Proprietors or in any matter whatever respecting the said Church.

In Witness whereof, we have hereunto subscribed our proper names, this fourth day of April, in the year of Our Lord, 1804.

The deeds of Pews, granted to proprietors, after the adoption of the foregoing "Rules and Regulations," ran in the same terms as those issued by the elders in 1792, except that for the words, "Elders of the Presbyterian Protestant Church in the city of Montreal, named the Church of Scotland," were substituted, "three of the Committee named and appointed by the proprietors of the Scotch Presbyterian Church, in the city of Montreal." A clause was also added, in 1804, to the deeds :—

"And also upon this condition, that the purchaser, his heirs and assigns shall be held and bound by, and duly comply with, the foregoing Rules and Regulations for the government of the said church, made on the 4th April, 1804; and also to all such other Rules and Regulations as shall or may hereafter, from time to time be made, and adopted for the said purpose."

This was an anomalous constitution for a Presbyterian Church to set up. No special qualification was laid down for the proprietors of pews, further than that they were the highest bidders for those pews when auctioned off, and afterwards paid their rents regularly. The holders of pews might be Roman Catholics, Episcopalians, Methodists or Baptists, or of no creed at all; and yet, not only were all the minor interests of the church in their hands, but they were the parties that even chose the minister. And, then,

the regulation which made it indispensable that no minister should be elected, unless the number of votes cast for him was more than one half of the legally qualified voters on the list of proprietors, put it in the power of a minority to block the way to the settlement of a minister for an indefinite period. If, at the first, the congregation, as we have seen, threw more upon the spiritual office-bearers, the elders, than was implied in their office, now they rushed into the opposite extreme, and put the spiritual rights and liberties of the people in peril, or at least placed them at the mercy of persons whose only qualification was that they could afford to pay the highest price for a pew. It is true, the proprietors did not dare go outside the Presbyterian Church for a minister: he had to be a licentiate of some church within the British dominions, and to "profess to be of the persuasion, and to adhere to the laws, government and mode of worship of the Established Church of Scotland." But every one knows that men might be found having these qualifications, whom it might be very undesirable, notwithstanding, to place over a congregation — they might have little godliness about them, and fail in preaching the Gospel, and yet be selected for the very colourlessness of their teaching, by men who had not the true spiritual interests of the community at heart. And the anomalousness of the constitution, in this respect, led to grave difficulties in after years. Indeed, so long as these "Rules and Regulations" were in force, the congregation was virtually governed by the temporal committee. It was all powerful, and the Kirk Session was relatively insignificant, if it was not almost suppressed.

The explanation of the willingness of the congregation to vote themselves, under such a constitution, is to be found in the state of matters at that period in the Church of Scotland. The heritors of the parish had a great deal to do with regulating its affairs, and the appointment of

the minister was nominally in the hands of a lay patron, who might or might not be a member or adherent of the Church of Scotland, although he must always be a Protestant. In the constitution of the St. Gabriel Street Church, the proprietors of pews are accorded the same powers as were vested in the heritors and patrons in the mother country. But the great difference in the situation was lost sight of. The heritors and patrons had all of them a deep stake in the parish, whereas a few proprietors in the St. Gabriel Street Churh had only to pay some twenty, thirty, or forty dollars, to be endowed with this important franchise. And what is still more to the point, in Scotland the Presbytery had an influential voice in the settlement of a minister, and could refuse, for cause shown, to ordain and induct even such as were licentiates, and had a presentation from the patrons. "The right of collation" lay with the Presbytery; it was their prerogative to judge of the fitness and qualifications of the Presentee. But if the majority of proprietors in the St. Gabriel Street Church chose a licentiate, no appeal from their decision was possible on the part of the membership of the congregation, or by the minority of the proprietors.

We have seen that Bishops Mountain and Strachan endeavored to transplant into Canadian soil the Church of England, as it existed at home, and to reproduce, on this side the Atlantic, even those special features of the mother church, which were the products of a state of society different from that existing in Canada. But they were not the only persons that made mistakes in this direction. The early Presbyterian congregations, planted in this country, in like manner, sought to copy the ecclesiastical arrangements of Scotland, and failed to distinguish between what was of the essence of the mother church, and what was merely adventitious in its constitution, and the outgrowth of past ages of circumstances that had no parallel in

Canada. It was made part of the constitution of St. Andrew's Church, Quebec, for instance, that the sanction of the Governor General of Canada should be obtained before any minister could be settled in that congregation. This was supposed, at the time that constitution was framed, to be the proper thing to do, in order to secure recognition by the Government, and certain pecuniary advantages. The preferences of the bulk of the people of the church were considered of little account; and the members seem to have acquiesced easily in this state of things. Certainly they did not consider it a hardship not to have a controlling voice in the selection of a pastor. The present state of public sentiment on this question emerged slowly into force. In the Church of Rome, of course, the clergy were sent to the parishes from without; and when the authority of the Pope was thrown off in England, the King assumed the appointing power—and in Scotland some external source of clerical supply had to be found to take the place of that which had been cast off. The great feudal Lords, as in general the best educated gentlemen in the community, and, on the whole, the most competent judges of the qualifications of ministers, rather than the people themselves, were entrusted with the nomination of the religious teachers of the people. It was, therefore, quite natural that the Presbyterians, who had been bred under this state of opinion in the mother country, should think it desirable to reproduce in Canada also, a nominating power, apart from the membership of the the congregation, for the selecting of ministers. In the case of the St. Gabriel Street Church, the pew-owners had this power bestowed upon them; and no provision was made in their constitution for the exercise of authority over the congregation of a Presbytery or other church court. It is clear, then, that this constitution was unconstitutional. That is to say, it went in the teeth of a clause in the deed

of the church which made it imperative that the minister should "adhere to the laws, government and mode of worship of the Established Church of Scotland," which implies that the people, as well as the minister, were amenable to those laws, and so were bound to give heed to the authority of the Presbytery and other church courts that might be organized over them. It is true, they practically recognized the jurisdiction of the Synod of the Presbyterian Church in connection with the Church of Scotland, after it was erected in 1831, and that of the Presbytery to which the Synod assigned the congregation, by submitting to its enactments, and by sending the ministers and elders of the congregation as representatives to take part in its deliberations; but by no formal act did the proprietors of pews place themselves under the control of a Presbytery or Synod. This was one of the pleas urged, at the time of the disruption, in favor of the right to secede to the Presbyterian Church of Canada—"this congregation have never pledged themselves, as will be manifest from the Records of the congregation, to any connection whatever." And the Proprietors, about the same time, prefaced a resolution by these qualifying words: "recognizing no jurisdiction or authority whatever over St. Gabriel Street Church, either by the Synod of Canada, in connection with the Established Church of Scotland, or by any of the Presbyteries constituting said Synod." Although their meaning, probably, was that, from the time of the disruption onwards, they did not recognize the jurisdiction in question, yet the words might have a retrospective application fairly enough.

As early as 1831, Mr. Esson felt that the constitution was faulty. In his brief account of the Scottish Church of St. Gabriel Street, in the city of Montreal, Lower Canada, drawn up in obedience to a request of the "Very Reverend the Synod of Canada," dated October 31st, 1831, he makes

this observation:—"A corporation of some sort is much wanted, with power to hold property for ecclesiastical purposes. The Rules and Regulations for the government of our church, the substance of which has already been given, look very well on paper, but do not appear sufficient in practice, else, how came the church to be shut up and kept closed for such a long time?" Farther on, he remarks: "When we take an impartial view of the divisions and difficulties with which the congregation has at different times been distracted and agitated, ever since the church was built, it is reasonable and rational to suppose that there is something wrong in its constitution,—some root of gall and bitterness lurking there. A tree is known by the fruit it bears—'do men gather grapes of thorns, or figs of thistles;' else how came the church to be shut up and kept closed for such a long time?" After the congregation had given in its adhesion to the Presbyterian Church of Canada, notwithstanding the protest of a minority, in 1844, and Mr. Esson had been appointed Professor in charge of the students in training for the ministry, in connection with the recently constituted Synod, he wrote to Mr. Wm. Murray, from Toronto, on May 1st, 1845, regarding the "Rules and Regulations" which we are now discussing: "The constitution of the church is absurd—it is not only Erastian, but it is almost un-Christian, for a Heathen might be a proprietor, if you retain that constitution." Again he urged: "There must be an entire abandonment of the old constitution, otherwise your church is more Erastian than that from which you have separated, and against which you have protested." In a letter to the same gentleman, a few days afterwards, he returns to the subject: "It is all important that you leave not one relique of the Erastian constitution of your church, or anything unsound or unpresbyterial in its actual order or working, to be made a handle against you." At this time, the movement to organize an entirely

new congregation had begun, and was showing activity. At the head of it were Messrs. John Redpath and J. R. Orr, two honoured Christian gentlemen, familiar with Presbyterian principles, to whom the "Rules and Regulations" were accordingly offensive. They, and others associated with them, in the endeavour to establish a congregation holding well-defined Free Church views, seem to have concluded that it would be impossible to purge the St. Gabriel Street Church constitution of the leaven of Erastianism, in which they regarded it as steeped, and hence they resolutely refused to commit themselves to counting the old church on St. Gabriel Street as the only and all sufficient representative of the principles involved in the disruption in Scotland Besides, Mr. Redpath never concealed his apprehension that it might be found in the end that the minority of the congregation still claiming connection with the Church of Scotland, would be reinstated by the Civil Courts in possession of the Church and Manse. His mind was made up, therefore, that the wisest and best course for the Free Church sympathizers was to commence on an entirely new foundation. He succeeded in impressing these views on many of the other leaders of the movement in Montreal, as well as upon the ministers whom the Free Church of Scotland sent out from time to time to preach to the adherents of that church in this city. Mr. Esson took in the situation thoroughly, and as he desired that the old church should be the centre of the new ecclesiastical organization for the Montreal district, he besought the people to remove from the "Rules and Regulations" the features of which complaints had been made. There was a natural hesitancy on the part of the proprietors of pews, not only in that they were asked to surrender civil rights and cherished privileges, an order of things, too, that was venerable for its antiquity and was hallowed by long associations, but they found that any

meddling with the constitution at this juncture might affect their title to the property. However, Mr. Esson's earnest entreaties prevailed. The Synod of the Presbyterian Church of Canada also took up the question, in 1845,—moved thereto by a reference from the Presbytery of Montreal, in connection with that church. It was resolved: "That Mr. Esson be appointed to visit St. Gabriel Street congregation, and assist them in revising the constitution and deeds of the church, that the same in all that relates to spiritual things may be brought into harmony with the standard and practice of this church. That these instruments, when so revised, shall be, by Mr. Esson, or any other office-bearer of the church, laid before the Presbytery of the bounds, who, on being satisfied with the same, shall direct the congregation to take the requisite steps for procuring a successor to Mr. Esson."

Accordingly, at a "General Meeting of the Temporal Proprietors of the Scotch Presbyterian Church," held on June 30th, 1845, the "Rules and Regulations for the Proprietors were revised, corrected and extended." The first five articles were left untouched. But the 6th and 7th articles were completely remodelled;

6th.—"That in the election of a Pastor, when a vacancy shall occur, and in all that pertains to the conduct of spiritual affairs, the congregation shall conform invariably to the laws and prescriptions of the ecclesiastical authorities. Proprietors, as such, have no right or power whatever to intermeddle with spiritual things, except they be communicants, or full members of the church."

7th.—"No Proprietor or pew-holder shall be permitted to have any voice or vote in the Temporal or Spiritual concerns of the church, who is known to be a member of any other church or congregation."

Articles, 8th, 9th, 10th, and 11th, also remained unchanged. The 12th Article was shortened to read: "No

change respecting these articles shall take place, unless the said change shall have been made at a General Meeting of the Proprietors." Two new clauses were inserted :—

13th.—"That in the meantime, while it is expedient for the security of the Temporal Property of the church to leave the Temporalities to be managed as heretofore, it shall be understood that the power of the Proprietors of Pews shall be interpreted and limited by the laws and standards of the Presbyterian Church of Canada."

14th.—"It is further declared by the Proprietors, hereunto subscribing, that they are ready to conform in all respects to the principles of the Presbyterian Church of Canada, and the enactments of her ecclesiastical authorities in all spiritual things, and are even prepared, should it be found necessary or expedient, to sacrifice their rights as Proprietors, in order that the great ends of the spiritual government of the Church may be attained."

Article 13th in the old Rules was made 15th in the revised constitution.

These changes brought the church into harmony with true Presbyterian principles ; whereas, before, it was like no other ecclesiastical organization under the sun, in the spirit of its regulations. The Committee of Proprietors embraced in themselves the functions of patron, kirk-session, and Presbytery, all in one.

This revised constitution was that under which the Church was governed, until it was vacated by Knox congregation. By the Act, Victoria 27 and 28, c. 161, the old proprietary rights in the building were abolished, and it was left to the congregation as re-organized, to frame rules for the government of the church, subject to the approval of the Presbytery of Montreal in connection with the Church of Scotland. Such "Rules and Regulations" were adopted on February 10th, 1867.

Article 8th reads :—"This congregation shall be under

the ecclesiastical jurisdiction of the Presbyterian Church of Canada in connection with the Church of Scotland, as provided for in section 4 of the Act of Incorporation; and in all matters pertaining to the election of ministers and elders, they shall conform to the rules and forms in force for the time being in said Church."

In a sub-section, it is stipulated that no changes in the constitution shall be made without the sanction of the Presbytery. In all respects, the rules are in line with the ordinary practice of the Presbyterian Church throughout the world, and have worked very smoothly. It was under these rules that the old edifice closed its history, and the new St. Gabriel Church starts out in its career with them for its guidance.

CHAPTER XV.

The new names that appear on the subscription list to Mr. Somerville, in 1803—John Grant, Isaac Todd, John Shuter, Archibald McMillan, George Platt, John McKinstry, James Kyle, Jacob Hall, William Skakel, George Skakel, Alexander Skakel, William Graham, John McKindlay, John Porteous, William Porteous, Andrew Porteous, Finlay Fisher, James Smith, John Ogilvy, Wm. Stewart, Andrew Patterson, Jasper Tough, James Laing, Alex. Allison, Alex. Davidson, John Reid, Hon. Judge Reid, Simon McTavish, Thos. Blackwood, Wm. Hallowell, John Catanach, and F. Gunerman, Thomas Thain.

"Montreal, 21st June, 1803.

"At a meeting of the committee and elders of the Presbyterian congregation of this city, on the 20th inst., it was unanimously resolved that a subscription be set on foot amongst the congregation in order to ascertain what sum may be raised for the salary of Mr. Somerville annually for three or five years, to commence from the first of January last, including pew-rents previous to his being called to Montreal, provided he be regularly ordained as minister for said congregation."

Below, I mention only those whose names appear in connection with the church, for the first time, on this list.

John Grant of Lachine, who subscribed two pounds per annum for three years, was agent for the North-west Company, and attended to the forwarding of their stores and supplies from Lachine, and carried on the business of a forwarder generally. He was born in Glenmorriston, near Inverness, Scotland, in 1754, and came to Canada in

1771, settling at Lachine. In those days, forwarding was a business of importance, as everything destined for points westward had to be taken in carts from Montreal and sent from Lachine in canoes and batteaux. The forwarders furnished the necessary equipments for conveying goods both by land and by water. They were the public carriers, doing the work in a small way which is now done by railways and steamboats. It was not till the Lachine canal was finished, about 1825, that goods could be sent to Lachine otherwise than by carts. The "Durham boats" as the batteaux employed in forwarding at this time, and for twenty years afterwards, were called, had ropes attached to them and were drawn up the currents of the St. Lawrence by oxen, assisted by the crew and passengers, walking along the shore. It took weeks for emigrants, making their way to Upper Canada, to reach even Brockville by this mode of conveyance.

We find Mr. Grant's name in the minutes of St. Peter's Lodge of Freemasons as early as 1771. He was married by Rev. D. C. Delisle, to Margaret Beattie, on July 30th, 1777. He, and his family after him, owned pew No. 15, in the St. Gabriel Street Church. He died on the 23rd August, 1817, universally regretted, aged 68 years. His daughter, Margaret, was married to Thomas Blackwood, on 27th December, 1806. And his son James C. Grant, advocate, afterwards occupied a very prominent position in relation not only to the Scotch congregation in St. Gabriel Street, but also to the whole of the membership of the Church of Scotland in Canada, as we shall by and by see.

The following obituary notice appeared in the *Gazette* after Mr. Grant's death:—

"His hospitable and charitable disposition was almost unbounded. He was greatly beloved, and his neighbors, as a last token of their respect, carried the body on a palanquin, not only from Lachine to this city, but even to the grave, not allowing the hearse in attendance to be used."

It was Mr. Grant's intention to give a site for a Presbyterian Church in Lachine. He did not accomplish this in his lifetime ; but his heirs carried out his wish after his death, and gave the ground for St. Andrew's Church and manse, as well as the burial ground. The corner-stone of the church was laid in 1832, in presence of James Charles Grant, son of Mr. Grant, and of Donald Duff and Thomas Blackwood, his sons-in-law, representing other members of the family. The Rev. James Somerville, of St. Gabriel Street Church, his son, Alexander Somerville, Rev. Henry Esson, and Rev. Alexander Gale, who was minister at Lachine, and many other friends from Montreal and Lachine, were also present on the occasion.

Isaac Todd, at the time a partner of James McGill, has already been incidentally mentioned ; but the first time his name appeared on existing church documents is on the subscription list to Mr. Somerville, for five pounds a year for three years. It was he who conducted the correspondence with Rev. Mr. Spark, of Quebec, in 1802, with reference to Mr. Somerville's call to the St. Gabriel Street Church. He signed the resolution of 23rd July, 1803, to keep faith with Mr. Somerville, to whom the honor of the congregation had been pledged. In 1802, he received from Sir R. S. Milnes, the Governor, a grant of 11,760 acres in the township of Leeds. In March, 1805, the merchants of Montreal gave a dinner to the representatives in Parliament of the town and district. Mr. Todd presided, and the proceedings were reported in the Montreal *Gazette* of 1st April, 1805. Strong ground was taken by the speakers against the proposal made in Parliament to tax merchandize to provide funds for building the first jail erected in the city. The Parliamentary promoters of the bill were offended at what was said, and the Sergeant-at-Arms was sent from Quebec to arrest Mr. Todd, the chair-

man of the meeting, and Mr. Edward Edwards, the printer of the *Gazette*, and bring them before the bar of the House, to answer for the libels they had uttered against members, and their breach of the privileges of Parliament. But when that functionary appeared on the scene, the gentlemen in quest of whom he made the journey, were nowhere to be found.

Mr. Todd owned pew No. 39, in the St. Gabriel Street Church. He took a deep interest in the prosperity of the congregation, and was always ready to help with counsel and money. He was chosen a member of the temporal committee in 1809, and was made president of the committee of the year. He lent £10 for putting a roof on the church, in 1809; and when he died, in 1815, the following clause in his will shows that he did not forget the church of his choice and affection :—

"I leave and bequeath to the elders of the Presbyterian Church of Montreal, aforesaid, £100, in trust for the use and benefit of the church." The money was received, and expended according to his expressed wishes.

John Shuter, who subscribed two pounds a year for two years, and who continued to support the church up to 1810, was also a prominent man of the period in Montreal. Having acquired a competency, he retired from active business on the 27th May, 1815. His adopted daughter married Peter McCutcheon, better known as Hon. Peter McGill. Mr. Shuter belonged to the Church of England, although he generously supported the Scotch Church. He gave a check for the tower of the first Christ Church, in 1819. His name is made memorable by the increasingly popular Shuter Street, running from Sherbrooke Street towards the mountain.

Archibald McMillan, the subscriber of three pounds for

three years, was a North-west trader and general merchant. His name first appears on this occasion. On April 17th, 1804, he was chosen a member of the first committee under the new Rules and Regulations, and was re-elected the following year. In 1807, he obtained a grant from Sir R. S. Milnes, the governor, of 13,261 acres in the township of Lochaber. He occupied pew No. 18. He died on 14th June, 1832, aged 71 years.

George Platt, began life in Montreal as a blacksmith, but gradually worked himself into a general ironmongery business. He was an old resident of the city, for we find his name as a member of St. Peter's Lodge of Freemasons, as far back as 1780. He also subscribed three pounds a year for three years. In 1809, he purchased pew No. 78. He was married to a sister of the wife of the late Justice Day, and he, too, has had the honour of giving his name to a street. He represented the East Ward in the Provincial Parliament in 1814.

John McKinstry, who subscribed three pounds for three years, was a wholesale merchant in Montreal. He was the proprietor of pews 90 and 91, which he continued to occupy till 1813. In 1816, these pews were purchased by Shaw Armour. He signed the Somerville resolution in 1803.

James Kyle, who signed his name for two pounds annually for three years, was a trader in the city, and, later on, is mentioned in the records as a yeoman. He was the owner of pew 42 until his death, in 1810 ; and afterwards it belonged to his heirs for many years.

The four brothers Hall,—Joseph and Jacob, hatters in St. Paul Street,—Benjamin, a merchant in St. Lawrence Street,—and John, a baker,—were Americans, who came

to Montreal before the beginning of this century. They all had relations to the St. Gabriel Street Church, when there were marriages, baptisms or burials in question, if not at other times. Miss Charlotte Hall, the aged lady who died last year, was a daughter of John's; so was Mrs. Vennor. John died in 1806, aged 46 years. It was Benjamin who owned the Hall property, at the foot of the mountain, alongside Fletcher's field, which was acquired some years ago for Park purposes. Jacob subscribed two pounds a year, for three years, for Mr. Somerville's salary; but the whole family connection afterwards seem to have become associated either with Christ Church or with the St. Peter Street congregation.

Alexander Skakel, A.M., LL.D., teacher, was an accomplished scholar, and did not a little to create a taste for science among the citizens. The academy which he founded aimed at imparting a first-class education. He was himself an erudite gentleman, a Master of Arts of King's College, Aberdeen, that University which has given so many admirable teachers to the world. He received a training for the ministry of the Scottish Church, but for some reason or other he did not proceed to take orders in it; but chose rather the profession which he followed. His school served the purposes of a Grammar School in Montreal, before the High School was established. Among other pupils of his who afterward rose to distinction were Sir William Logan and Chief Justice Badgley. By way of marking the educational services which he rendered to this country, his Alma Mater conferred upon him the honorary degree of LL.D.

Mr. Skakel was married, first in 1808, by Mr. Somerville to his own cousin, Isabella Skakel, and afterwards to Miss Dalrymple, sister of Mrs. Archibald Ferguson. His school-room was in 27 Little St. James Street.

While he drilled boys in the elements of learning, during the day, he advertized classes in natural philosophy, to which he invited adults in the evenings.

Dr. Skakel took a prominent place in the city as a public man. He was not only one of the persons named in the Act incorporating the General Hospital, but he was a member of the building committee charged with its construction. He also acted as Secretary to the Committee of Management for many years, and made this splendid charity one of his legatees at his death. A marble tablet in the entrance hall commemorates these two facts :—

"This tablet was erected by the Governors of the Montreal General Hospital to the memory of Alex. Skakel, A.M., LL.D., in commemoration of his long and valuable services as Secretary, and also to record his munificent bequest to the Institution. He died 13th August, 1846, aged 71 years."

He was a fast friend of Mr. Somerville's, and used to share in the minister's scientific rambles ; so that when that gentleman afterwards ceased to be responsible for his acts, Dr. Skakel acted as one of his guardians. He occupied pew 68, and in 1810 lent £10 to help to remove the debt from the church.

John McKindlay, who, at the hands of John Gregory, subscribed three pounds, was also a prominent merchant of the period. He was an eager promotor of Mr. Somerville's call, being one of the 27 who signed the July resolution of 1803, in his favour. He disappears from the church books, however, after 1804, having then sold out his business and gone to the Old Country, although we find him receiving, in 1814, from Sir George Prevost, the governor, 17,000 acres of land in the township of Godmanchester.

William Grahame, whose name appears jointly with that of Philip Ross, was also a subscriber to Mr. Somer-

ville's salary, and afterwards owned pew No. 66. He was a merchant, never married, and lived to be an old man. He was a friend and supporter of Mr. Young's, and signed the paper, in 1800, asking him to stay in the city. He, in like manner, voted with the other 26 leading proprietors to keep faith with Mr. Somerville in 1803.

John, William and Andrew Porteous, three young brothers, subscribed £3 10s. between them. They were merchants. Andrew, afterwards, was the well known postmaster of Montreal. He was a member of the Temporal Committee in 1820, and in 1817 bought pew No. 7 in the gallery of St. Gabriel Street Church. He adhered to Mr. Black in 1829–33, and became a prominent member of St. Paul's Church. A marble tablet in that church commemorates his virtues. John, who bought pew No. 19 in the gallery, in 1819, and was married to a daughter of John Gregory, died 27th December, 1817, aged 41 years.

John Ogilvy, who became good for three pounds for three years, was one of the founders of the still existing honourable commercial house of "Gillespie, Moffat and Company." He was a staunch Presbyterian. He was chosen a member of the Temporal Committe in 1810, and elected afterwards Vice-President. This was at the very important crisis when the church was enlarged and repaired, and the financial arrangement for occupation was made with the members of the Church of England. He bought, first, pew No. 7. This was afterwards assigned to the firm of Gillespie, Moffat & Company, while he purchased for his own family use No. 3, after it was given up by Sir Alexander McKenzie. He gave £10 to the steeple and bell fund, in 1809–10. He was chosen a Trustee of the Protestant burying ground in 1807, and

was one of the committee of five for erecting the Nelson monument.

When he died, he did not forget the church which he loved. The following extract from his will was communicated to the congregation by the Hon. George Moffat, his executor, on 29th January, 1820 :

"Unto the original Scotch Presbyterian Church, Montreal, I give and bequeath the sum of One Hundred Pounds."

Finlay Fisher, who subscribed two pounds, was a cousin of Duncan Fisher. He kept a school after the old Scottish model, for upwards of thirty years in Montreal,—the Presbyterian children learning the catechism, and all the pupils repeating a psalm or a paraphrase, every Monday morning. Mr. Fisher attended the Protestant congregation, under Mr. Delisle's ministry, in 1785, and onwards, until the Presbyterian cause was established. He died 14th January, 1819, aged 62 years.

James Smith, also held pew No. 4, and contributed three pounds a year to Mr. Somerville's stipend, from the year 1804, up till the date of his death. He was a general merchant of this city, of the firm of Kay & Smith. He was appointed a member of the temporal committee and its vice-president in 1806 and 1807. He continued to serve on the committee till 1810. He was re-elected on the committee in 1812, and was vice-president that year and the following one, and president in 1814. His wife was Susanna McClemont, and belonged to a well-known family of that period. Mr. Smith gave two pounds to the steeple and bell fund, and, in 1810, two pounds to remove the debt incurred by the improvements in the church. He died on the 28th July, 1815, of rapid consumption.

The late Hon. Justice Smith was his son. Born in Montreal, and baptized by Mr. Somerville, in 1806, on the death of his father, James Smith was sent to Ayr, Scot-

land, to be educated. He returned to Montreal and began the study of law in 1823, and was called to the bar in 1830. He shortly afterwards entered into partnership with Duncan Fisher, Q.C., an old and experienced practitioner. Like so many members of the legal fraternity, he was drawn into politics. In 1844, he was elected for Missisquoi, and was at once made Attorney-General East, in the Viger-Draper administration. On the downfall of the Government, in 1847, he was appointed to a seat on the Queen's Bench, a position which he filled with high distinction until his death, which occurred on the 29th November, 1868.

Jasper Tough, who subscribed a guinea, was a native of Aberdeenshire, Scotland. He rose to be prominent in mercantile circles as a member of the firm of Gillespie, Moffat & Co., doing the outside business, in the way of taking orders. He was a constant contributor to the St. Gabriel Street Church up to the time when the names of individual subscribers cease to be mentioned in the treasurer's books. He gave five pounds to the debt fund in 1810, and he was one of those who joined with A. Allison in 1811, in moving to have Mr. Somerville's stipend increased. He was a member of the temporal committee in 1817.

Thomas Thain bore a similar relation to the church to that sustained by Mr. Tough. He signed the memorial last referred to, and was in the habit of giving two or three pounds annually to the church funds, although not a pew proprietor. He was a North-west trader, and a gentleman of large means. He was a member of the temporal committee in 1810. He gave three pounds to the steeple and bell fund in 1808, and ten pounds for the debt in 1810. There was also an Alexander Thain among the subscribers in 1810.

James Laing, who subscribed a guinea, on this occasion, was a wholesale merchant of high standing, the founder of the firm afterwards known as "Allison, Turner & Co." He was one of those who voted for Rev. John Young in 1800. He died 6th May, 1803, aged 49 years.

Alexander Allison, who also became responsible for a guinea a year to Mr. Somerville, was a partner in the leading commercial firm of "Allison, Turner & Co," as John Allison, his brother, was. In 1812, the partnership with Turner & Co. was dissolved, Mr. Turner afterwards carrying on the business alone. In 1811, he took the lead in a movement to add to Mr. Somerville's stipend. In conjunction with Mr. George Gillespie, T. Thain, Jasper Tough and George Garden, he memorialized the temporal committee on the subject. Mr. Somerville, learning of it, felt sensitive in the matter, and wrote to the committee to say that the memorial had been sent without his knowledge or consent. He was unwilling that the gentlemen managing the finances of the church should suspect that he was using any underhand or indirect means to increase his income; and told them that if he had felt the pressure of necessity, he would have communicated with the temporal committee directly. The correspondence was creditable to all concerned. It was a generous thing for merchants, themselves possessing a fair income, to see their clergyman, to whom they looked up with respect, in the enjoyment of a comfortable stipend; and it showed Mr. Somerville to be a gentleman of a high sense of honour, that he feared the imputation of securing his personal advantage by means that were not straightforward.

Mr. Allison gave £10 to help to rid the church of debt in 1810. He died at Quebec on the 1st December, 1821, the *Herald* announcing the fact in the following terms:—

"Died at Quebec.....Alexander Allison, Esq., formerly

of the firm of Allison, Turner & Co., a very excellent and honourable man, and of a very public spirit."

Alexander Davidson, who subscribed a guinea, was a merchant of good standing, belonging to the firm of A. Allison & Company. He died in 1808, aged 27 years.

John Reid, who subscribed a guinea annually, for three years, held at this time, and for twenty years afterwards, the office of Prothonotary of the Court of King's Bench, at Montreal. He had, previous to 1780, conducted a respectable academy in Quebec, and this fact had a good deal to do with the early history of Presbyterianism in this province; for it was at his instance that the Rev. Dr. Spark had come to Quebec. Mr. Reid had written to Dr. MacLeod, a professor in King's College, Aberdeen, to send out to Quebec a suitable person to conduct his academy. Professor MacLeod selected Mr. Spark, whom he spoke of as "an excellent mathematician, and a sensible, discreet, young man, and having had much practice in teaching." As has been already noted, it was Mr. Spark that recommended Mr. Somerville to the St. Gabriel Street congregation, vacant by the withdrawal of Mr. Young, in 1802.

Mr. Reid appears to have removed to Montreal in 1780, the same year that Mr. Spark came to Quebec; for we find him present at a meeting of the St. Peter's Lodge of Freemasons in that year, and he became master of the lodge in 1781. He made his subscription to Mr. Somerville's stipend £1 5s. in 1806; but he and his family became connected with Christ Church.

The Honorable James Reid, who subscribed a guinea to Mr. Somerville's stipend, and who afterwards occupied pew No. 14, was a nephew of John Reid, the prothonotary. He was admitted to the bar of the province in 1794, was raised to the bench as a Puisne Judge in 1807, and in 1823

elevated to the Chief Justiceship. He was one of the six commissioners appointed 1st March, 1804, for executing the Act 31st George III, concerning the building and repairing of Churches. His name stands first on the committee appointed to collect subscriptions for the families of the soldiers who fell at Waterloo, in 1815; and he was appointed, with James Dunlop, Hon. James Richards, and Rev. John Strachan, as one of the trustees of Mr. James McGill's estate. In 1838, he was permitted to retire, on the score of old age and infirmities. He was an admirable judge, and enjoyed the universal respect and confidence of the community. On his retirement from the bench, he visited Europe, and was offered a knighthood by Her Majesty, the Queen, on account of his long and faithful public services, but declined the honour. He was married to a sister of Hon. William McGillivray, who erected to the memory of her husband the south-west wing of the General Hospital, which bears a tablet with the following inscription:—

"This wing was erected by Elizabeth McGillivray, widow of the late Hon. James Reid, Chief Justice of Montreal, in testimony of her veneration for the memory of a husband, whom she loved and honoured, and in fulfilment of his wishes. He died on the 19th June, 1848, in the 79th year of his age, having sat on the bench 32 years. As a Judge, he was distinguished for judicial knowledge, inflexible integrity, and dignified firmness. His conduct as a citizen was honourable, independent and consistent. Benevolence, generosity and Christian humility marked his character as a man."

Among other names that appear for the first time on this document is that of Simon McTavish. He may be regarded as the founder of the famous North-west Company; as he was certainly its leading spirit for the first

twenty years of its existence. It was the union of his capital and energy with that of the Frobishers that gave the fur trade its first great impulse, and led to the establishment of the depots in the interior, and reduced the business to a system. Formerly, every man prosecuted the trade in his own way, and by such methods as seemed good in his own eyes,—the result being rivalries, strife and sometimes even bloodshed. But this vigorous and far-seeing Highlander, who had a fine turn for business, conceived the idea of combining, instead of competing with the other houses that were engaged in the trade, and was able to secure the adhesion at once of the Frobishers, the firm which, next to his own, had been the most successful in this branch of business. John Gregory, as we have already seen, afterwards fell in with the plan, although for a few years he carried on a rival company.

Mr. McTavish owned the seigniory of Terrebonne, and had mills at the village, which Messrs. McKenzie and Oldham leased, after the proprietor's death.

On 17th July, 1802, he obtained from governor Sir R. S. Milnes, a grant of 11,550 acres, in the township of Chester.

He subscribed five pounds to Mr. Somerville's stipend, and was one of the 27 pew owners who signed the resolution in that gentleman's favour in July, 1803.

But that which has made his name most memorable to Montrealers of the present day, is the stately monument which stands half way up the mountain, above Ravenscrag, alongside the high level reservoir. Citizens of an older generation were still more familiar with the name of McTavish, owing to its association with what was popularly known as the "Haunted House," the stately mansion which the great fur magnate had erected, but which was never completed. The design was a grand one. It was in contemplation to have magnificent grounds about the mansion, but the early death of the

proprietor arrested the progress of the improvements begun on the face of the mountain. The elegant building and its surroundings were afterwards allowed to fall into decay; and popular fancy associated the deserted halls with ghosts and apparitions. The site of the mansion was near the south-east corner of the Ravenscrag property, a little to the west of the residence of Mr. M. H. Gault. All that remains to-day, to tell the tale of the past, is a space of about 50 yards by 12, on the rugged face of Mount Royal, embracing the tomb of Mr. McTavish and the monumental obelisk, surrounded by a solid stone wall about ten feet high. The inscription on the south-east side of the monument runs thus:—

"Sacred to the memory of Simon McTavish, Esquire,
Who died July 6, 1804,
Aged 54 Years,
This Monument is erected by his nephews,
William and Duncan McGillivray,
To commemorate their high sense of his manly virtues,
And as a graceful tribute
For his many acts of kindness shown to them."

The beautiful street, leading up, past the Presbyterian College and the Reservoir, to Ravenscrag, also helps to perpetuate Mr. McTavish's name. Hon. Wm. McGillivray and Hon. Justice Reid were the executors of his estate.

Thomas Blackwood's name is found for the first time on this list,—for a guinea a year. Not excepting even Duncan Fisher, the elder, no member of the St. Gabriel Street Church ever gave himself up to work for its interests with greater devotion than Mr. Blackwood. His brother John has been already mentioned as a contributor to the debt fund in 1800.



THOMAS BLACKWOOD.

Mr. Blackwood was born in Lanarkshire, Scotland, on the 10th of February, 1773. He came to Canada in 1791, and entered the counting-house of Hon. John Blackwood, of Quebec, who, although of the same surname, was in no way related to him. Mr. Blackwood lived six years in Quebec, and then took up his residence in this city, entering into the service of the firm of Todd and McGill. He afterwards formed a business partnership with Francis DesRivières. He lived at No. 19, Notre Dame Street, and took his fair share in the public business of the city. He was one of the directors and Secretary-Treasurer of the Montreal Savings Bank, as well as a charter director of the General Hospital.

But Mr. Blackwood had a special leaning towards ecclesiastical affairs, and few men in Canada wielded a more trenchant pen, or exhibited a more statesmanlike grasp of Church questions, as these were affected by Canada.

He served for many years on the Temporal Committee, and thus became familiar with the financial capabilities of the congregation. He was chosen to this important post, first, in 1808, and afterwards in the years 1810, 1814, 1815, 1819, 1820, 1821 and 1822. In the four latter years, he was president of the committee.

On March 21st, 1819, he was set apart to the office of elder in the congregation, and from that date till his death, his name is found attached to all important documents emanating from the session. It was appended to the petition from the congregation to the King in 1822, as well as to that addressed to Lord Dalhousie, Governor General, in 1825, asking for the church rights similar to those accorded to the Church of England in Canada. He took part also in the deliberations of the Presbyterian representatives which prepared the instructions given to J. C. Grant, advocate, when he was sent to London to promote there the claims of the ministers of the Church

of Scotland to a share in the Clergy reserves. And his pen was not idle in helping to disseminate correct views on the subject among the public men of the country. It was to him that Bishop Strachan had written, in 1802, offering to become pastor of the St. Gabriel Street Church, and it was he that brought the letter, making said offer, to light, in 1828, of which the prelate complained, but without reason.

On the demise of Henry McKenzie, in 1832, Mr. Blackwood was appointed his successor in the session-clerk-, ship. In 1834, he was chosen representative elder of the session in all meetings of the Presbytery and Synod, and he continued in this position, year after year, up to the time of his decease on the 22nd November, 1842. The minutes of the session, prior to his accepting the office of clerk, had been irregularly kept,—Mr. Esson not having much notion of the importance of a full and formal record of proceedings ; but Mr. Blackwood introduced a new order of things in this regard. Indeed, he had personal ground of complaint against the looseness of the manner of keeping the minutes up to 1831, as he petitioned the Presbytery that year to have certain alleged session minutes, reflecting upon him, corrected or expurged—which was accordingly done.

Believing that the report of the Colonial Committee of the Church of Scotland, in 1836, was too ready to concede the pretensions of the Anglican Church in Canada, Mr. Blackwood prepared and published the following criticism on it:—

Having read with attention the "Report of the Committee of General Assembly on Colonial Churches," with the proceedings on 1st June, 1836, it may be proper to notice some mistakes that the committee have fallen into, owing to the members not heing correctly informed relative to the affairs and state of the Scottish Church in the Canadas.

Page 6.—After speaking of Acts regarding Scottish Presbyterians in the East Indies and Australia, it is added: "In the Acts respecting Upper

Canada, the same principle seems to have been admitted, though in words which have given rise to some difficulty in their interpretation." Now, our Constitutional Act (31 Geo. III, ch. 31,) applies equally to both the Canadas. It gives the King power to erect and endow corporations in favour of the English Church *only;* but does not grant that favour where the Scottish Church is concerned. Within the last nine years, however, Provincial Acts have been passed in both Provinces, giving power to Presbyterians (and other sects, for they are placed at the head of the list by way of eminence) to hold land in a corporate capacity; but restricting them to no more than *Five Acres* for each congregation. While our Church is thus restrained and disabled, more than 50 Rectories have lately been erected in Upper Canada, and largely endowed; some of them, it is understood, having 400 acres or upwards. What renders this glaring partiality the more remarkable,—it has taken place since the Rev. Convener of the Committee had an interview with the Colonial Secretary, as stated in the first paragraph of the Report; when the Convener's application was received courteously, &c., "but his Lordship declined to pledge himself to "any immediate and specific measure, in the present agitated state of some "of the North American Colonies." His Lordship and those acting under "his direction or control, have verily taken a strange method of allaying "these agitations!"

Page 9.—In the Deliverance of the General Assembly, the memorial of "the Clergy of Upper Canada" is mentioned. This memorial was, it is believed, from the Synod, which includes the Clergy of both Canadas.

Again, in proceedings of the Committee, the first time, page 12, mention is made of the Memorial from the Synod of Canada, regarding their claim on "the Clergy Reserve Funds of *that Province*." The Province of Quebec was, in 1791, divided into the Provinces of Upper and Lower Canada; which still continue two distinct provinces, though of late years, serious thoughts have been entertained of re-uniting them under one Legislature.

In the Petition of the Rev. John Martin, page 21, he states that the ministers of our Church in Upper Canada "receive £1000 a year from the "proceeds of the Church Lands." The ministers of our Church in *Upper Canada* have received some allowance yearly from Government for the last ten years; but I believe it has not amounted some years to £1000: however, a further allowance has occasionally been made, during the last few years, to assist in building churches. But it is pretty well known that their yearly allowance is derived from some fund not so sure and permanent as "the proceeds of the Church Lands." In Lower Canada, one minister in Quebec and another in Montreal received yearly £50 each, for many years, commencing, I believe, soon after the cession of Canada to the British Crown; and this is all that Government has ever given to our Clergy in this Province. But it was decided, a few years ago, that it should cease with the lives of the present incumbents. He who then received it at Quebec, died two years ago, and it has not been granted to his successor.

It will, of course, be discontinued also in Montreal, when the present incumbent dies. I can only form conjectures, not having been able satisfactorily to learn the cause which occasions our Clergymen in this Province to be thus treated as *step bairns*, while those in Upper Canada are receiving a certain stipend from the Government.

Mr. Martin, in the prayer of this Petition, asks, among other things, that the Colonial Clergy should be admitted, "if judged advisable," to a representation in the General Assembly. Such a step does not appear to me necessary nor advisable; but it might be very requisite and proper that each Synod should be allowed to have an accredited agent residing in Scotland, or sent home by them whenever they see fit to do so, who should be received as such by that venerable court, at any time when he considered the interests of his constituents required the presence of such an agent in the General Assembly.

In perusing the Report now before me, it is very gratifying, and I am rejoiced in perceiving that the General Assembly, and it is hoped also the bulk of the Scottish nation, are at last aroused from their long apathy, to a proper feeling in regard to the disadvantages and disabilities under which we labour in the colonies. The Provincial Legislatures of the Canadas, in all their enactments respecting our Church, appear to have proceeded upon the false, unfounded assumption, that the Church of England is THE Established Church in all the British Dominions, Scotland alone excepted. It is only from the King's Government and the Imperial Parliament we can hope to obtain adequate redress, but our voice will not be heard, unless it be aided by the powerful influence of the Venerable, the General Assembly; and supported by men possessing weight and consideration in the National Councils.

A LAYMAN OF THE SCOTTISH CHURCH.

Lower Canada,
27th March, 1837.

In the differences that existed in the congregation, between 1829 and 1833, Mr. Blackwood supported the views of Mr. Esson, in the main; although he was not conspicuous for his partizanship.

He was one of the trustees of the $4000 left by Rev. James Somerville, for building a manse, and was also one of the legatees named in that gentleman's will. He died, however, before the manse was erected, on the 22nd November, 1842, in his 70th year. The *Gazette* of the 24th November, had the following notice of Mr. Blackwood: "The deceased had been 53 years in Canada, of which 47 were

spent in this city. During his long residence here, he acquired the esteem and respect of all who knew him, consisting of, it may be said, a very large portion of the community."

William Hallowell who undertook to contribute to the support of Mr. Somerville for three years, was an Englishman and an Episcopalian ; nevertheless, he not only gave two pounds annually for three years, in terms of his subscription, but increased his gift to four pounds, which he continued up to 1811. He also gave £10 for removing the church debt in 1810. He was a merchant of the firm of McTavish, McGillivray & Company, as it was constituted in 1806, after the retirement of the Frobishers, and the death of Simon McTavish. His daughter was married to the late Venerable Dean Bethune, of Montreal, and his son, James, was a member of the Montreal Bar.

Andrew Patterson, subscribing one pound, was a member of the firm of "Gillespie, Moffat and Company," or rather of the firm which preceded it, the style of which varied at different times. He was the uncle of A. T. Patterson, the present head of the house in Montreal. He removed to Quebec in 1815, and died there in or about the year 1860.

John Catanach, subscribing among others on this occasion, was a baker in the employ of William Logan, Sir William's father. He continued to have a connection with the Logan estate after the proprietor removed to Scotland, and was evidently regarded with confidence and affection by Sir William, as we find references to him in the correspondence of the great Geologist. No pew stood in his name on the church books, but he contributed liberally to the funds every year up to 1814, at which date the "individual subscribers" ceased to be noted. He died 8th July, 1816.

F. Gonnerman was an old citizen of German origin. He signed the address to the Bishop of Nova Scotia in 1789; but appears to have cast his lot in with the Presbyterians, after they were fully organized. He was a tavern keeper and dealer in fuel, and for some time supplied the St. Gabriel Street Church with wood.

William Stewart, who subscribed £1 2s. 6d. on this occasion, was a nephew of William Stewart, the original Trustee. He was a merchant, and came under obligation to pay Mr. Somerville a guinea annually for three years. In 1804, he acquired pew 92, and a year or two afterwards also No. 93, which he retained till 1813, having Robert Hunter, a ship-carpenter, who was for several years Precentor in the church, for fellow-occupant.

William Skakel, tailor, and George Skakel, cooper, were brothers who subscribed to Mr. Somerville's stipend. William died, 31st December, 1807. George owned pew 48, as long as the proprietorship of individual pews can be traced.

CHAPTER XVI.

The New Englanders connected with St. Gabriel Street Church,—The Baggs, Elijah Brown, Joseph Chapman, James Charlton—The DeWitts, Horatio Gates, Bezaliel Gray, Thomas Fingland, Laban Folger, Jonathan Hagar, The Halls, Thomas Harris, Jonathan Hart, Samuel Hedge, Joshua Henshaw, Horace Hibbard, The Lymans, Uriah Mitcham, Nahum Mower, Simon Myers, Zenas Nash, David Nelson, Moses Northropp, J. W. Northup, Jonathan Parkins, Cornelius Peck, Nathan Pierce, Abner Rice, M. Savage, Isaac Shay, Robert Street, Nathan Strong, Zabdiel Thayer, Simon Thomson, Benjamin Throop, Daniel E. Tylee, The Wadsworths, The Waits, The Whitneys and Josiah Winnants—The war of 1812 affects them—Items connected with the victory of Waterloo, 1815—Baptism of negro slaves and Scotch-Indian half-breeds—Other members belonging to this period, George Gillespie, Robt. Gillespie, The Armours, John Fleming, James Ellice Campbell, William Blackwood, Hugh Brodie, Lieutenant-Colonel William Mackay, Archibald Norman McLeod, John Macdonald and James Brown.

One of the most interesting features of Montreal, at the beginning of this century, was the large New England element of its population. A most valuable element it was, as well as a picturesque one. Many of these people were political refugees, who though their fathers had left England to seek "a faith's pure shrine—freedom to worship God," yet were bound to the old land by many endearing ties, which they could not bear to have entirely sundered. Others again, though republicans, saw a fine opening in this city for trade or for the practice of their craft, and so chose it as their home. Montreal is greatly indebted to this infusion of vigorous life drawn from the old Puritan stock. The skilled mechanics, who ministered

to the comfort of the inhabitants, and helped to build up the city, 75 or 100 years ago, were mainly drawn from across the line 45°. Naturally shrewd, they were also frugal and industrious, and presented a striking contrast to their neighbours, the fur traders, whose gains accumulated rapidly, and who, in consequence, lived luxuriously and spent freely. The thrifty tradesmen, like the snail of the fable in its race with the hare, won in the end. The wealth of the merchants filtered by degrees through the community, until at last it reached the safe pockets of the "Yankees." They thus proved a "salt" to the city—they saved it from the effects of an unhealthy, overstimulated social life. The Puritan leaven which those prudent, thoughtful, sagacious New Englanders brought over with them to Montreal has not ceased to be felt even yet in our religious and social life. Their motto was, "Diligent in business, fervent in spirit, serving the Lord"—and they were most useful citizens: wide awake in all respects, they introduced the best methods of doing business into the community.

A few of them became prominent as merchants, but for the most part, they plied the various kinds of handicraft which the necessities of the time and place demanded. I take it that the following were from New England, although I do not vouch for the absolute accuracy of the list:—

Abner and Phineas Bagg, brothers, who owned property at the Mile-End, and advertized pasturage for sale—Joseph Bigelow, a nailer, whose wife was Sally Higgins—Elijah Brown—Joseph Chapman, tailor—James Charlton, hatter—Jabez and Jacob DeWitt, hatters—Horatio Gates and his nephew, Nathaniel Jones, merchants—Bezaliel Gray and Juditha, his wife—Thomas Fingland, trader—Laban Folger—Jonathan Hagar, shoemaker—Joseph and Jacob Hall, hatters, and Benjamin Hall, their brother—Nahum

Hall, biscuit-baker, and inspector of flour, 1819—Thomas Harris—Jonathan Hart—Samuel Hedge, blacksmith, afterwards hardware merchant—Joshua Henshaw, dry goods—Horace Hibbard—The Lyman brothers, Lewis and Micah Jones, druggists, and Elisha, Hotel-keeper—U. Mitcham and Hannah Peltry, his wife—Nahum Mower, printer—Simon Myers—Zenas Nash—David Nelson, saddler, whose son Horatio Alexander was baptized by Mr. Somerville in 1806—Moses Northropp, hatter—J. W. Northup, Hephzibah Thurston, his wife, and their son, Asenath—Samuel Park, cabinet-maker, owned pew No. 10—Jonathan Parkins—Cornelius Peck, carpenter, inn-keeper and stage proprietor, married to Maria Hall—Nathan Pierce—Abner Rice, physician—M. Savage, corset, pelisse and mantua maker—Isaac Shay, carpenter—Robert Street, tailor—Nathan Strong, bricklayer, and Sally Westover, his wife—Zabdiel Thayer, crockery merchant, and Abigail Curtis his wife—Simon Thomson—Benjamin Throop, grocer—Daniel E. Tylee, tea merchant—James Wadsworth and brother, druggists—Resolu and Seth Wait—Barnabas and Benjamin Whitney, the latter a writing master—Josiah Winnants.

The quaint names in the above list, most of them taken from the scriptures, help to identify the families as of New England origin. The surnames, again, correspond in not a few instances to those of honoured and prominent citizens of to-day, who owe probably much of their prosperity to the skill, prudence, thrift and, above all, the high principles of their Puritan progenitors.

All those whom I have mentioned are found in the old Registers of St. Gabriel Street Church, in one connection or another. Some of them joined the St. Peter Street Church, after it was started, and ultimately were incorporated in the American Presbyterian Church; but many of the families continued connected with the Scotch

Church, at least up to 1812, and some of them afterwards. On the breaking out of war in that year, the British Government caused a proclamation to issue, warning all American citizens in Canada, either to take the oath of allegiance or leave the country. Some of them became citizens, but others returned to the United States. This caused a little coolness between the old country people of Montreal and those from the United States, which it took years to remove. This estrangement had probably no good reason in it; for there is no evidence that the citizens of American origin said or did anything at that time to justify the suspicion with which the loyalists came to regard them. Yet the fact remained—the intercourse between these two sections of the population was not for years after this so hearty as it had been. Indeed, it was this circumstance which, for the most part, led to the final establishment of a distinctively American Presbyterian Church.

The DeWitts, hatters, were among the Forrest adherents who seceded from the St. Gabriel Street Church, in 1803. Jacob DeWitt was at that time in partnership with Moses Northropp. He subsequently engaged in the hardware business. He was one of the leaders in the movement to establish the American Presbyterian Church, and presided at the meeting to organise that society on 24th December, 1822. He was a warm supporter of that church until his death. Although an American by birth, Mr. DeWitt threw himself heartily into public affairs touching the welfare of the city and province; and not only entered parliament, representing the County of Chateauguay, but was one of the first directors of the Bank of Canada. He also promoted the establishment of the City Bank, and was one of the founders of the Banque du Peuple. D. B. Viger and he were the largest shareholders in the latter, and on the death of Mr. Viger, the

first president. Mr. DeWitt succeeded to the position, which he held until his decease.

Hon. Horatio Gates was a supporter of St. Gabriel Street Church, from 1808 onwards till 1813. He and his partner at that time, Mr. Bellows, lent £10 to help to clear off the debt on the building in 1810, one-half of which they afterwards donated to the congregation. They also contributed £2 to put up the steeple. Mr. Gates and his nephew, Mr. Jones, were successful merchants. J. G. McKenzie, founder of the great house of "J. G. McKenzie and Company," was married to a daughter of Mr. Gates. Hector McKenzie and Frederic McKenzie, ex-M.P., are his grandsons. Mr. Gates was appointed a member of the Legislative Council, 16th March, 1833. He was also one of the seven gentlemen who signed the call for the meeting to elect the first directors of the Bank of Montreal, 4th July, 1817, and was chosen then, and remained one of its directors for many years, being president of it at his death.

Isaac Shay was the carpenter who erected the steeple of the St. Gabriel Street Church, in 1809, and put a new roof on the church the same year. The roof was done by contract and cost £318 12s. 2d. The steeple was done by days' wages and cost £133. The account for the bell was £36 13s. 9d. He entered afterwards into partnership with Mr. Bent, and they became enterprizing contractors, responsible and competent to carry out all that they undertook. They built the first Bank of Montreal, the fine old structure pulled down a few years ago to give place to the present Post Office, and held most of the heavy contracts of the period. Mr. Shay bought pew 59 in the church. He was one of the directors of the Montreal Savings' Bank for several years. Mrs. William Phillips is his grand-daughter.

Wadsworth and Lyman who subscribed a guinea in 1803, 1804 and 1805, were a firm of druggists in the city. Before 1806, the two families appear to have separated in business, as in that year, Wadsworth and brother are found subscribing a guinea on their own account. They continued to contribute to the funds of the church up to 1813, but in the years 1811 and 1812, the name of R. Wadsworth is credited with the contribution, and in 1813 it is " Wadsworth & Co."

From 1806 on to 1812, Lewis Lyman contributed sums each year varying from one to two guineas. He also gave £2 10s. for buying the bell, and putting up the steeple, and lent £5 for removing the debt in 1810. At different periods, the names of two other brothers, Elisha and Micah Jones Lyman, are found in the Registers of the St. Gabriel Street Church. They were all from Northampton, Massachusetts, and sons of Elisha Lyman of that town, and of his wife, Abigail Janes. The Lymans are descended from an old English stock, from the county of Essex,—one of their ancestors, Richard Lyman, having come to New England with the Puritan emigration that went on early in the 17th century. He was one of the first settlers in Hartford, Connecticut. In the course of time, a branch of the family settled at Northampton.

Micah Jones Lyman, whose wife was Elizabeth Sheldon, had practiced medicine in Vermont before removing to Montreal in 1810. At the beginning of the war of 1812, he gave up the drug business which he had established here and went to Troy, N.Y., where he carried on the same business till 1842. He died in 1851, aged 84 years.

Elisha Lyman, inherited from his father the old family homestead, but exchanged with his brother, Theodore, leaving Northampton and afterwards residing as a farmer successively in Conway, Mass., and Derby, Vt. He removed

to Montreal in 1815, and kept a public house on McGill Street till 1828. He was known in the family as Deacon Elisha Lyman, and was a man of sterling integrity, strictly conscientious and religious. His son, William, had come to reside here in 1807, but left in 1812, on account of the war. He returned in 1819, and established the present firm, which was then known as Hedge, Lyman & Co. He retired from the business in 1855, and died in 1857. His two younger brothers, Benjamin and Henry, followed him to Montreal and joined him in the business. Benjamin, one of Montreal's most honoured Christian citizens, an elder in the American Presbyterian Church, died suddenly at Toronto, 6th December, 1878. Henry is still with us, with eye undimmed and natural force unabated.

Lewis was younger than Micah Jones and Elisha, but he was the first of the family to come to Montreal. He was also in the drug business commencing with the Wadsworths, and afterwards conducting it by himself. He died in 1852, aged 80 years, leaving no children.

Two sisters of the Lymans were married here,—Lydia, to Samuel Hedge, hardware merchant, whose granddaughters married the Trenholmes; and Susannah, to Roswell Corse, whose daughters are Mrs. Dr. A. Fisher and Mrs. Henry Lyman.

Col. Theodore Lyman, jeweller, who came to Montreal in 1833,—the late Colonel Stephen Jones Lyman, chemist and druggist, following him the next year,—and the late Hannah Willard Lyman, were the children of Theodore, a younger brother of Micah, Elisha and Lewis, and were all born in old Northampton, Mass. The name of Miss Lyman is yet as ointment poured forth in many hearts and homes, not in Montreal only, but all through Canada, for the blessed influences which she exerted as an instructor of young ladies. There were many regrets felt when, in 1865, she gave up her select academy here and accepted the prin-

cipalship of Vassar College, Poughkeepsie. She entered into rest there, February 21st, 1871, aged 55 years, but her remains were brought to Montreal and borne to Mount Royal Cemetery, followed by numerous sorrowing friends who had known, loved and honoured her in life.

The Savages and the Lays, among others, are related by marriage to the Lyman family ; so that this influential New England stock has taken deep root in Canadian soil.

Moses Northropp, partner of Jacob Dewitt, bought pews 49 and 50, on 6th March, 1809. These he held till the breaking out of the war in 1812, when they passed into the hands of James Ellice Campbell. Mr. Northropp seems to have prized his American citizenship more than his trade interests, and consequently left the city on the issuing of the king's proclamation.

Nahum Mower, who purchased pew 62, in 1807, was a native of Worcester, Massachusetts. He was a printer, and set up a newspaper in Montreal in 1807, the *Canadian Courant*, which was the first purely English journal published in the province. The Quebec *Gazette* and the Montreal *Gazette*, up to that date, and afterwards, were both of them printed half in English and half in French. All advertisements, and other important matters in them were ranged in parallel columns, in the two languages.

Another feature of Mr. Mower's paper calls for remark: it was more of a newspaper than those journals I have named,—which were largely official organs, containing Government notices and advertisements, but very little reading matter,—and what they had was all foreign. They had no reports of events happening in Canada, nor comments upon the management of affairs. But Mr. Mower was in advance of his contemporaries of the fourth estate, in these particulars. The *Courant* had spicy reflections

upon current topics, and considered the local affairs of the city and province as worthy of notice.

Mr. Mower's connection with the church ceased during the period of the war of 1812-4, his pew having been sold to Mr. A. Leishman, in 1813; but whether his withdrawal had any relations to national questions does not appear. Mr. Mower in his valedictory proclaimed himself an upholder of British institutions.

On the 6th of June, 1829, the following address appeared in the *Canadian Courant and Montreal Advertiser*, a paper then published in Montreal, twice a week, on Wednesdays and Saturdays :—

To the Patrons of the "Canadian Courant."

"Twenty-two years have now elapsed since the subscriber issued the first number of the *Courant*, then the only entire English paper in this city; on retiring from its charge, it might not be improper to take a short retrospective glance, over a period which, although attended with a share of the perplexities which are inseparable from a life of business, has not been without its pleasure. Yet he would rather be silent on a subject which must naturally speak so much of self, were it not that custom imposes the necessity of addressing a few words to his friends and supporters, on breaking the tie which has hitherto connected them; and gratitude urges to follow the practice which custom has sanctioned, —for, having experienced much from the honourable and most respectable in society whereof to be grateful, in whatever situation the remainder of his life may be spent, he will never cease to cherish a warm regard for the many friends who have shown him so much kindness and liberality. With respect to the political course of the paper, he conceives it necessary to say but a few words; his endeavours have always been to make it a free and im-

partial recorder of public events, and, although not born a British subject, he feels an honest conviction of having redeemed the pledge made in the first number, that he 'should make it his duty to become a good subject, and endeavour to persuade others to continue so.' Being an admirer of the British Constitution, he has invariably endeavored to found his principles, and fix his conduct on that basis, and to make it an indispensable requisite in all whose editorial labours have from time to time been retained."

Mr. Mower's daughter, Mrs. Perkins, has been one of Montreal's most active Christian ladies, and is still with us.

In nothing pertaining to modern civilization has such improvement been made, perhaps, as in the sphere of journalism, during the last hundred years. This is strikingly seen by comparing the Montreal *Gazette* of 1787 with that of 1887. Then, a few inches of the folio sheet were given up to a brief abstract of European news brought by the latest sailing ship. Sometimes this small budget of foreign news was dated at Paris, sometimes at Brussels, sometimes at Copenhagen, but oftener at London. This was almost all the reading matter contained in the issue of the paper,—the rest consisted of official announcements and advertisements.

Speaking of continental news reported in the local papers, leads me to insert two small items copied from the Montreal *Herald*, of September 2nd, 1815. The first is a form of Prayer and Thanksgiving, read on Sunday, July 9th, 1815, in all churches and chapels throughout England and Wales, for the signal victory at Waterloo :—

" O God, the Disposer of all human events, without whose aid the strength of man is weakness, and the counsels of the wisest are as nothing, accept our praise and

thanksgiving for the signal victory which Thou hast recently vouchsafed to the Allied Armies. Grant, O merciful God, that the result of this mighty battle, terrible in conflict, but glorious beyond example in success, may put an end to the miseries of Europe, and staunch the blood of nations. Bless, we beseech Thee, the allied Armies with Thy continued favour. Stretch forth Thy right hand to help and direct them. Let not the glory of their progress be stained by ambition, nor sullied by revenge; but let Thy Holy Spirit support them in danger, control them in victory, and raise them above all temptations to evil, through Jesus Christ Our Lord, to whom with Thee and the Holy Ghost, be all honour and glory, now and forever. Amen."

The other item is the letter addressed by Napoleon Bonaparte, to the Prince Regent, when the fallen Emperor surrendered to the British ship Bellerophon, on 17th July, 1815:—

"In consequence of the factions which have divided my country, and the hatred of the greatest powers of Europe, I have terminated my political career, and I come, like Themistocles, to place myself under the protection of the British nation. I place myself under her protection and laws, and which I demand of Your Royal Highness, the most constant, and the most generous of my enemies."

With Mr. Somerville's ministry, certain anomalies passed away. Both he and Mr. Young had some delicate matters to handle. I have already noticed the baptism of a young Indian woman by the former. Here are one or two additional items, leading us back to an obsolete condition of things:—

"William, a negro belonging to James Dunlop, Esquire, of Montreal, was baptized this seventeenth day of November, in the year of our Lord, one thousand seven hundred and ninety-nine, by

JOHN YOUNG, *Minister.*

This looks strange now, but here is another curious entry in the Registers:—

Geo. McKenzie, aged about nine years; Roderick, aged about six years, born to Daniel McKenzie, Esquire, of Montreal, of a woman in the Indian country, were baptized this sixteenth day of October, one thousand eight hundred and four, by

JAMES SOMERVILLE,
Minister.

In 1798, Mr. Young, in like manner, baptized "James, son to Cuthbert Grant, Indian trader, aged seven years, mother unknown"; and, in the same year, Hannah, daughter of Peter Grant, merchant, aged about three years, mother to me unknown."

Some very serious moral and social questions were involved in these ministerial acts. It was, perhaps, to the credit of these Scotch traders that they cared enough for their half-breed off-spring to bring them to Montreal, on their return from the North-west, and solicit baptism for them. The French, on the other hand, for the most part left their half-breed children with their Indian mothers, who brought them up after their own fashion. As between the two, the Scotch were to be commended. But there were other features of these transactions which it must have been difficult for the ministers of those days to wink at. Were those children born in wedlock? Morally, they no doubt were—that is, the traders took these Indian women to be their wives in the sight of God. There may have been no marriage ceremonies, for there were no clergymen in the wilds of the far west to celebrate them; but the women were joined to these merchants in all simplicity and fidelity, and counted themselves wives according to Indian notions. To all intents and purposes it was a marriage—as, indeed, it would be regarded according to the old law of Scotland. This being so, the problem must have arisen, — what became of these wives when the

traders left the Indian country and returned to Montreal; were they dealt fairly by, in being abandoned, as the records may be supposed to imply that they were? On the other hand, if these Indian women had no right to be regarded as wives, were not the children illegitimate, and ought not the fathers to have been disciplined before having church privileges extended to them? We are not told what dealings the clergymen had with the fathers in the instances mentioned, before their children were baptized; but, in any case, the whole question was one surrounded with difficulties. A few of the traders brought their Indian wives east with them, and their conscientiousness and courage were worthy of all praise; but, as a rule, these women were abandoned without receiving the tender consideration from their Scotch partners that was due to the mothers of their children.

The question of the validity of these Indian marriages, which was long a debatable one, was at last set at rest by the elaborate judgment of Hon. Justice Monk, in the celebrated Connolly case. The Court of Appeals, 7th September, 1879, upheld Judge Monk's decision in the Superior Court. John Connolly was declared the lawful son of William Connolly, who was married to Suzanne, the daughter of a Cree Chief, according to the Indian customs, although without the religious rites which accompany marriages in Christian communities; notwithstanding that said William Connolly married afterwards another woman, Julia Woolrich, daughter of James Woolrich, the rich dry goods merchant, of whom mention has been made, while his Indian wife was still alive.

Another feature of the early religious state of the province is shown in the registers during the incumbencies of Mr. Young and Mr. Somerville, that ceased, in a large measure, after their day,—namely, the number of bap-

tisms they were called upon to solemnize for families living in the distant parts of the province, and even across the United States' line. There were no Protestant clergymen accessible to the settlers nearer than those resident in Montreal. In our time, ministers would scarcely feel free to baptize the children of all and sundry that came to them, without some previous knowledge of the parents and a guarantee of their religious character. But circumstances alter cases. It was creditable to the people living in the bush, that they sometimes carried their infants a hundred miles in their arms to receive the Christian token—they showed their faith by their works—and the clergymen would naturally be very reluctant in such cases to withhold the ordinance through which those families desired to pledge their little ones to become disciples of the Lord.

I shall conclude this chapter by notices of a few of the prominent Scotch members whose connection with the church belonged chiefly to this period.

In 1805, George Gillespie subscribed three guineas for five years. He was the Gillespie who imposed his name upon the celebrated firm of "Gillespie, Moffat and Company," which still maintains a leading place in the commercial community of Montreal. The names of Yeoward, Gerard, Parker, Ogilvie and Tough, partners in the same concern, before Mr. Gillespie or in his time, have long ago dropped out of sight. Mr. Gillespie came to Montreal about 1790, and in 1796 he is mentioned in connection with the agency of the North-west Company. He had a share in the fur trade during its palmiest days, and soon made what, at that time, was counted a fortune. He was a gentleman of high honour and integrity, and helped to give a fine tone to the commercial sentiment of the period of his stay in this city. He occupied a seat in the firm's



ROBERT ARMOUR.

pew in the Church, No. 7, but he was a constant and liberal subscriber to the funds of the congregation on his own account. He gave £10 to clear off the debt in 1810. On retiring from business in Canada, he bought a property in the Upper Ward of Lanarkshire, near Biggar, where he resided till his death about 1841, or 1842.

Robert Gillespie was a younger brother of George. He came to Montreal about 1800. His name appears as a subscriber, first, in 1808. But he acted as Precentor and Clerk to the Session, in 1804. He was a director of the Lachine Canal Company, and vice-president of the Agricultural Society of Montreal, in 1820. He continued to reside here until 1822, when he removed to London, and was the senior member of the firm of "Gillespie, Moffat and Company" there till 1856, when he retired from business. He died in 1861 or 1862.

Mr. Gillespie was a member of the temporal committee of the St. Gabriel Street Church in the years 1813, 1814, 1815 and 1816. In 1815, he was Vice-president, and 1816, President of the Committee.

The Armour family also become connected with the St. Gabriel Street Church in the early years of Mr. Somerville's ministry. Three brothers, Robert, Hugh and Shaw Armour, were natives of Kilmarnock, Scotland. Robert, the eldest, was born there in 1780, and came to Canada in 1798. He engaged in general merchandize, and formed several partnerships in Montreal. The first firm consisted of Henderson and Armour. Afterwards he did business under the style of "R. Armour and Co." In 1817, his name appears as senior partner in the concern of "Robert Armour and Davis." He married, in 1806, Elizabeth Harvie, of Kilmarnock, who proved a helpmeet indeed to him, and bore to him several sons and daughters. She died in 1823.

In 1807, Mr. Armour bought pew No. 17, which formerly belonged to the widow of William Stewart, one of the original trustees of the church; and in 1816 he secured also pew No. 88. His business ability, as well as the depth of his interest in the welfare of the congregation, soon singled him out for the offices in the gift of the people. He was chosen a member of the Temporal Committee in 1807, and was re-elected in the two succeeding years. In 1808, he was made Vice-president of the Committee. On the removal of William Logan to Scotland, in 1815, Mr. Armour was elected Treasurer in his room, and held the office for the two following years.

On the 21st March, 1819, he was ordained an elder in the St. Gabriel Street congregation, the duties of which office he performed with much ability and fidelity up to the time of his withdrawal from the church, with the section of the congregation that adhered to Rev. Edward Black.

Although he took part in the movement to establish St. Paul's, Mr. Armour had a strong personal attachment to Mr. Esson. He mourned sincerely over the bitterness imported into the controversy by the partizans of the two clergymen, and did what he could to pour oil on the troubled waters. It was a great joy to him when, a few years afterwards, cordial relations were re-established between Mr. Esson and Dr. Black, and their respective congregations. Mr. Armour was an esteemed public citizen. He was one of the Commissioners for improving the inland navigation between Montreal and Lachine. He was also one of the wardens of the Trinity House. He was finally cashier of the Bank of Canada.

Five of Mr. Armour's children were baptized by Mr. Somerville,—Robert, in 1806; Mary, in 1808; Andrew Harvie, in 1809; John, in 1815; and Agnes Hunter, in 1817. Robert, who was a general merchant, died in 1845.

Andrew Harvie, the first named partner in the formerly well-known firm of publishers, booksellers and stationers, "Armour and Ramsay," with branches in Kingston and Toronto, died in 1859. The firm "Armour and Ramsay" owned and directed the Montreal *Gazette* for many years. They had a strong British feeling, and as race questions were at the time agitated, the *Gazette* in their hands was the stout champion of the rights of the English-speaking minority. John survives, and resides in Hamilton, Ontario. So does Agnes Hunter, as the widow of the late Hew Ramsay, of the firm above mentioned; and the mother of the late beloved Robert Anstruther Ramsay, advocate, whose sudden taking off a few months ago, in the prime of his manhood, was universally deplored. A Christian, a scholar and a gentleman; he bore the white flower of a blameless life. No citizen, at least outside those worshipping in the old church, took a deeper interest in its fortunes, or more enthusiastically supported the proposal to publish its annals.

Hugh and Shaw Armour were younger brothers of Robert's, who came to Canada some years after him, and established a general mercantile business. Hugh died at St. Thérèse de Blainville, in 1822, aged 36 years. In 1816, Shaw bought pews 56 and 57, as also 90 and 91 in the St. Gabriel Street Church. In 1820, Shaw Armour was discount clerk in the Bank of Canada. He afterwards removed to Cobourg, in the upper province.

John Fleming, who was a regular subscriber to the church from 1807 onwards, was born in Aberdeenshire, Scotland, in 1786. He came as a youth to Montreal, and joined the firm of Hart, Logan and Company, general merchants. He was one of the first presidents of the Bank of Montreal. In addition to prosecuting trade, he found time to court the muses. The *Société Literaire de*

Quebec offered a medal for the best ode commemorating the fifty years reign of George III, in 1809. It was won by Mr. Fleming. He had one of the finest private libraries in the province, containing about 11,000 volumes. He possessed a fine literary taste, and wrote a good deal. Amongst other productions of his pen was a book entitled: "The Political Annals of Lower Canada, being a Review of the Political and Legislative History of that Province." The substance of the publication had previously appeared in the form of Essays in the *Canadian Review*. Mr. Fleming died of cholera in 1832. During the troublous times in the congregation, from 1829 to 1832, he took sides with Mr. Black, but died before St. Paul's was fully organized.

Charles Arnoldi, watchmaker, bought pew No. 60 in 1807, which he continued to occupy till 1810. He and his wife, Anne Brown, had a child baptized by Mr. Somerville, 3rd February, 1806.

James Ellice Campbell, who bought pews 49 and 50, when they were given up by Moses Northropp in 1812, was an old North-wester. He was one of the officers of the corps of *voyageurs* that took Detroit in 1812, holding, under Colonel McGillivray, the rank of Quarter Master. He afterwards became a lumber merchant and ship owner, having a yard at Hochelaga. He was appointed culler of timber, staves, &c., in 1820. He married a sister of De Bellefeuille Macdonald, and his son, James Reid Campbell, named after Chief Justice Reid, was one of the claimants to the Earldom of Breadalbane when Glenfalloch took the estates and title. J. Reid Campbell lives on his estate of Inverardine, near Cornwall, Ontario. His connection with the church appears to have begun in 1812.

Lewis Charles, a relative of Mr. McTavish, who came

from the old country as a landscape gardener to lay out the grounds around the mansion which the great fur king had planned, also attended the St. Gabriel Street Church at this time. His son, J. Charles, was a gardener, in Mountain Street, in 1819. His grand-daughter is the wife of John N. Hickey, commission merchant of Mackay Street.

William Blackwood, of the firm of Blackwood and Larocque, merchants, a brother of Thomas and John, also belonged to this period. He was a member of the Temporal Committee in 1815, 1816 and 1817. He died on the 15th April, 1831, aged 45 years.

Hugh Brodie, grandfather of Hugh Brodie, the notary, of Montreal, was also a member of the church at the beginning of the century. His daughter, Mary, now the aged wife of Matthew Woodrow of St. Lambert, was baptized by Mr. Somerville on the 20th November, 1804. Mr. Brodie then lived at Chambly. Afterwards he became Mr. John Lilly's farmer, a position he filled until he acquired property of his own at Coteau St. Pierre, where he died in 1852, aged 72 years. A native of Lochwinnoch, Ayrshire, Scotland, his life was devoted to agricultural pursuits, in which he became a pattern to his French Canadian neighbours. He took special pleasure in giving information and counsel to his fellow-countrymen, newly arrived, for whom his house was ever open. His fame as an agriculturist extended beyond Canada, and he was several times appointed a judge at the New York State Agricultural Exhibitions. He seems to have severed his connection with the St. Gabriel Street congregation, soon after the St. Peter Street Church was organized, with which he connected himself. He was ordained an elder in that church, and warmly commended himself to the Christain community by a walk and conversation becoming the

Gospel. His sons, Hugh and Robert, both now deceased, were successful farmers, and highly respected members of the community, and left the heritage of a good name to their children and children's children.

James Brown who purchased pew No. 8, in 1805, and held it for twenty years, was an influential citizen. Born in Glasgow in 1776, he came as a lad to Quebec, where he was married at the age of 19, by Rev. Alexander Spark. Here his two eldest children were born and baptized. He removed to Montreal in 1801 or 1802, and became the pioneer book-seller and stationer of Montreal, besides acquiring the proprietorship of the Montreal *Gazette*, which had been continuously published since 1778. He employed a large number of men in the several departments of his business. Amongst others of his employees was the father of the Hon. Justice Badgley, who acted as editor of the *Gazette*. He occupied, therefore, in most respects, the same position early in the century that Armour and Ramsay filled at a later date. In the course of his business he was obliged to take over as payment a paper mill at St. Andrews, near Carillon, so that he was forced into becoming a manufacturer. He disposed of the *Gazette* to Mr. Turner, and his other business to other parties, and confined his attention to the mill. It did not prove a profitable undertaking—he rather lost heavily in the business. Mr. Brown gave £2 to the steeple and bell fund in 1810. His pew was sold 1826, as he no longer lived in the city or paid pew rent. There being no Scotch church then in St. Andrews, the family attended the Episcopal services, and ultimately connected themselves with that communion, which the survivors among his children, Mr. John O. Brown, formerly auctioneer, now agent, and Miss Brown, an octogenarian, who is still vigorous, continue to do, being members of Trinity Church. Mr. Brown died 23rd May, 1845, aged 60 years.

Gwynn Owen Radford, the jailer of Montreal, also became a supporter of ordinances in St. Gabriel Street Church in 1804, contributing £1 15s. that year to the minister's stipend—and increasing the amount to £2 in 1805. He was a prominent Freemason, and was at the head of a small company of five who founded the Grand Assembly of Knight Templars and Knights of Malta in 1800.

Among the Norwesters, perhaps there was no name around which such stirring memories gathered as that of Archibald Norman MacLeod—not even Cuthbert Grant's. MacLeod was one of the pioneers of the fur trade. Along with John Gregory he had started a company to compete with that at the head of which stood Simon McTavish and the Frobishers. When the two concerns amalgamated, he was the most prominent of the partners actually in the Indian country. He acted as Major under Colonel McGillivray, in the successful expedition against Detroit, in 1812. He also figured largely in the attempt to drive the Selkirk Highlanders away from the Red River, in 1816, and directed the operations conducted by Grant, Pangman, Montour and others. At an earlier date, although he was a magistrate for the North-west territories, he was charged with attempting to drive off Rousseau and Hervieu from trading with the Indians. Colonel Coltman, of Quebec, who went as a commissioner, specially designated by the Governor-General, to inquire into the circumstances attending the death of Governor Semple, and the troubles between Lord Selkirk and the North-west Company, reported MacLeod as one of those to be held responsible for the murder of Semple.

He was a visitor at St. Peter's Lodge of Freemasons in 1781, but he was very little in Montreal. His connection with the St. Gabriel Street Church appears to have begun

only in 1809, when he subscribed a guinea, which he continued to give. In 1811, he contributed £3 16s towards wiping out the church debt. He bought pew 30 in the gallery, in 1819. In that year, and in 1820, we find him in the head office of the company, in St Gabriel Street.

Lieutenant-Colonel William MacKay had also a connection with the St. Gabriel Street Church during Mr. Somerville's ministry. He had been a trader on his own account upon the banks of the Menomoni River from the year 1796 onwards. He finally settled down at Michillimakinac, from which centre he directed his fur operations. Visiting Montreal in 1808, he then married Eliza Davidson, daughter of the Hon. Justice Davidson. He joined the North-west Company in 1812. On the breaking out of hostilities between Great Britain and the United States, in that year, he put himself at the head of the British settlers; and soon afterwards took the fort of Prairie-du-Chien, which from that time forward bore his name, Fort MacKay. He undertook an expedition against the Mississippi in 1814, in command of the Michigan Fencibles, and, by the military successes which he achieved, earned for himself his Lieutenant-Colonelcy. He travelled, during the war, 19,000 miles. He is described as an "active and intelligent gentleman, and of an imposing figure." The Alexander MacKay, mentioned by Washington Irving in Astoria, was his brother, and was in the employ of the North-west Company as early as 1806. He also attended the church for some time, and with William contributed £10 to the steeple and bell fund in 1810. William MacKay's name first appeared on the subscription list in 1809, and continued till his return westward in 1812. He gave £3 to the debt in 1810. A son, William, who died in infancy, was baptized by Mr. Somerville, 22nd November, 1811. The Hon. Robert MacKay, retired

justice of the Superior Court, one of the warmest patrons of Art and Letters among our citizens, is another son. Colonel MacKay returned to Montreal, and occupied a position in the Indian Department from 1820 onwards till his death. The name of the MacKay family is perpetuated in the street which is called after them.

Of all the Northwesters, of whose career I have knowledge, perhaps the most romantic was that of John Macdonald, of Garth, son of Macdonald of Garth, formerly captain in the 84th Highlanders. Descended from the Keppoch family, he inherited the high spirit and courage of the famous Lords of the Isles. He came to Canada in 1791, as a lad of 17 years, and entered the service of the North-west Company. As he was brother-in-law of Lieut.-General Sir Archibald Campbell, Bart., G.C.B., Governor of New Brunswick, and Commander-in-Chief in the Burmese war, as well as of Hon. William McGillivray, who was married to his sister Magdalen MacDonald, and was a grand-nephew of General Small, Governor of Guernsey, formerly Colonel of the 84th Highlanders, he was afforded every opportunity of rising in the service. For a few years, at first, he was under the direction of Angus Shaw, for whom he conceived the highest affection and esteem; so that when he was offered a place on the staff of Sir Alexander MacKenzie, when that renowned traveller was setting out on his voyage of discovery, he declined to attach himself to any one else in preference to Mr. Shaw. Having shown energy and pluck on many occasions, thereby commending himself to the senior partners, he was selected to lead in many enterprises in which these qualities were required. Among other things given him to do was to rescue David Thomson, the astronomer of the Company, who was on one occasion, in British Columbia, cut off from communication with the posts east

of the mountains, through the interposition of hostile Indians. He succeeded in bringing Mr. Thomson safely across the "Rockies." It was after this that he visited Montreal and attended the St. Gabriel Street Church. In March, 1808, he, now a partner, and Angus Shaw, Aeneas Cameron and A. N. McLeod, all made a contribution to the funds of the church, and had their names inscribed in the Treasurer's books. But his great undertaking was in the war of 1812-4. He received the commission from the Company, to fit out an expedition for the capture of the fur-depot of the American traders, with John Jacob Astor at their head, which had been established at the mouth of the Columbia or Oregon River, and called after its founder "Astoria." He sailed from England in the ship "Isaac Todd," in 1813, for this purpose, and landed at Astoria, on the 30th of November in that year, after doubling Cape Horn. On the 1st day of December, Captain Smith of the sloop, on board which Macdonald and his party reached the settlement, took possession of the depôt in the name of King George, and called it Fort George, after his Royal Master. Here, a party that came by land across the mountains, met them, and Macdonald, as senior partner of the firm, amongst them, had the chief responsibility thrown upon his shoulders. He conducted Astor himself, and John Clarke, McDougall, Stewart and Donald McKenzie, who were Astor's associates in business, as prisoners, across the Rocky mountains, and over the plains to Fort William, where, at the conclusion of the war, they were set at liberty. He settled at Gray's Creek, in the County of Glengarry, in 1816, at the instance of Bishop MacDonnell. He was persuaded by his son to write an account of his adventurous life, which he did in his 89th year, and has left two manuscript volumes, of great historic value, embracing sketches of his experiences and reminiscences. Besides these interesting memoranda,

the Bellefeuille Macdonalds have portraits of Hon. W. McGillivray and A. N. MacLeod.

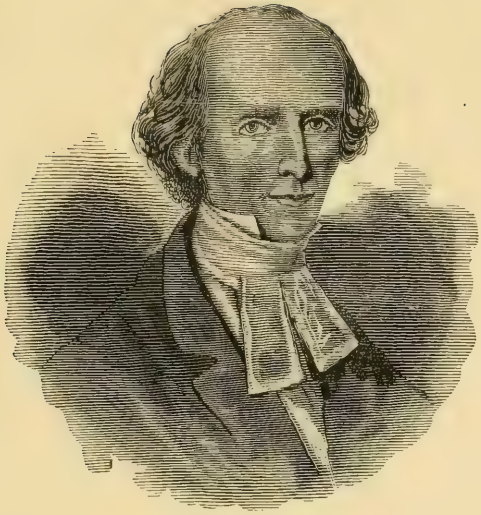
Mr. Macdonald died at the ripe old age of 90 years, leaving, among other children, the late Judge Rolland Macdonald, of Welland, Ontario, and De Bellefeuille Macdonald of this city, whose wife is a daughter of Lieut.-Col. the Hon. R U. Harwood, M.L.C., Seignior of Vaudreuil,—whose mother, again, was a daughter of the Marquis of Lotbinière, Knight of the Royal and Military Order of St. Louis, and Engineer-in-Chief of New France.

CHAPTER XVII.

Rev. Henry Esson, M.A.,—His birth, Education, and call to Montreal—His high culture and social qualities—His early theological views—His connection with education and the Clergy Reserves question—His marriage—His ideas about an Established Church—The change in his notions of preaching the Gospel—Joins the disruption movement in Canada—Appointed Professor in Knox College—His Death—Dr. Willis' estimate of his character and work.

The Rev. Henry Esson's pastorate in St. Gabriel Street Church was not only the longest, leaving out the fifteen years during which Mr. Somerville was nominally minister, without sharing in the work or responsibilities of the office; but also covered the most important period of its history, and was in many respects the most influential. He was a man exceptionally gifted, and he found in the Montreal of those days a fitting theatre on which his gifts could be displayed to advantage. No other minister of the church ever bulked so largely in the eyes of the public, or made so marked an impression upon the entire commnnity. Mr. Esson belonged to the city and country, as well as to the Scotch Church in St. Gabriel Street.

He was just the kind of man the proprietors of pews, on the whole, were at the moment looking for. The new Christ Church was now opened, and, with its organ and music, and other attractions, was a keen, though friendly competitor with its Scotch neighbour near by. The leading men of the St. Gabriel Street Church resolved to have their organ and other attractions centred in the pulpit. An able



REV. HENRY ESSON, M.A.

and accomplished preacher was the agency on which their confidence for the success of their church rested.

Mr. Esson was born at Deeside, Aberdeenshire, Scotland, in the year 1793, so that he was 24 years of age, in 1817, when he became joint pastor of the St. Gabriel Street Church. He was the youngest son of a highly respected farmer, who trained his household in the fear of the Lord, and received an abundant blessing from heaven in return. He received his university education in Marischal College, Aberdeen, and had the good fortune to attract the special attention of the Rev. Professor Stuart of that institution, by reason of his scholarly attainments and amiability of disposition. Many of the prominent merchants of Montreal were from Aberdeen city or county, and when an additional clergyman was wanted for the Scotch Church in this city, it was natural for them to put themselves in communication with the influential representatives of the church in the Granite City, in order to gain the end they had in view, the securing of a colleague to Mr. Somerville, who would worthily sustain the dignified position of a Minister of the Established Church of Scotland, in the commercial metropolis of Canada, by his preaching power, his literary acquirements and his social talents. Clothed by the representatives of the congregation here with full appointing power, Professor Stuart selected Mr. Esson as eminently well-fitted in all these respects for the situation in question.

We give the history of the transaction, as showing how the Presbyterian Church managed to work out its destiny in special circumstances, and accommodated itself to the exigencies in which it was placed.

At a meeting of the temporal committee on the 14th December, 1816,

"It was intimated that several members of the Church had expressed an opinion that, in consideration of the delicate condition of the present

Minister's health, and the multiplicity of duty he has to perform, a colleague would be desirable, if sufficient funds for his support could be procured."

The Committee agreed that a meeting of the proprietors and members of the church should be intimated for Sunday, the 22nd instant, to be held thereon, immediately after the forenoon service, to take the same into consideration.

"MONTREAL, 22nd December, 1816."

"Pursuant to the resolution of the Committee of the 14th inst., a general meeting of proprietors and members was held in the church, when it was unanimously agreed :—

"That a subscription should be opened for raising a sum of money to be applied to the purpose of procuring a minister from Scotland, as a colleague to the Rev. J. Somerville, and other contingent expenses, and that the annual salary of said colleague should not be less than £400. Messrs. George Garden, James Leslie, Jasper Tough, Robert Armour and A. L. MacNider were chosen and appointed a special committee."

This was the initiation of the movement to obtain a colleague and successor to Mr. Somerville.

"MONTREAL, 9th February, 1817."

"It was ordered that the Secretary should furnish the Rev. Mr. Somerville with copies of the proceedings of the meeting of the Committee of the 14th of December last, and of that of the Proprietors and members of the congregation on the 22nd of the same month, and to request that he would give his assistance to carrying the present measure into effect."

This was the second step taken towards maintaining the efficiency of the pulpit of the St. Gabriel Street Church. How Mr. Somerville regarded the movement, I will let Dr. Wilkie tell. After detailing the facts respecting the failure of that gentleman's health, his biography goes on to say :—

"From these circumstances it cannot be wondered at, that, in a large congregation, such as his was, there should be many persons who would

wish for what would be considered a more efficient minister. A large proportion of the members, it is true, convinced of his earnest desire to do his duty as faithfully as possible; and penetrated with a conviction of the honesty and benevolence of his heart, would do nothing to his prejudice; and nothing, certainly, without consulting him. It is but justice to that highly respectable congregation, to state that this portion was all along predominant. . . . But whatever might be their opinions individually, it was agreed finally, with his consent, if not his approbation, to send for an assistant or colleague, for by which designation he should be named, seems not at first to be definitely settled. . . . Mr. Somerville received his colleague, for such he was now admitted to be, with becoming courtesy and frankness. Nor does it appear, that notwithstanding slight differences of opinion in the Session or in the Presbytery, formed some years after, any cessation occurred of the cordiality which such a connection implies. In the difficulties, also, which several years afterwards arose from various causes, he gave his influence and advice, whenever he was able to give it, steadily in favour of a fair and honourable treatment of his brother."

And Mr. Esson reciprocated these fraternal sentiments. He was too benevolent in heart and reverent in disposition not to respect the feelings and regard the susceptibilities of his venerable colleague. Professor Stuart lost no time in executing the commission with which he was entrusted, as the following documents show :—

"At Aberdeen, the seventh day of May, one thousand eight hundred and seventeen:—

Which day the Presbytery of Aberdeen being met and constituted, Professor John Stuart, of Marischal College, Aberdeen, having craved access to the Presbytery and been admitted, produced a letter of procuratory, from the committee of the Scots Presbyterian congregation in Montreal, Lower Canada, empowering him to send out an ordained clergyman of the Church of Scotland, as colleague to the Rev. James Somerville, their present minister. Said letter being read and sustained, Professor Stuart informed the Presbytery that from his personal knowledge of Mr. Henry Esson, whom the Presbytery had this day licensed to preach the Gospel, he had recommended him to that congregation, as a proper person to be colleague to their minister, and that, in consequence, he had received a blank call subscribed by the committee appointed by the congregation, and corroborated by Mr. Somerville, the minister, and by the elders,—which call he had this day filled up with the name of Mr. Henry Esson. Together with said call, Professor Stuart gave in to the Presbytery the following letter:—

To the Very Reverend the Presbytery of Aberdeen.

Gentlemen,—I beg leave to lay before you the annexed extract from the Records of the late Synod of Aberdeen, by which you will learn the state of the Presbyterian Church of Montreal in Canada, and their anxious desire of forming a more intimate connection with their mother church. You will also see that having been appointed proxy or agent for that congregation by a committee of their managers, I have been authorized to make choice of a suitable person as colleague to their senior clergyman, who is in bad health, and that they are desirous of such assistant not only receiving his license and ordination from the Church of Scotland, but also of his being sent out to America under their particular sanction and authority. I have, therefore, entered into an agreement with Mr. Henry Esson, who has just been licensed by your Reverend Body, to go out to Canada, in that capacity, and being empowered in the name of the congregation to promise him a very liberal stipend or salary, I flatter myself that there can be no objection to his being now again taken on Trials and formally ordained a Minister of this Church. Allow me farther to solicit, that as the Presbyterians of Montreal, from their peculiar situation, are very much in want of a clergyman, and that from an application about to be made in his behalf to the ensuing General Assembly of this Church, it would be very highly gratifying to that congregation, if his ordination could take place before the meeting of the Assembly, you would proceed to his ordination with all possible despatch. I have the honour to be, in the name of the Committee of Managers, very respectfully, Reverend Gentlemen,

Your faithful and obedient servant,

(Signed), Jo. Stuart, Mar. College.

Aberdeen, 7th May, 1817."

"The salary warranted to Mr. Esson is £400 currency per annum, equivalent to £360 sterling, over and above the fees for marriages, etc., which may amount to at least £50 more. Professor Stuart also laid before the Presbytery a letter from Mr. Henry Esson, signifying his acceptance of said office, together with a certificate of Mr. Esson's qualification to government, on all which Professor Stuart took instruments in the hands of the Clerk. The Presbytery having duly considered, the foregoing papers and request, unanimously agreed to take the necessary steps for ordaining Mr. Esson with all convenient speed. They accordingly prescribed to him the usual pieces of Trial, and they resolved to meet in the ordinary place on Thurday, the 15th current, to receive said Trials, and to ordain Mr. Esson if they shall then find him qualified."

"At Aberdeen, the fifteenth day of May, one thousand eight hundred and seventeen; the Presbytery of Aberdeen being met and constituted, compeared Mr. Henry Esson and delivered several pieces of Trial pre-

scribed to him at last meeting. He was then removed, and the Presbytery having deliberately considered said Trials, did highly approve of the same; and it having been certified to the Presbytery that he had preached publicly with great approbation,—and the Presbytery being also satisfied as to his piety, prudence and other ministerial qualifications, they unanimously agreed to proceed to his ordination. Said questions being put and satisfactorily answered, the Presbytery did and hereby do, by solemn prayer and imposition of hands, set apart Mr. Henry Esson to the office of the Holy Ministry. He was afterwards seriously and suitably addressed; and Mr. Esson having on a former occasion subscribed the formula of the Church of Scotland, he now received the right hand of fellowship as a Minister of this Church.

The Presbytery appointed their clerk to furnish Mr. Esson with an extract of their proceedings relative to his ordination when called for.

"(Signed,) JOHN LESLIE,
"Pby. Clerk."

This was the course followed seventy years ago, before there was a Presbytery or other local machinery here to facilitate clerical settlements, by a congregation desiring a minister from the Church of Scotland; and we have seen, in some recent cases, in the city, that no better plan has yet been devised for overcoming the difficulties to be surmounted, in gaining the same end, by congregations, in our day.

Mr. Esson entered upon his duties in the autumn of 1817, and soon made himself felt in Montreal as a scholar, a gentleman, and a brilliant talker. The congregation were proud of their gifted young minister, who was able to uphold in any presence the dignity befitting a representative of one of the established churches of Great Britain. Courteous in manner as Sir Charles Grandison himself, he possessed social qualities of a high order, and, as described by one of our octogenarian citizens, who knew him well and was competent to make a fair estimate of the man, he was easily the leader in the best Montreal circles of the period. Graceful and fluent in speech, when a congenial subject was introduced, before

the art of conversation was wholly lost, he carried off the palm from all competitors. There was some risk of the conversation running, indeed, into a monologue, as was the case with that distinguished talker Coleridge, according to the testimony of Charles Lamb,—and with Lord Macaulay, as Sidney Smith represented the matter, when he said, "I believe Macaulay never did hear the sound of my voice." Mr. Esson was at this period of his life the soul of any company in which he was found. Later in life, he became more reserved, as if mentally pre-occupied. He had a most exuberant imagination, and it had ample materials on which to work in the vast stores of knowledge which his retentive memory placed always at his disposal. Nor had he any difficulty in finding utterance. The language at his command was always equal to expressing the ideas produced in his fertile brain. And then he had all the simplicity of a child. He was a very Nathanael for guilelessness. He was absolutely free from suspicions and was consequently easily imposed upon by the unworthy. He was known more than once to take off, even on the street, one of two coats he was wearing, and give it to a needy person whom he met. This generosity of nature and freedom from suspiciousness led him not unfrequently to patronize undeserving persons; and it is believed that it was some of those who had victimized him that afterwards rewarded him evil for his good, and gave currency to the mischievous rumours which caused so much injury to the congregation, and distress to himself and all concerned in the welfare of the Church.

The following is the entry of Mr. Esson's first marriage in the Church Registers:—

Rev. Henry Esson, one of the ministers of the Scotch Kirk, Montreal and Miss Maria Sweeney, of the same place, spinster, were joined in marriage (by license) at Montreal, this seventh day of July, one thousand eight hundred and twenty-three, by

(Signed) ED. BLACK,
Minister."

This entry is signed, in addition to the principals, by Campbell Sweeney, Jane D. Caldwell, M. C. Sweeney, Anna Sweeney, Elizabeth Sweeney, Robert Sweeney, Campbell Sweeney, Junr., Martin Caldwell, H. Urquhart, W. Caldwell and James Sweeney.

A son named Campbell Sweeney was born to them 16th December, 1825, and baptized by Mr. Black. This son, and another afterwards, died in infancy. Mrs. Esson also died on the 2nd of February, 1826, aged only 24 years.

In 1842, he married Elizabeth Campbell, of Edinburgh, sister of Rev. A. J. Campbell, of Geelong, Australia, and of A. J. Campbell, formerly of the Merchants Bank of Canada,—and aunt of Rev. F. Renaud, of St. John's, and of the wife of Bishop Sullivan.

In his youth, Mr. Esson was of a gay disposition, and his preaching at this period had a strong literary flavour about it, although in our day it would not be deemed popular. In the first twenty years of his ministry, it was chiefly the Gospel of culture which he taught. He preached the first sermon of the St. Andrew's Society of Montreal in 1835. The discourse was published, and is remarkable for the vast erudition which it displays. The literary notes accompanying it exhibit a wide range of reading, and especially an extensive acquaintance with the principles of philosophy, which was his favourite study.

His style of preaching, at that period, although it might fascinate and please men for a while, very soon ceased to have power. There is a time for dilating in the pulpit upon the noble faculties of man and urging their proper employment. The Bible contains a great deal in praise of virtue, and much of both the Old and New Testament is taken up with enforcing duty upon man and maintaining the claims of morality. No religious teacher is warranted in overlooking this fact, or in failing to do justice to the whole circle of truth embodied in the word of God;

it is his office to rightly divide it. But souls are not saved by descanting on the beauties of the sentiments set forth by Jesus and His Apostles. As a rule, sinful men require a more heroic treatment. The patient suffering from a gangrene cannot be cured by sprinkling rosewater about his apartment. And the people who go to church, sometimes at least, have cravings after a new life. They expect to be told of their sins—they are, to a certain extent conscious of their short-comings, and feel that the preacher who does not take hold of them, as they are, is not the spiritual physician they need. They are not long satisfied to be spoken to as if they were saints; so that the sermons on Christian duties, which are very useful to believers already advanced in the divine life, seem to them as idle tales. Such discourses take them into a realm of which they have no knowledge; and they cease to attend the services where what is spoken does not touch their real condition. Mr. Esson's preaching at this period was of a kind to pall on the hearts of the people who had religious yearnings. He did not stir the blood by calling sinners to repentance, nor did he insist strongly upon the necessity of the new birth. He called attention rather to the meekness and purity of Jesus than to His great work as the sin-bearer. Many young preachers make the same mistake as Mr. Esson: in their own love of truth and enthusiasm for righteousness, they fancy that they have not to do more than point out what is lovely and of good report to their hearers, in order to obtain a ready practical acquiescence in their views. They have to learn by experience that men have to be reconstructed before much is to be looked for from them, in the way of a fine character. In short, he attempted building up a fine Christian character, without seeing well to the foundations. He did not attend to the due proportion between doctrines and duties. The staple of

his teaching related to the latter rather than the former. This style of sermonizing made him popular with some, but it soon lost its hold upon others ; and it was out of the felt lack in his discourses, more than in the weight of the duties of the pastorate, that the desire sprang for another colleague to Mr. Somerville, besides Mr. Esson.

Meantime, the church lost its chance of holding some good people like Duncan Fisher's family, John Torrance, Henry Wilkes, and James Ferrier, who otherwise would naturally have remained in it. The Reverend John Hick, already mentioned as marrying into the Fisher family, was a popular Methodist preacher, sent out by the British Conference, and stationed in Montreal first, in the years 1819–20, and again in 1828–30. He was succeeded by Rev. P. L. Lusher and others whose manner of pulpit address made pungent appeals to the conscience and struck at the roots of sin in the soul. The Rev. Mr. Perkins, of the American Presbyterian Church, which separated from St. Andrew's Church, in 1823, was also what is known as an evangelical preacher, so that those who were dissatisfied with themselves, and had an instinctive desire for a new heart and a sense of forgiveness, went either to hear him or the Methodist preacher. This was the reason why St. Gabriel Street Church gave some of its good people to the Methodist and American Presbyterian Churches, as others betook themselves to the Church of England, on social grounds, or on account of local circumstances. Another outcome of the teaching of Mr. Esson's early ministry was the establishment in after years of the Unitarian Association and Congregation in Montreal. He was not very clear in his views as to the Divinity of Our Lord, any more than as to His atoning work ; and, as a consequence, there were some, among his hearers, who did not stop short at his hesitating semi-socinianism, but went on in the direction in which his

doubts and speculations on these fundamental subjects probably first started them.

To satisfy those whom Mr. Esson's teaching did not suit, and to secure thorough efficiency in the pastoral department of the work in the congregation, the Rev. Edward Black was added to the ministerial staff in 1823. It was thought that he possessed the gifts and qualities which were found to be lacking in Mr. Esson, and it was expected that these gentlemen being what mathematicians call the complement of one another, the church would be exceptionally well served by their united efforts. As is well-known, these expectations were far from being realized: the arrangement did not work well. I am not going to apportion the blame for the failure between the parties : there were, doubtless, faults on both sides. This matter will be treated of more fully, when we come to the secession of the St. Paul's congregation from the St. Gabriel Street Church. But this much I may say here: the ministers were less culpable than the people. Whatever differences or diversities of view and feeling existed between Mr. Esson and Mr. Black were taken up by their respective partizans, in the congregation, and became widened and intensified in their minds and hearts. The final issue, as we shall see farther on, was the withdrawal of Mr. Black and the portion of the congregation that sympathized with him, in 1833, to constitute a new congregation, and thus originated St. Paul's Church, which stands in the front rank of the Churches in the Dominion.

Mr. Esson, like Mr. Strachan, at Cornwall, devoted a portion of his time to the education of youth during the greater part of his ministry in Montreal, establishing the "Montreal Academic Institution." In this way he eked out his income, which was rather limited after the original subscription, on the strength of which he accepted the position, expired. He was aided in his educational

work by the Rev. Hugh Urquhart, of whom a notice will be given elsewhere, from the date of that gentleman's arrival in Montreal in the autumn of 1822, until his removal, in 1827, to Cornwall, to become pastor of the Scottish Church in that place. Mr. Esson was an admirable teacher, for, besides possessing high attainments, and the art of imparting knowledge, he was animated by a fine enthusiasm, which stimulated the mental powers of the youth entrusted to his care. Besides supplying a felt want in the community, in the absence of a grammar school, he preserved his scholarship, and cultivated those academic tastes, which qualified him for the responsible position he filled during the last nine years of his life, as a professor in Knox College, Toronto. His interest in education naturally inclined him to stand up for the rights of the Church of Scotland, to share with the Church of England in directing the schools of the province, and in furnishing them with teachers. There was a long and severe contest over this matter ; but his views prevailed at last. To him the liberalizing of the constitution of McGill College, and freeing it from the domination of the Church of England, was also in a good measure due. He carried on a vigorous correspondence on the subject with his contemporary, Dean Bethune, for some time in the *Herald*, and his letters carried conviction to the minds of the Governors, so that finally, the institution, largely through his influence, was got upon its present non-denominational, though Protestant footing.

He was also an earnest champion of the rights of the ministers of the Church of Scotland, to participate in the benefits of the Clergy Reserves. He ably seconded Rev. Dr. Harkness of Quebec, who was his senior, in the movement to secure for the Scotch Church equal privileges with those accorded to the Church of England in Canada ; and to him was entrusted the duty of drawing up some

of the most important documents by way of establishing the rights at issue. When the Clergy Reserves question came to be discussed, the part he played in connection with its settlement in 1840, will be more particularly noted. It was a well-merited honour, therefore, to which his brethren raised him, in 1842, when they placed him in the chair of the Moderator of the Synod. His public services, rendered to the church, in the way of vindicating its rights in Canada, entitled him to this mark of distinction at their hands.

By this time, too, a marked change had come over his religious views, which brought him more into the line of sympathy with the other ministers of the church. What specially led up to this revolution in his sentiments, and caused him to begin to preach up the great evangelical doctrines of the Gospel, I have been unable to trace. His most intimate friends were never made aware of the occasion of the change, although the fact of the change was known far and wide. One informant hints that his intimacy during his widowhood with the lady who subsequently became his wife, had, probably, something to do with bringing about this wholesome state of mind; although she modestly disclaimed any such influence in the affair. Certain it is, at all events, that during the latter part of his ministry, he preached Christ crucified as the great power of God, for the salvation of sinners.

He was chosen, with Rev. Dr. Mathieson, of St. Andrew's Church, chaplain to the St. Andrew's Society of Montreal, at its formation in 1835, and preached the first sermon delivered to the society on the 30th November, in that year—a sermon that breathed forth a spirit of lofty patriotism as well as showed the literary accomplishments of its author. He preached the annual discourse to the Society, on two subsequent occasions; and when he resigned the chaplaincy, in 1845, on removing to Toronto, he was elected an honorary member of the Society.

Long before 1831, he had felt the necessity of a fuller Presbyterian organization than was afforded by the isolated congregations in Upper and Lower Canada, the ministers and elders of which had met only occasionally for ordinations. In 1827, the ministers, elders and temporal committee of the Church in St. Gabriel Street, presented a petition to the Governor in Chief, pointing out the disabilities under which they laboured, and concluding with the request that "His Excellency would grant a charter of Incorporation to the said Church, either sole or aggregate, with power to hold the land on which the church stands, and also land to form the site of a manse and a glebe and burial ground . . . under such limitations and restrictions, as to his wisdom might seem proper and necessary." It was not till fifteen months afterwards that an answer was received from the secretary. "It was very brief and to this purport," wrote Mr. Esson in 1831, "That the petition had been referred to His Majesty's Attorney General, and, from the report of that officer, His Excellency found that he had not the power to grant the charter prayed for." In his memorandum to the Synod, after its formation, Mr. Esson thought that the Church in Canada should not rest satisfied with the amount of organization which the Synod recently formed, had given. Arguing from the confusion and difficulties connected with the St. Gabriel Street Church at the time of writing, he added :—"The fact is stated to shew the miserable state of anarchy in which we have been placed for some time past, in hopes that the parent Church of North Britain will take effectual measures for introducing into these provinces an efficient church government and discipline. But it is humbly conceived this cannot be done without an Act of the United Parliaments of Great Britain and Ireland, to *establish* or *authorize* the establishment of an ecclesiastical jurisdiction here,

and to give the civil magistrate power and authority to aid the church courts, when such aid may become necessary." Mr. Esson, it will be seen, was a very high churchman, of the Presbyterian type. The Established Church of Scotland was his ideal, which he wished introduced into Canada.

He was very glad, indeed, to accept such an instalment of organization as the formation, in 1831, of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland afforded; and he and his colleagues, along with the session and congregation, not only heartily connected themselves with it, acknowledging its jurisdiction, but they invoked its good offices towards obtaining a settlement of the unhappy differences which at this period were rending the congregation in pieces.

But in 1844, Mr. Esson was carried on the top of the wave of Free Church sentiment, that had already swept over the mother country, and had now reached the shores of Canada. He took his place at the head of the band of sympathizers with the non-intrusion party of the Church of Scotland, in the Montreal district; and threw himself into the controversy with characteristic ardour and enthusiasm, as we shall see by and by. In November of that year, he resigned his charge, on being appointed professor in Knox College, Toronto.

The impression which he made in this new sphere may be gathered from the tributes paid to him after his decease. He died on the 11th of May, 1853, in the 61st year of his age. The following notice was penned by his friend, George Brown, of the *Globe*, and sets forth his qualities in a few graphic and delicate touches:—

"He was a man of studious habits and of varied learning; of unquestionable logical powers, and of fertile imagination; and into all that he did, he carried with him a noble enthusiasm, which enabled him to triumph

over many obstacles. He was an applicant for the chair of history in the University of Toronto, and his appointment was confidently expected. Of most agreeable manners and amiable temper; in private life he was respected and beloved, and he will be long and kindly remembered."

This estimate of Mr. Esson's life and work will be fittingly concluded by the following tribute, paid to him by his colleague, the Rev. Principal Willis, D.D., of Knox College, who had the best opportunities of knowing him, in the course of a sermon, preached in Rev. Mr. Irvine's church, George Street, Toronto, on the Sabbath evening following his death :—

"The end of a long illness, in the case of our friend, Professor Esson, came with a somewhat unexpected rapidity, and so far, we were taken by surprise. I had the satisfaction to be present at the solemn moment when the spirit was taking its departure, and joined in commending him to the Saviour in whom he trusted. He is gone! and the cordial regret simultaneously uttered by a large circle of friends, bears testimony to the void which his death is felt to have made in the community, and to the high esteem which his disposition and virtues had secured for him in the hearts of his fellow citizens.

"Mr. Esson was one whom it was impossible to know and not to love, for the noble simplicity and ingenuousness of his temper and manners, united with an ardour of spirit, rendering his congenial studies a source of constant enjoyment to himself and enabling him to interest the hearts, as well as the minds of students, in comparatively abstract speculations; but which never kindled into more fervent enthusiasm than when his mind dwelt, in the course of private conversation, or in public prelections, on the practical tendencies and prospective issues of the labours of studious men and philanthropists, in accelerating the diffusion of universal happiness, and ameliorating the condition, physical and moral, of the human race.

" I have seldom or ever known a man more ingenious, more superior to whatever is mean or sordid in intention or sinister or intriguing in mode of action, or with whom it was more manifest that views of personal interest and ambition of power, and love of popularity, were not the principles that held sway with him in council or in conduct in public affairs. Whether you agreed with him in sentiment, or whether you differed, you found in him, in the one case, a hearty and honest associate, and in the other a liberal and magnanimous opponent.

" Mr. Esson was long engaged in the ministry in Montreal. Nine years ago, at the commencement of Knox College, in this city, he threw himself with all his ardour into the work assigned him, of directing the studies of youths intending for the Holy Ministry, especially in the preliminary department of their training. And not more by his intellectual than by his moral influence—by his professional exertions, than by his truly paternal interest in those committed to his charge, did he contribute to form the minds of a considerable portion of our candidates, and attach the confidence of one and all, as to a familiar friend. I have had the best opportunity of witnessing the earnestness with which he sought to impress a reverence for the Word of God on his pupils, and to commend to them the dictates of its divine wisdom, as the ultimate rule and arbiter in all philosophic investigations. I believe he derived his chiefest enjoyment in the study of man, his favourite study,—from the opportunity it gave him of admiring and commending the Divine Author of all his mental and moral adaptations. He lived in a region of lofty contemplation, in which, as he retired within himself, he not only might seem to withdraw himself from the excitement of passing events, having no heart for the turmoil of petty strife, and his talent not lying in the capacity for the details in business ; but he might seem in a degree

unsocial, not because he was austere, but because his mind was prone to abstraction. Yet he was far from being without the social feeling, any more than indifferent to public interests. He loved his friends; he looked from his retirement with complacency and benevolence on all men; and when he allowed himself to relax in conversation, young and old alike listened, delighted, to the overflowings of his affectionate heart, and the utterances which indicate without ostentation, the richly furnished mind, trained to habits of observation and sagacious reflection. His habits of abstraction, therefore, had nothing of the morose, and I think it was because his mind was possessed of the peace of the Gospel, and imbued with the love of God, as well as provided with the stores of philosophical and historical lore, that he was so uniformly happy,—alone or with others,—as the good man is said to be satisfied from himself.

"The latest hours of our departed friend were in harmony with the habits of his life. It was not simply the favour of God, but the likeness of God that his soul aspired after. It was not merely the more selfish question of safety that exercised his spirit, though that is, in itself, a great and important question, and he gave indications in his expressions of a contrite and humble mind, conversant with godly sorrow: he loved to hear of the gracious covenant and of the work and righteousness of Christ. He dwelt in love, as one dwelling in God; and I believe that in his view of Heaven itself, he looked, not so much at the idea of being free from all the ills of life, or possessed of self-gratifying joys, as the end to which salvation itself is the means, in a closer communion with the Father of spirits, and a larger participation of the Divine nature.

"How mysterious is the Divine Providence! But a short while ago, his name was selected as among the likeliest candidates for a newly erected chair in our Uni-

versity. I can bear witness to the equanimity with which he received the notification and waited for the issue. It has pleased God to assign a translation of a different kind; but it is not without satisfaction that his many friends can reflect that a long life of educational service did not close, without this testimony rendered with very general concurrent suffrages, to Mr. Esson's learning and his merits as an instructor of youth.

"There is reason to think that the rapid decay of his strength latterly, was the effect to a large extent, of long continued mental application. Ungrudgingly these labours were given, but they were of a kind,—and it is not always allowed for or understood,—to wear out the frame, independently of any organic disease seizing on the vitals. The intellectual anxieties which a keen imagination and a tender texture of the nervous system produces, press formidably both on the mind and body. The sword may prove too sharp for the scabbard; and it is affecting to witness the prostration of the finest powers, yielding, not without resistance from their natural buoyancy, to the stern progress of the destroyer, overcome by the exhaustion which was induced by their very great vigour and activity."

Professor Esson's remains were conveyed to Montreal, and interred in Mount Royal cemetery.

The St. Gabriel Street Congregation had a marble tablet to his memory placed on one of the walls of the Church, on which the inscription reads :—

"Sacred to the Memory of Revd. Henry Esson, A.M., for twenty-seven years pastor of this congregation, and afterwards Professor of Literature and Philosophy in Knox's College, Toronto. Uniting in a rare degree the accomplished scholar and public spirited patriot with the energetic pastor and teacher, he commanded extensive respect from the community; and endeared himself to his flock and numerous friends, not more by his pulpit ministrations than by his faithful and affectionate private counsels, his generous spirit and amiable manners. He died at Toronto, 11th

May, 1853, aged 61 years. Distinguished to the last by his enthusiasm in study and devotedness in the cause of education, his remains were brought to this city and interred in the Mount Royal cemetery."

This tablet and one to the memory of Rev. William Rintoul was procured with money raised in the congregation for the purpose of making a presentation to Dr. McLagan, on the occasion of his leaving the city, as a token of the people's sense of gratitude to him for his self-denying labours connected with the church, and especially for the exertions he had put forth to reach Rev. Mr. Rintoul when he was lying sick of cholera at Trois Pistoles. Dr. McLagan declining to receive any testimonial, the money, together with additional sums obtained from friends in the city, was devoted to this object. The Knox Congregation, as representing the main body of those who erected it, carried the tablet with them to their new church on Dorchester Street, on one of the walls of which it may be seen.

The following particulars regarding the condition of the church previous to 1831, furnished by Rev. Mr. Esson, in his interesting summary to the Synod already referred to, will be read with interest :—

"The usual number of worshippers may be estimated at about 450 to 500 persons, and the congregation, young and old, may be reckoned at 1,500. The sacrament is dispensed twice every year, except the last two years, as mentioned already. About eighteen and twenty years ago, the number of communicants was from 250 to 260; since that time they have increased considerably, and for several years past, have amounted to from 300 to 325 or 330; and in September, 1826, there were 370, of which 50 were communicants for the first time. But it is to be observed that a number of these communicants, perhaps 25 to 30, reside at a distance from Montreal, and are not considered members of the congregation; they come to town occasionally only, to attend the ordinances of religion, having no ministers residing near them."

"For a considerable time after our church was built and the congregation formed, the number of elders, it is believed, did not exceed four or five. But in 1819, nine additional were ordained, which increased them

to thirteen. None have since been added to the number, and the elders are now reduced to seven by the stroke of death."

"It is not customary to exact fees for marriages, etc., by the Ministers of the Scottish Church, though we have heard that a small fee of 2s. 6d. is often exacted by those of some other churches, not as a reward for their clerical duties, but for enregistering marriages, baptisms and funerals, which clergymen who obtain registers are required to do by a Provincial Statute. Marriages and baptisms are generally performed in the houses of the parties, which occasions more trouble and loss of time to the Minister than if performed in the church; and, in consequence, it has become customary, with those who can afford it, to give voluntarily some fee or gratuity. But these emoluments are quite fluctuating and uncertain, and do not add much, at the end of the year, to the Minister's income."

Rev. Dr. Donald Fraser of London gives his recollections of the state of matters in the church during the days of Mr. Esson's ministry:—

"The service in Mr. Esson's time was dreary enough, as in most of the Scottish churches of the period. Psalms and paraphrases were sung in a sitting posture, without any instrumental accompaniment,—the choir raised in a semi-circle at the foot of the pulpit, being led by a Mr. Cameron, who, I am sorry to recollect, kept a public house in the St. Lawrence suburbs. There were two prayers, one very long, the other long. And the sermon, which was read to us, though never stupid, was dry and vague, and profited little."

CHAPTER XVIII.

Lord Selkirk, Sir Gordon Drummond, Lord Dalhousie, Rev. Dr. Urquhart, Thomas Torrance, John Torrance, Hon. Justice Torrance, Rev. E. F. Torrance, George Garden, Andrew White, James Rollo, Rev. Dr. Wilkes, Hon. Thomas Mackay, Hon. James Ferrier, Rev. Dr. Douglas.

In the early days of Mr. Esson's ministry, Lord Selkirk came to take up his residence in Montreal. The following announcement appeared in the Montreal *Herald* of the 4th November, 1815 :—

"Yesterday evening, the Earl of Selkirk, his Countess and family, arrived in this city. They came from England via New York."

A few weeks afterwards, official announcement was made of the following appointments :—

"Quebec, 18th December, 1815.

"His Excellency, the Administrator-in-Chief, has been pleased to grant the following commission, viz :—

"To the Right Honorable Thomas, Earl of Selkirk, to be Civil Magistrate and Justice of the Peace for the Indian Territories. Robert Semple, James Bird and James Sutherland, do. do. do."

This was not Lord Selkirk's first visit to Montreal. He had been in the city as early as August, 1803, at the time he accompanied to this continent the Highland emigrants whom he induced to settle in Prince Edward Island. On that occasion he came into contact with the commercial aristocracy of the city, the fur traders, whom he found living in lordly style, a convivial fraternity of abounding hospitality. Most of them were, when they entered the

service of the company, we have seen, young men who had been well-bred in Scotland. By their thrift, perseverance and courage, they gradually acquired wealth and position. The Company put a premium upon efficiency, by giving their employees the prospect of a share in the concern in future years. To become a partner, was the great object of every clerk's ambition from the day he was engaged. Promotion was slow but sure to all that proved themselves capable men. The partners residing in Montreal and Quebec, managing the chief concerns of the company were called "agents;" while those who superintended the collection of the furs in the interior were known as "wintering agents."

Washington Irving, in his "Astoria," published in 1836, thus speaks, from personal recollections, of Montreal society, about the time of the Earl of Selkirk's first visit:—

"Few travellers that have visited Canada, some thirty years since, in the days of the MacTavishes, the MacGillivrays, the McKenzies, the Frobishers, and the other magnates of the North-west, when the company was in all its glory, but must remember the round of feasting and revelry kept up among those hyperborean nabobs."

But it was at the great annual gathering, at the Grand Portage, afterwards Fort William, which might be called the fur parliament, that the greatest ostentation of the leading men of the Company was displayed. Here is what Irving says of them:—

"The partners from Montreal ascended the rivers in great state, like sovereigns making a progress: or rather, like Highland chieftains, navigating their subject lakes. They are wrapped in rich furs, their huge canoes, freighted with every convenience and luxury, and manned by Canadian voyageurs, as obedient as Highland clansmen. They carried up with them cooks and bakers, together with delicacies of every kind, and abundance of choice

wines for the banquets which attended the great convocation. Happy were they, too, if they could meet with some distinguished stranger ; above all, some titled member of the British nobility, to accompany them on this stately occasion, and grace their high solemnities."

Lord Selkirk was not the man on whom scenes like these would be lost. He had already given proof of superior insight as well as courage and generosity of nature. And while he listened to the tales of the North-westers, regarding the country from which they had returned, and saw such profuse tokens of the wealth which the prairies, rivers and lakes of those wild regions yielded, he began to revolve the problem, whether it would not be possible to draw off a portion of the surplus population of the Highlands of Scotland, in whose fortunes he had already displayed a profound interest, and get employment for them in the North-west. What he saw and heard around the hospitable boards of the fur agents at Montreal, at least afforded him food for thought.

It has become one of the disputed problems of history, what was the controlling influence leading Lord Selkirk to found his Red River colony. It was the current opinion amongst the members of the North-west Company, so long as it had a separate existence, that his lordship was a selfish, grasping man, who deliberately plotted to ruin their business, and secure the monopoly of the fur trade to the Hudson's Bay Company : and that with this view, he bought a controlling interest in the latter concern,—from 30 to 40 per cent. of its stock, and then established the Red River Colony, in order that he might be able to command any number of servants from it, to assist in obtaining and maintaining an ascendancy over the traffic in furs. This was the view of his Lordship's schemes, which the agents of the North-west Company industriously circulated among their subordinates, stimulating their opposi-

tion to the continuance of the Red River Settlement, as an unjust violation of the prior rights of the Company.

On the other hand, Lord Selkirk's admirers, both seventy years ago and now, have maintained that his whole conduct in this matter was dictated by a noble purpose and desire to help the surplus population of the Highlands of Scotland to better their fortune,—that he took the risk of spending £40,000 of his own money in Hudson's Bay stock for their sakes, and put himself to all the trouble which he had in connection with the Red River settlement, led on by a lofty spirit of philanthropy alone.

Perhaps the truth lies between these opposite estimates of his plans: no man's motives or character is without some little mixture of alloy. Very likely, his lordship thought from what he had witnessed in Montreal that it would be a profitable investment for himself to get into a situation to dominate the fur trade; and he was able to contemplate this result with all the more satisfaction and enthusiasm, that he would also be able to open up a career to a large number of the Gælic-speaking portion of his countrymen, whose special patron and champion he had constituted himself.

Born in 1771, at St. Mary's Isle, Thomas Douglas, 5th Earl of Selkirk, at the conclusion of his college course, chanced to make a tour of the Highlands, and from what he witnessed among the people of the north, he not only took a great interest in them thenceforth, but when he came to his title and estate, in 1799, he resolved to make an effort to better their condition. Lord Selkirk was an acute thinker. He perceived that the true remedy for the evils of poverty in older countries, where the people are in a congested condition, elbowing each other for want of fair scope for their energies, is emigration to the more sparsely settled portions of the globe. He was not only a philanthropist, but also an author of repute, a philos-

ophical political economist, and a patriot. The Highland colony which he conducted to Prince Edward Island in 1803, was gathered from Skye, Uist, Ross-shire, Argyll-shire and Inverness-shire; and he was so satisfied with the result of the enterprize, that he set to work to advocate the colonization of Canada, as the true policy for the Highlanders, rather than clinging to their small crofts at home, and eking out a scanty subsistence all their days. He wrote a book on the subject in 1805. But he did not confine his vigorous pen to this field of enquiry; he published, in 1807, a treatise on the defence of Great Britain against Napoleon, who was planning the conquest of the "tight little island." He was a friend of Sir Walter Scott's. The great Novelist was a believer in Selkirk's generosity as well as in the soundness of his colonizing policy. It would appear that his lordship had endeavored, in the first instance, to induce the British Government to undertake the transportation of emigrants to the plains of the North-west, and it was only when they declined, that he formed the plans which he afterwards carried out, of buying Hudson's Bay stock, after first having satisfied himself of the validity of the title by which the company claimed the North-west.

In 1811, the company made him a grant of 116,000 square miles of the territory on the Red River which they claimed, on condition that a colony were settled on it. As soon as the North-west Company were made aware of this transaction, they protested against it, objecting to the Hudson's Bay Company thus intruding upon a portion of the country which the representatives of the North-west Company had occupied for 50 years. They also pointed out the fact that the Hudson's Bay Company's charter assigned to them only those regions in North America that were not occupied by the subjects of any other Christian prince or state.

Lord Selkirk issued, in 1811, the prospectus of the new colony which he proposed to establish, and invited the attention of the unemployed people of Great Britain and Ireland to the advantages which it offered. A sentence in the prospectus reads thus: "The settlement is to be formed in a territory where religion is not the ground of any disqualification; an unreserved participation in every privilege will therefore be enjoyed by the Protestant and Catholic without distinction." The result of the appeal was that a number of families, collected out of Sutherlandshire, Sligo, in Ireland, and some, afterwards, from the Orkney Islands, set out for the Red River by way of Hudson's Bay. They reached the mouth of the Churchill River late in the season; too late to prosecute their journey further, until the spring. In 1812, they reached their destination and settled on the banks of the Red River, a little north of where Winnipeg now stands. Lord Selkirk called the district "Kildonan" after a parish in Helmsdale, Sutherlandshire, from which a good many of his colonists had come. Their subsequent story was one of hardships and trials without number, some of which we have already had glimpses of, when tracing the careers of Pangman, Cuthbert Grant, Archibald Norman McLeod, and others; and it is unnecessary to dwell on them here at any length. Suffice it to say, that the North-west Company adopted two methods of dealing with the colonists. A Highland diplomatist of the fur traders, Duncan Cameron, by the arts of persuasion, got a number of them to leave the Red River District and proceed to Upper Canada, at the expense of himself and partners. And when this method failed to induce all the settlers to abandon Lord Selkirk's plans, the representatives of the Company used threats, and, when they availed not, at last, force, to drive away those who had begun farming on the banks of the Red River. Duncan Cameron, John

Dugald Cameron, partners of the North-west Company, Cuthbert Grant, William Shaw and Peter Pangman, clerks of the Company, were the men at the time in charge of the district, and were held responsible for seizing in April, 1815, the cannon which had been sent out from England for the defence of the colony, as well as for attacking and shooting the settlers, and burning their houses in June, 1816. Lord Selkirk determined to stand by the settlers, for whose occupancy of the district he was responsible, and he fitted out an expedition from Canada against their enemies, consisting of 150 disbanded soldiers, 180 canoe-men, and a sergeant's body-guard for himself. The chief point to be attacked was Fort William, at the head of Lake Superior. The Company's servants did not attempt a resistance, and so his lordship took peaceable possession of the Fort on the 11th August, 1817. Exercising his magisterial functions, he put all the partners he found there, at first, in confinement, and then sent them to Montreal, to stand their trial for pillage, arson and murder. He retained only one of them, Daniel McKenzie, who complained of being kept in a dungeon. By a sad accident, the upsetting of his canoe, afterwards on his way down to Canada, Daniel McKenzie and eight others lost their lives. Lord Selkirk felt that he must pursue a bold policy if he would make any headway against the fur-traders, men whom he thought not over nice in the means they used to accomplish their ends, and so among other risky things he did, was to apprehend Cuthbert Grant, when he was clearly within the territories of the United States. He was aided in this expedition by Miles Macdonnell, Dr. Allan, D'Orsonnens and Spencer.

Meantime the members of the North-west Company in the east were not idle. They had an information laid in Upper Canada against his Lordship for seizing Fort William, and General Gore, the Governor, authorized a war-

rant to issue for his arrest. But Lord Selkirk placed the constable and the twelve men sent to apprehend him, under the guard of his own constabulary force, and afterwards dismissed them paying no heed to their warrant. The partners whom he sent under arrest to Montreal had to be sent to Upper Canada, under the jurisdiction of which Fort William lay, for trial. It came off in September, 1818, at Sandwich, in the Upper Province, and caused a great sensation in legal political circles at the time. Lord Selkirk, meantime, returned to England, and McKenzie, who had been imprisoned by him at Fort William, obtained a verdict against him, the court assessing the damage at £1,500.

His lordship's career after this was but brief. Worn out by the troubles through which he had just passed, he went to pass the winter at Pau, in France, where he died on the 5th of April, 1820.

His lordship had married, in 1807, Jean, daughter of James Wedderburn Colville, Esq., of Ochiltree, and when he took up his residence in Montreal, the Countess had borne him two children, the late Earl, Dunbar James Douglas, and Lady Isabella Helen, now Lady Isabella Hope, she having married in 1841, Hon. Charles Hope, Governor of the Isle of Man. During his stay in Montreal the Earl's youngest child was born. The event was thus announced in the Montreal *Herald* of January 11th, 1817 :

BIRTH.

"In this city, on Saturday evening, the 4th inst., the Right Honourable the Countess of Selkirk, of a daughter."

This young Canadian was named "Lady Catherine Jane." She married, in 1849, Loftus Tottenham Wigram, of Lincoln's Inn, then M.P. for Cambridge University, and died in 1863.

On the 1st December, 1817, Lord Selkirk bought pew

No. 4 in the gallery of the St. Gabriel Street Church, for which he paid £20 10s. 0d. He attended the church regularly while he was in town, and brought his children with him. Baron Daer was a bright boy, and Lady Isabella Helen is still remembered by some of the people who about her own age attended the church seventy years ago.

The late Earl, the last of the Selkirk's, was only eleven years of age when he was called to succeed his father. He retained to the end of life warm recollections of Montreal, and of the quaint old Scotch Church in which he spent his Sabbaths during some of the most impressionable years of his boyhood. He was proud of his connection with Canada, and when the St. Andrew's Society of Montreal was organized, in 1835, he asked to be allowed to become a life member of it. He was always glad to see any Canadians that called upon him at his country seat, St. Mary's Isle. He was a model landlord, and altogether a fine character, with highly conservative tendencies.

His lordship married, in 1878, Cecely-Louisa, daughter of Sir Philip de Malpas Grey Egerton, Bart., M. P., of Oulton Park, Cheshire. He died without issue, and the title has been merged into that of the Duke of Hamilton. His sister, Lady Isabella Hope, however, enjoys his estate, and occupies the old family seat, at St. Mary's Isle.

The Selkirk name is to be inseparably connected with Canada, not only by the town of that designation on the banks of the Red River, but especially by the range of Mountains in British Columbia, running parallel to the Rocky Mountains.

The result of the conflict between the old Lord Selkirk and the North-west Company was to hasten the union of the two rival trading companies, which took place the year after his death. They took the name of the Hudson's Bay Company, which was not only the older, but had a

better defined position and relation to the territory in which the fur trade was prosecuted.

In 1835, the company bought back from the young Earl of Selkirk all right and title to the 116,000 square miles which had been granted to his father in 1811 for £84,000 sterling. So that, financially, it proved a very profitable transaction in the end to his estate.

Lieutenant General Drummond, who was president of the province of Upper Canada during the war with the United States, 1812–4, and was appointed Governor in chief of the Canadas in succession to Sir George Prevost, also had a brief connection with the St. Gabriel Street Church. His name is given in the books as occupying pew No. 36, while Christ Church worshipped half the day in the Scotch Church. From him, the township of Drummond, Lanark county, Ontario, in which the writer was born, — the county of Drummond, Quebec, — and possibly one of the streets of the city—all derive their name.

The Earl of Dalhousie, Governor General of Canada from 1820 to 1828, was frequently in Montreal during his term of office, and when in the city, was a regular worshipper in the Scotch Church, St. Gabriel Street,—sitting in Lord Selkirk's pew in the gallery. He was a Presbyterian by conviction, and, so long as he was Governor General, his co-religionists received every encouragement to prosecute their rights regarding the Clergy Reserves and other privileges, which the representatives of the Church of England in Canada claimed exclusively. His influence first secured a favourable hearing for the petitions and remonstrances on these subjects which, from time to time, were sent to the Government at Westminster. Dr. Harkness, at Quebec, and Mr. Esson, at Montreal, held close communication with him regarding these matters

His Lordship was born in 1770 and succeeded to the title in 1787, from which date to 1815, he was in the army and performed distinguished services in the Napoleonic wars. Previously holding a seat in the House of Lords as a representative Peer of Scotland, he was created a Baron of Great Britain in 1815, and in the following year was appointed Lieutenant General commanding in Nova Scotia with the functions of Governor, a position which he held till June, 1820, with the exception of a few months' absence on leave in England. When the Duke of Richmond died suddenly, August 27th, 1819, as was thought of *rabies* communicated by the bite of a tame fox, Lord Dalhousie received the appointment of Governor in chief and commander of the forces in British North America. He held this office for the long period of eight years, although he was absent on leave fifteen months of the time.

No Governor General has stood so well as he with the Scottish element of the population, either in Nova Scotia or in Canada. This was signally shown by the action of the St. Andrew's Society of Montreal, ten years after his return to Great Britain, first, when a false rumour of his death reached the city in 1837, and afterwards when his decease actually took place—all its members resolved to wear mourning badges for thirty days.

He was a staunch upholder of the views of the British minority in this province, and this was a large element in his popularity with them ; but he was correspondingly execrated by the French, led by L. J. Papineau, who were striving to obtain representative government. It was Lord Dalhousie's lot to come to Canada at a time when the idea that Kings were born to rule, and Governors were sent to Canada to govern, had not yet quite died out of the minds of the British colonists. A less pleasant experience was reserved for his distinguished fellow-countryman,

Lord Elgin, at the hands of "brither Scots" in Montreal. His advent was the period of transition from the old notion of personal government, on the part of the representative of the Sovereign in Canada, to that of responsible government, giving expression to the wishes of the people through their parliamentary representatives. The Scots were slow to admit the latter principle, so far as allowing the French majority to obtain the mastery in the province was concerned; and, therefore, they in the St. Andrew's Society of Montreal, did an amazing thing, a thing that we now cannot help wondering at, they expelled Lord Elgin, whom they had previously made their patron, from the membership of the Society, because, forsooth, he followed the advice of his ministers and signed the "Rebellion Losses Bill!" Any governor now-a-days, who should refuse to take the course he pursued, would speedily be driven out of the country, and no portion of the community would be more clamorous against him than the members of the St. Andrew's Society of Montreal. As an illustration;—throughout all the discussions that took place in Canada regarding the execution of Louis Riel in November, 1885, no one for a moment thought of blaming Lord Lansdowne for signing the death warrant—all the responsibility was cast upon his sworn advisers. Lord Dalhousie's name has been perpetuated by the University called after him, which was built in Halifax under his direction and mainly through his influence, and was to be conducted on the model of the University of Edinburgh; by a town in New Brunswick and a township in Ontario bearing his name, and by a street as well as by the square off Notre Dame Street, in Montreal, opposite the Canadian Pacific Depot. Its site was known for a long time as Citadel Hill. As such it appears in the engraving, "Montreal a Hundred Years ago," at page 13, there being a small fort upon it, surmounted by a flagstaff floating

the "Union Jack." In the summer of 1821, Lord Dalhousie presented "Citadel Hill" to the city. It was levelled down and a good deal of the material from it was carted away to make up the Champ de Mars as it exists to-day.

His lordship's manner was gracious, and he had a keen appreciation of the humorous. There was an odd character in Quebec in those days, a snuff dealer, named Charlie Haviker, whose place of business was in St. John Street. He was accustomed to stand at his shop door, a squat man wearing a brown wig, with his arms a-kimbo, and his legs spread,—a picture to look at. He had, also, a sign-board put up, with a portrait of himself in this attitude. Lord Dalhousie and suite were driving along the street, when their attention was arrested by this sign. "Charlie" noticed their amusement and immediately took up his familiar posture in the doorway, addressing the Governor with the words: "Please yer lordship, here's the oreeginal." The next day His Excellency called on the little man, and afterwards got a large silver snuff-box made, which bore the inscription, "Presented to Charles Haviker, from Lord Dalhousie." This genial incident made Charlie's fortune. He was able in after years to drive his carriage, on the panel of which he had this couplet painted:—

"Who would have thought it,
That snuff would have bought it."

It was characteristic of Dalhousie's generous nature to desire to do honour to the two illustrious heroes, who, though counted foes in life, in death were not divided, and by their death made Quebec ever memorable— namely, Wolfe and Montcalm.

He erected on a plateau overlooking Durham Terrace, a chaste monumental pillar, which is an ornament to the city. The following is the inscription:—

"HUNC LAPIDEM,
MONUMENTUM IN MEMORIAM
VIRORUM ILLUSTRIUM,
WOLFE ET MONTCALM,
FUNDAMENTUM,
P. C.
GEORGIUS, COMES DE DALHOUSIE,
IN SEPTRIONALIS AMERICÆ PARTIBUS AD BRITANNOS
PERTINENTIBUS,
SUMMAM RERUM ADMINISTRANS,
OPUS PER MULTOS ANNOS PRÆTERMISSUM.
(QUID DUCI EGREGIO CONVENIENTIUS?)
AUCTORITATE PROMOVENS, EXEMPLO STIMULANS,
MUNIFICENTIA FOVENS.
DIE NOVEMBRIS XV. Â AD. MDCCCXXVII.
GEORGIO IV. BRITANNORUM REGE."

On his withdrawal from Canada, in 1828, Lord Dalhousie was made President of a Society for Promoting Foreign Missions in the Church of Scotland.

The Rev. Hugh Urquhart, D.D., was a member of the St. Gabriel Street Church from 1822 to 1827, and often preached from its pulpit during that period.

Born in Ross-shire, Scotland, in the year 1793, and educated at King's College, Aberdeen, Mr. Urquhart was licensed by the Presbytery of Inverness as a preacher of the Gospel, and, in August, 1822, was received by the Presbytery of Dingwall into holy orders. In October of that year, he came to Canada, and took up his residence in Montreal, as an assistant to Mr. Esson, in the work of the Montreal Academic Institution, which we have seen that gentleman carried on. It was situated on St. Paul Street, now numbers 135 to 139, and was a rival to Mr. Skakel's Grammar School in St. James Street. Although the latter as King's schoolmaster was in receipt of £300 a year from Government, Mr. Esson's Academy succeeded in attracting most of the youth of the first families in the city; and it owed not a little of its popularity to Mr. Urquhart.

It will, no doubt, be very interesting to our readers, especially the senior members of St. Gabriel Street Church to know and trace the career of the senior pupils who received instruction at the Montreal Academical Institution, under Messrs. Esson and Urquhart.

Colonel A. Wellington Hart, now of Montreal, as a resident citizen has kindly made up a list of his school-fellows, more especially those who were advanced in his time—1824–5—and the perusal will be a source of pleasure to those relatives who may, perhaps, never have known how their ancestors stood when fighting the battle of life :—

Dr. A. H. David, Dean of Bishops College.
Aaron Philip Hart, a distinguished lawyer in his time.
Thomas Walter Jones, a well known doctor in Montreal.
Charles Sewell, the same in Quebec.
Edward Sewell, brother.
Frederick Bowen, late Sheriff of St. Francis, E.T.
Charles Bowen, brother.
William Bowen, brother.
Robert Johnston, a highly respectable lawyer.
James Johnston, a distinguished physician of Sherbrooke, E.T.
Hon. John Pangman, Seignior of Mascouche.
James Hutchison, Alexander Hutchison, } sons of the late Mrs. Wm. Lunn.
A. Wellington Hart.
George McBeath, retired Colonel of the 68th Durham Light Infantry.
Henry Gerrard, died Captain of the 70th Regiment.
Charles Jones, married Miss Sewell of Quebec, died a Captain in the 71st Highland Light Infantry.
Norman Finlay, a highly respectable engineer in New York, now dead.
Andrew White.
George Phillips.
John Shea, recently died, was well known.
George Bent, Express Co., Montreal.
George Pyke, many years in Prothonotary office.
John Pyke, doctor.
James Pyke, a clergyman at Hudson.

Mr. Urquhart remained in this city until 1827, having won the the esteem of numerous friends, a few of whom yet remain to remember his virtues and to mourn his loss. "A call" to St. John's Church, Cornwall, induced Mr. Urquhart to take up his residence in that town, where, for 44 years, he lived and worked, reflecting honour on the clerical profession, and adorning, with singular grace, the wide circle, ecclesiastical and social, in which he moved. In him were combined, in no ordinary degree, the dignity of a true gentleman and the simplicity of a little child. For thirteen years, he added to his parochial duties in Cornwall, those of a teacher of youth, as did his friend, the late Bishop Strachan. Chancellor Vankoughnet, and the Hon. John Sandfield McDonald, were among his early pupils. Many others, scarcely less known or eminent, enjoyed the privilege of his instructions. In 1840, he resigned the headmastership of the Cornwall Grammar School, and thenceforward confined himself to the ministerial calling. From 1847 to 1857, Mr. Urquhart filled at intervals the chair of Ecclesiastical History in Queen's College, and in the latter year, the University of Aberdeen conferred on him its highest degree, that of Doctor in Divinity. To mark at once their estimate of his venerable appearance, and his noble simplicity of character, his students were wont to call him, "Polycarp." Dr. Urquhart was a sound scholar and a most diligent student. His knowledge was general as well as professional; and it may be said with truth, that up to the last year of his life, he kept abreast of both modern literature and modern "thought." Though firmly attached to the Church of Scotland, he was a Catholic-minded and large-hearted man,—a "broad churchman," in the best sense. His house was a model home, in which, with dignity and a liberal hand, hospitality was extended alike to strangers and acquaintances. Those who have seen him at the head

of his table, surrounded by friends, whether clerical or lay, will never forget the almost unparalleled grace and kindness which marked the bearing of their host. In this respect, he was a man of a thousand.

As was natural in regard to such a man, Dr. Urquhart enjoyed very fully the confidence of his clerical brethren. Few figures were more remarkable in the courts of the church to which he belonged, than that of Dr. Urquhart. His erect and dignified bearing, his gentleness and suavity of manner, were always conspicuous, and the tones of his voice, tremulous with emotion, always commanded attention, and won the sympathies of all, for any cause which he espoused.

Dr. Urquhart was made Moderator of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, in 1840, and at the time of his death, occupied seats on the two most important boards of that Church, namely, that of the Trustees of Queen's College and that for the management of the Temporalities Fund.

He died at Cornwall, on February 5th, 1871, in the 78th year of his age, and the 44th of his ministry. So large a concourse of people never before assembled in that town at a funeral,—deeper emotion was never felt by the people than when all that was mortal of their venerable friend was lowered into the grave.

Thomas Torrance, born at Larkhall, near Glasgow, 28th May, 1776, came to Montreal in 1804, and was followed by his wife and three children, in 1805. He became rapidly a wealthy and respected citizen, as is shown by his being one of the first signers to the proposition to erect the Montreal General Hospital, to which he subscribed the sum of £50. He was a director of the Bank of Montreal in 1819 and 1820, as well as of the Montreal Savings Bank. He was also connected with other well

known institutions; was a volunteer in 1812, and stationed at Lachine. In 1819, he built and occupied the fine house at the corner of St. Lawrence and Sherbrooke streets, known as "Belmont," part of its garden having been where the Sherbrooke Street Methodist Church, and adjoining properties are now. In 1813, he returned to Scotland and paid off with interest all the business indebtedness for which he was liable before leaving for Canada. His eldest daughter married Dr. Stephenson, well known as the leading physician of his time here, who, with Drs. Robertson and G. W. Campbell, originated the Medical College of McGill University. His daughter Marion, was married to James Gibb, merchant of Quebec, by Mr. Esson, in 1822. She is now the wife of Rev. W. B. Clarke, the esteemed ex-pastor of Chalmers Church, Quebec, and lecturer in Church History in Morrin College. Mr. James Gibb Shaw, port-warden, and Robt. M. Shaw, accountant, are his grandsons.

Mr. Torrance's name appears first as a contributor of £3 to the steeple and bell fund in 1810. In 1813, he bought pew 40, formerly the property of William Manson. He was a member of the temporal committee for the years 1821, 1822 and 1823. He died at Quebec, in 1828, aged 47 years.

John Torrance, born 2nd June, 1786, was a younger brother of Thomas Torrance, last mentioned. He came to Canada in connection with his brother's business, but settled first in Quebec. It was while a resident in Quebec that he married a young lady belonging to the St. Gabriel Street Church,—Elizabeth Fisher, daughter of Duncan Fisher, the elder,—when she was only 16 years of age. The marriage took place on the 28th of May, 1811. Besides the signatures of the officiating clergyman, James Somerville, and the two principals, the register on the

occasion, bears the names of Thomas Torrance, Duncan Fisher and William Hutchison. His name appears for the first time, however, in connection with St. Gabriel Street Church, as subscribing one pound to the steeple and bell fund in 1810, although he was probably then only a casual worshipper in it. He must have returned to Montreal before 1815, as we find the baptism of his son Daniel, by J. Somerville, recorded in that year. The advertisements in the *Herald* in 1817, show that he had then commenced a grocery business at 97, St. Paul Street, Montreal, on his own account, — founding the well known house now styled "David Torrance & Co." He and his brother Thomas appear among the first supporters of the Montreal Auxiliary Bible Society, in 1821.

By the time Mr. Torrance became a citizen of Montreal, the Methodists connected with the British Conference had gained a footing in the city. There had been preachers working here from 1803 onwards, in connection with the Episcopal Methodist Church of the United States, but the intervention of war between the two countries had lessened their hold upon the sympathies of their Canadian adherents. In 1814, the first representatives of British Methodism came to Montreal, and in 1816, they could count 56 members. Mr. Torrance's mother having been a Methodist before her marriage to Duncan Fisher, she became a patron of the new Society and her devout influence told strongly upon all her children. This current of sympathy with the Methodists, from the Embury side, was still farther strengthened by the alliance of Rev. John Hick with the family. He came from England in 1819, and married Mr. Fisher's eldest daughter, thus becoming brother-in-law to Mr. Torrance. All these influences combined, together with the non-evangelical preaching of Mr. Esson, resulted in Mr. Torrance's uniting himself with the Methodists, to whom he brought an unques-

tionable accession of strength. He continued an earnest supporter of that communion, until his death on the 20th of January, 1870. The most of his descendants continue members of the Methodist Church. Mr. Torrance's family have been prominent in social as well as commercial circles. Two of his daughters in succession have been married to Sir A. T. Galt. The late David Torrance, merchant, his nephew, was also his son-in-law.

But the best known of his children was the late Hon. Frederick William Torrance, M.A., B.C.L. He was born in this city, on July 16th, 1823. He received his education at private schools here, at Nicolet College, at Edinburgh, Scotland, under private tutors, and at Edinburgh University, where he took the degree of M.A., in 1844, ranking second in the order of proficiency in classics and mathematics in the examination for the degree. He had previously, in 1839–40, followed courses of lectures at Paris, France, at the Ecole de Medicine, Sorbonne, and the College de France.

He returned to Montreal about 1844, and entered upon the study of law with the late Duncan Fisher, Q. C., and Hon. James Smith, subsequently Attorney-General for Lower Canada, and a judge of the Court of Queen's Bench, and was called to the bar in 1848.

In 1852, he formed a partnership with Mr. Alex. Morris, now the Hon. Alexander Morris, the firm being known as Torrance & Morris. In 1865, the Hon. Mr. Morris was elected Member of Parliament for South Lanark, and shortly after removed to Ontario, being succeeded in the firm by his brother, Mr. J. L. Morris. In 1866, Mr. Torrance was appointed special commissioner to adjudicate upon the claims arising out of the Fenian raid, and rendered valuable service. In 1871, he was appointed a Puisne Judge of the Superior Court, at the same time as the Hon. Judge Mackay.

Since then, he earned for himself the reputation of an eminent jurist and an upright, careful and painstaking judge. His decisions in business matters were always considered of great value, on account of his extensive experience in commercial law while practising at the Bar. He was for many years professor of Roman Law at McGill, the faculty and pupils having unanimously surnamed him "Justinian."

In conjunction with Messrs. Strachan Bethune, Q. C., J. L. Morris, and the late Mr. LaFrenaie, he brought out the *Lower Canada Jurist*, to which he contributed for many years.

He was intimately connected with the Fraser Institute, and, with the Hon. J. J. C. Abbott, devoted much of his time towards establishing a Free Library in connection therewith.

In religion, Judge Torrance was a staunch Presbyterian, and he took a deep interest in all things relating to that church. He was president of the Presbyterian Sabbath school Association, and, after being connected with the Cote Street Free Church for many years, he became an elder of Crescent Street Church, which position he held at the time of his death. He was one of the governors of McGill University, and, as such, a member of the Royal Institution for the Advancement of Learning. He contributed materially toward the foundation of the Montreal Presbyterian College, and always took a lively interest in its welfare. He was also a life governor of the Montreal General Hospital. He subscribed largely to the general fund of the Home and Foreign Missions of the Presbyterian Church. Judge Torrance took special interest in missions to the Jews. He always identified himself enthusiastically with Sabbath school work. He was known as a generous, kind-hearted and public-spirited citizen, and his death was deeply regretted by a large number

of personal friends and the whole community, by whom he was held in great esteem. Some ten years before his death, he married Mrs. Pugh, of Louisville, Ky. He left no children.

He was present at the centennial celebration in the old church in March, 1886,—the church in which his grandfather was an elder, and his father and uncle had long been members; and then related how it was that he was led to become a member of the Presbyterian Church, though brought up a Methodist. His residence for some time in Edinburgh, where he had the privilege of hearing the ante-disruption famous preachers, contributed to the change; but it was the superior preaching of Bonar, Arnott, Somerville and the other Free Church deputies, in Cote Street Church, that specially attracted him, and brought him back to the fold which his father had 20 years before quitted, for the sake of superior preaching.

Besides the Hon. Justice Torrance, another of John Torrance's descendants has come back to the faith of his fathers, and forsaken the communion of the Methodist Church in which his earliest days were spent. This is the earnest, accomplished and successful minister of St. Paul's Church, Peterboro, Ontario, the Rev. E. F. Torrance, son of the late David Torrance, merchant of this city, who was married to one of John's daughters, and went with her to the Methodist Church. David was the son of James Torrance, a brother to Thomas and John.

George Garden was one of the most influential members of the St. Gabriel Street Church during the early period of Mr. Esson's ministry. He was a leading merchant of the city, and at this time was the head of the old firm of Auldjo, Maitland and Company. He was one of the gentlemen who signed the notice calling the meeting on 4th July, 1817, to elect directors for the Bank of

Montreal. He was chosen a director then and continued on the Board for many years, occupying the position of Vice-President in 1820. He was also a director of the Montreal Savings' Bank, and a charter member of the corporation of the Montreal General Hospital.

He owned, jointly with the Auldjo's, pews Nos. 72 and 73 in the St. Gabriel Street Church; and in 1811 was elected a member of the temporal committee, and was chosen Vice-President—the next year, he was President. He was again appointed on the committee in 1817. Besides these offices, which he filled efficiently, he was a member of the special committee appointed in 1816, to raise a guarantee fund, when it was proposed to obtain an assistant to Mr. Somerville, the result of whose efforts was the bringing out of Mr. Esson. He was a warm friend to the young minister. On the 21st March, 1819, he was ordained to the office of the eldership, the duties of which he performed with zeal and ability. He went to Scotland about the year 1825, with a view to the education of his two sons, but returned to Canada. He was a man of admirable character, and was held in the highest esteem in civil and ecclesiastical circles alike. He died on the 15th of October, 1828, aged 56 years.

Another of the elders ordained 21st March, 1819, was Andrew White, carpenter. He married, in 1808, a daughter of Mr. Telfer, one of the masons that built the St. Gabriel Street Church. Mr. White afterwards formed a partnership with William Shand, and they became one of the most enterprizing firms of builders in the city, rivalling Messrs. Shay and Bent. Their workshop was at 61, St. Charles Borromée Street. Mr. White was one of the members forming the original corporation of the General Hospital, in 1821, and was also a director of the Montreal Savings' Bank. A daughter of his was married, first, to

William Gay, and, after his decease, to John Birss, son of James Birss, the elder.

Mr. White bought pew No. 66, formerly the property of William Grahame, in 1809. He was a member of the temporal committee in 1825 and 1826. He died 12th July, 1832, aged 50 years.

James Rollo was also ordained an elder, March 21st, 1819. He was a cabinet-maker and upholsterer, and kept a furniture warehouse at 26, Notre Dame street. He occupied pew 105 in the little original gallery of the church, first, and, when the new gallery was erected, in 1817, he bought pew No. 28 in it. He was appointed Precentor of the church in 1817,—it is to be presumed, on the report in his favour of a special committee appointed to select a leader of the Congregational Psalmody, consisting of John Allison, William Peddie and William Boston. On taking the office of elder, he resigned his Precentorship.

Rev. Dr. Henry Wilkes was born in Birmingham, England, A.D., 1805. He came with his parents, whose eldest son he was, to Canada, in 1820, and entered into successful business in Montreal. In 1828, he put into existence a long-cherished resolve and entered the Glasgow University where he graduated, studying also in the Independent Theological School under Dr. Wardlaw. For three years he was pastor of Albany Street Independent Church, Edinburgh. When the Colonial Missionary Society was formed in the old Weigh-house chapel, the late Thomas Binney being one of the active promoters, Mr. Wilkes, in accordance with a previous undertaking, accepted the invitation of the Society, to proceed to Lower Canada, and on the 24th May, 1836, was solemnly designated to the work in these colonies in the above-named chapel. It was for that

occasion Mr. Joseph Conder composed hymn 905, in the present Congregational hymn-book, "Churches of Christ, by God's right hand," etc. In the summer of 1886, he visited again the old land, at the Jubilee of the Society, and spoke of his work. He bore testimony to the graciousness of God, which had ever followed him. In the fall of the year, 1836, the church which four years previously had been formed under the pastoral care of Mr. Richard Miles, and had built for the time a neat chapel in St. Maurice Street, called Mr. Wilkes to the pastorate. The site on Beaver Hall was secured in 1844, and the commodious building, which, with enlargements, and re-building, after being burnt, held for many years one of the most influential of the Protestant churches of Montreal, or even in the country, was, in the fall of 1846, solemnly dedicated to the service of God, the foundation having been laid the previous year. Dr. Wilkes' pulpit ministrations and platform addresses always commanded attention. His thought was clear, his language precise, and his utterance easy. Earnest, loving, evangelical and practical, he was never dull, and to the last had a wonderful stock of emotional power. For several years he was lame from acute rheumatism, which eventually stiffened his hip joints. The sight of his ascending and descending the steps of the old church in St. Gabriel Street, on the occasion of conducting one of the Centennial services on the 7th March, 1886, will never be forgotten by any who witnessed it.

The sermon which he preached on the occasion, embraced in this volume, will be read with interest as one of the last which he preached in Montreal, and preached with ringing tones, touched by the strong emotion called forth by the interesting occasion.

There was a fitness in his taking part in the Centennial services, not only as the oldest of the Protestant clergymen of the city, who had been on terms of intimacy with

most of the Ministers who had officiated in the old church; but also because it was the first church which he attended for two or three years, when, as a lad, he came to reside in the city. The present writer bears grateful testimony, too, to the ready and helpful sympathy extended to him during a prolonged illness in the Autumn of 1872, by the venerable Dr. Wilkes, who supplied the St. Gabriel Street pulpit himself, or became responsible for his students doing so. The dear old Doctor passed quietly away on the morning of Wednesday, November 17th, in the eighty-second year of his age. For some time, he occupied an unique position among the churches of this country. To a large extent the pioneer of Congregationalism in the Canadas, he lived to see all his old companions gathered to their fathers, and to outlast very largely the generation which followed. No episcopal bishop ever exercised a more thorough influence over his diocese than the late Dr. Wilkes did over the Congregational Church in Canada, of which, indeed, he may be said to have been, in a great measure, the creator. In 1870, he resigned his active pastorate and was appointed Principal of the Congregational College, which position he held until his feeble health compelled him to surrender it into the hands of a younger man, Dr. Stevenson, a few years ago. Dr. Wilkes' reputation and influence extended far beyond the bounds of his own denomination. For many years he was looked up to with reverence and regard by all the Protestant clergy of Montreal, and fittingly occupied the post of president of the branch of the Evangelical Alliance in this city. The esteem in which he was held by brethren was shown by the long procession of ministers that preceded the hearse at his funeral,—such a *cortege* was never before seen in Montreal.

The closing words of his address before the Union in London in May last may be listened to as his parting testimony:—

"I am now eighty-one years of age, and have been preaching the gospel for about sixty. Before that, I was engaged in Sabbath school work, throughout all of which I can bear testimony to the faithfulness of God. There are things which cannot be shaken, they are everlasting. All the powers of earth and of hell cannot shake them, and they remain. I am not going to say how many of such things there are, but one of the things that cannot be shaken is God's faithfulness to his followers. I have had trials very grievous, and sorrows very deep, but always, from beginning to end, He has been true to me, so that I would not change my past history as a minister of Jesus Christ for all the money in the world—or all the honours men could place on my head. I want to bear my testimony as to the graciousness of God, and I want my younger brethren to carry on the work that can occupy the mind and heart; that it is the noblest and most glorious that God ever gave to man to prosecute. And now unto Him who is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, be glory, dominion and might now and for ever. Amen."

The Rev. George H. Wells, of the American Presbyterian Church, thus spoke of him in an eloquent tribute paid to his dear old friend, the Sabbath after his funeral :—

"One rich blessing that Dr. Wilkes had was a strong physique. A thorough Englishman, he had the English love of open air exercise, and used to ride on horseback, and to saw all his own wood before the days of coal. In his 35 years pastorate, he was only kept from his pulpit two Sundays—and then from being thrown from his horse.

"Still better, he had a prompt and practical turn of mind. He always saw the duty of the moment and did it with all his might. He was distinguished by good and

sturdy common sense. In him there was no conflict between his secular and his sacred interests; and no preacher less used those terms that sound so professional and proper, and that we naturally call 'cant.'"

The Hon. Thomas McKay was born at Perth, in Scotland, on the 1st September, 1792. He arrived in Canada in 1817, and took up his residence in this city. Like many others who have sought a home on this continent, Mr. McKay brought with him no capital, save his integrity of character and energy in the prosecution of his business pursuits. He was in the true sense of the word a self-made man. Like Hugh Miller and John Redpath, he began life as a stone-mason, Mr. Redpath and he carrying on business in company for some years. Among other pieces of masonry built by them was the old stone fence in front of the St. Gabriel Street Church. In 1827, when the Rideau canal was commenced, Mr. McKay was engaged by Colonel By to construct the locks at Ottawa: and it was he who first broke ground in that important undertaking. At that day, when the country along the Ottawa was thinly settled, and the means of communication with the city of Montreal, whence the greater portion of the needful supplies had to be transported, were of the most imperfect description, the erection of such extensive works was justly considered a gigantic enterprise; but under his judicious and vigorous management, they were promptly completed. After the canal was finished and put fully in operation, Mr. McKay built extensive mills and factories on his property at the mouth of the Rideau River. In connection with these mills, the flourishing town of New Edinburgh has grown. These mills proved a boon to the people, even in the adjoining counties. The farmers from the county of Lanark used, before the Grand Trunk was built, to drive their wheat

to McKay's mills, as the only place where they were sure of disposing of it, and converting it into money.

In July, 1834, Mr. McKay was elected member of parliament for the county of Russell, and sat for that constituency until the union of the provinces. He was summoned to the Legislative Council by Lord Sydenham on 9th June, 1841. He was also the first warden of the county of Carlton, then the district of Dalhousie. He was a conservative in politics. He was the first in the Upper Canada parliament to propose a union of the provinces. In private life, he was kind, obliging and charitable, and in business matters was manly and straightforward, while his bearing and general demeanour commanded the respect of all who knew him.

Rideau Hall, now the vice-royal residence of the Governor-General of Canada, was built by him, and there he died on the 9th of October, 1855, aged 63 years.

Mr. McKay was connected with St. Gabriel Street Church from 1817 to 1827. He leased pew No. 10 in the gallery in December, 1819, and bought pew 79, in 1822. In January, 1821, he was engaged as Precentor at a salary of £40 a year. He continued to fulfil the duties of this important office efficiently, till April, 1823, when he gave notice that he could no longer be depended on to lead the psalmody, on account of his business requiring his attendance in the country during the summer. At this time, he was a contractor in connection with public works.

Mr. McKay was an attached and intelligent member of the Church of Scotland in Canada. When he removed to Bytown, one of his first cares was to get a Presbyterian church organized in the place. The result was the erection of the St. Andrew's Church, of which he was the architect, the builder and the chief occupant for some time. He put the force of men engaged in working at the locks on

the erection of the walls of the kirk, and these were raised in a few weeks. Mr. McKay was ordained an elder in the church, afterwards, and contributed not a little to strengthen the Presbyterian cause all along the Ottawa valley. He was also ready to give his best advice to the Church Courts, the Presbytery and Synod, of which he was a member from 1836 to 1855, almost continuously. He was chosen a Trustee of Queen's College in 1846, a position which he retained until the date of his death.

One of Mr. McKay's daughters is married to the Hon. Mr. Justice Mackay of Montreal, and another to T. C. Keefer, Esquire, Engineer.

The Hon. James Ferrier's connection with the St. Gabriel Street Church was not of long duration, yet that was the first church which he attended habitually on his first coming to reside in Montreal, in the year 1821. His associations with John Torrance's family and with the Fishers led him to go occasionally to the Methodist Church with them ; as indeed Mr. Esson's preaching had no very strong attractions for him. He also got in the way of attending the services in St. Peter Street Church, then under the pastorate of Rev. Robert Easton, and on the whole, inclined more towards it than towards the Scotch Church in St. Gabriel Street.

A very solemn incident happened in his house, on Notre Dame Street, bearing upon the history of Mr. Easton's Church, now St. Andrew's. I quote from the Register of the St. Gabriel Street Church, for 1824, the facts involved :—

"Rev. Thomas Hill, of the Burgher Church, lately from Scotland, and temporary assistant to the Rev. Robert Easton, Montreal, died suddenly, on the fourteenth instant, at Montreal, and was buried this sixteenth day of March, one thousand eight hundred and twenty-four, aged thirty-eight years."

The Register is signed by Ed. Black, Minr, James Ferrier, George Todd and Hugh Brodie.

The circumstances were these. Mr. Hill, lately arrived in Montreal, had no place to stay at, except some small tavern near the harbour, and Mr. Ferrier learning the circumstances called upon him and insisted upon his leaving the public house and coming to reside with him, till proper lodgings could be obtained. Mr. Hill, finding himself thus in good quarters, was in no hurry to leave, and Mr. and Mrs. Ferrier made him as comfortable as they could. It happened one Sabbath that Mr. Hill complained suddenly of being unwell; and Mr. Ferrier hurried to bring the nearest physician, who was not more than a minute's walk from his residence; but before he got back, the minister's life was extinct.

Even when Mr. Ferrier got into the habit of going to the Methodist Church pretty regularly, he had no intention of quitting the faith of his fathers. His becoming permanently connected with the Methodists was quite unpremeditated. As he was often at their services and meetings, he was asked by their leaders if he would not help them, and accept the office of Trustee in order to aid a young and struggling cause. He was prevailed upon to do so; but still intended to maintain his connection with his own church intact. His interest in the cause in which he was induced, by considerations of sympathy, and almost of compassion, to enlist, soon deepened, and before he realized it, he had became a Methodist; and for upwards of sixty years he has been one of the most prominent members of that church.

But Mr. Ferrier has retained both his Scotch tongue and his Presbyterian sympathies. He belongs, indeed, to the Church of Christ first, and is a Methodist after that. His name has been, and is associated with every good cause in the city and country. Born in Scotland in 1800, he is now

in his 88th year. From the date of his arrival in Canada, up to 1836, he was actively engaged in trade. He was a member of the Corporation of Montreal, as it was re-organized, in 1841. He was chosen Mayor in 1847, and Lieut.-Col. of the 1st Battalion of Montreal Militia the same year. He projected the Montreal and Lachine Railway, of which he was president for some years. He was appointed a member of the Board of the Royal Institution for the advancement of learning in 1845,—the name by which the Board of Governors of McGill University are known,—and he is now the Chancellor of that institution in succession to the late Justice Day. He has been a Director of the Canadian Board of the Bank of British North America since it was first established. He was made President of the St. Andrew's Society in 1847, and again in 1862, and 1863. He is the chairman of the Canadian Board of the Grand Trunk Railway, and a Director of the International Bridge Company. He is also President of the Montreal Auxiliary Bible Society. He was a life Member of the Legislative Council of Canada, and sat in that venerable body from 27th May, 1847, until Confederation, when he was called to the Senate by Royal Proclamation, May, 1867. He has been, since that date, also Member for Victoria in the Legislative Council of Quebec. He has been for sixty or more years an active Sunday School worker, and has been for most of that time Superintendent of the St. James Street Church School. He is a member of the Council of Victoria College, Cobourg; although his attention has, in recent years, been more concentrated upon the Wesleyan Theological College of Montreal, of which he is chairman of the Board of Governors, and for whose accommodation he erected, at his own expense, the James Ferrier Convocation Hall, in 1883.

Surely Mr. Ferrier has filled offices enough and enjoyed

honours enough to satisfy the highest ambition ; and yet, the best feature of all is, that he has filled those offices and carried his honours meekly,—and earned the commendation, " Well done, good and faithful servant."

Another of the leading Methodists of Canada, of whose connection with the St. Gabriel Street Church, the membership of that Church may well feel proud, is the Rev. Principal Douglas, of the Wesleyan Theological College, in this city. He belonged to a family and a district famous in Scottish story. He was born, October, 14th, 1825, in the valley of the Ale-water, a few miles from Abbotsford. His mother was a Hood, of the family of Hazeldean, made memorable by Sir Walter Scott. He came with his family, a boy seven years old, to this city, in 1832, and became connected with the St. Gabriel Street Church, the services and Sunday School of which he attended for several years ; and where many of the old psalms and paraphrases were borne in upon his memory, and still come occasionally welling up from the bottom of his heart, bursting through the super-imposed, more melodious Wesleyan Hymns, learned later in life, as the trap-dike of old forced itself upwards through the strata of softer rocks which, in the more recent geographical periods, have been gradually formed. He also attended the school kept by the late Rev. David Black at Laprairie, during his boyhood, and was thus brought still more fully under the influence of the Presbyterian ministry. But it was not his destiny to enter that ministry. His family removing to a part of the city too far away from St. Gabriel Street to command the regular attendance at the services there of its youthful members, particularly, George got into the way of attending a Methodist Church near by. Thus he and the late Rev. Dr. Lachlan Taylor, another Scottish Presbyterian youth, who also shed lustre after-

wards upon his early up-bringing, were led by association with the Methodists, at a time when Presbyterian Ministers in Canada were few, and their services, perhaps, not very animated, to dedicate themselves to the ministry of the Methodist Church,—with the result of becoming men of mark and might in the service of the Gospel. Mr. Douglas had the good fortune to obtain a medical education in Montreal. He received his theological training in London, England, and began his ministerial labours in the year 1848. He has, therefore, been nearly forty years in harness, and, during that time, has filled appointments as a missionary in the West Indies, and as a minister in Kingston, Toronto and Hamilton. During his stay in the West Indies, it was a pleasure to him to minister to his fellow-countrymen, of one of Her Majesty's Regiments, the famous 42nd, or Black Watch, who failing a Presbyterian Church in the place to go to, elected to attend his services in preference to those of the Anglican Church. His sojourn in the West Indies was, however, disastrous in its influence upon his nervous system, which was found a good deal shattered on his return,—the melancholy outcome of which has been the entire loss of vision.

The greater part of Dr. Douglas' Ministerial life has been spent in Montreal, and the Methodist Church of the city and outlying districts owes not a little of its prosperity to the influence of his noble name, to his splendid gifts of oratory, and great business talents. The best proof of the ability of Dr. Douglas is to be found in the high places of trust to which he has been raised by the suffrages of his brethren, in a church that infallibly distinguishes true merit. Chosen first as a Co-Delegate of the Wesleyan Conference, so great was his debating and executive power found to be, that he rose rapidly in the confidence of the Church, and was elected to the Vice-presidency of the General Conference, and then reached the highest position

attainable in the Methodist connection, the Presidency of the General Conference, a position which he held for four years. In 1870, the University of McGill conferred upon him the well-merited honorary title of LL.D., and in 1884, Victoria University honoured both itself and him by that mark of professional eminence, the degree of Doctor in Divinity.

For the last fifteen years, he has been the distinguished head of the Methodist Theological School in this city, in affiliation with the McGill University. In connection with his professional duties, he accomplishes labours which will hereafter furnish a new chapter in treatises on the achievements of the blind. His lectures are necessarily delivered without the aid of books or manuscripts, as his sermons also are; and yet so diligent a use had he made of his eyes, while their powers were still unimpaired, in the way of taking in impressions from external nature, as well as in deriving instruction from libraries, that it is a very great treat to listen to his prelections and discourses. Possessing a deep-toned voice, of rare compass and melodious strength, the master of a splendid diction, a clear thinker, a powerful reasoner, endowed with an exuberant imagination,—and all animated with an electrical emotionalism,—Dr. Douglas may well be called a phenomenon. His genius appears to have acquired concentration, like that of Homer and Milton, by withdrawal from communion with the world of outward vision, and an enforced life of contemplation. His want of external sight is compensated for by a profound insight.

It was fitting that Dr. Douglas should, therefore, take a part in the gladsome services of the centennial celebration in the old edifice, as a son of the church, and, at the same time, as the representative of one of the religious forces of Christendom. The magnificent discourse which he

preached on the occasion will be found near the end of this volume.

It is one of the features in the catholic history of the old church, that it has contributed some members to every Protestant community in the city. Its contribution to Methodism, if not embracing any considerable number, has been at least admirable in quality. And the fact may as well be mentioned here as anywhere else, that the first Methodist Missionary meeting held in Canada took place in the St. Gabriel Street Church, in 1819.

CHAPTER XIX.

RE-ADJUSTMENT OF THE RELATIONS OF THE PASTORS, MESSRS. SOMERVILLE AND ESSON, TO THE CONGREGATION, IN 1822—REV. EDWARD BLACK CALLED AND SETTLED—FINANCIAL CONDITION OF THE CHURCH FROM 1825 TO 1829 EMBARRASSING—THE UNFOUNDED RUMOURS REGARDING MR. ESSON'S CHARACTER—THE CONGREGATION DIVIDED, AND RESULT DISASTROUS—DR. HAMILTON'S ACCOUNT OF THE SCENE AT THE CHURCH DOOR, MARCH 6TH, 1831—NAMES OF THE ADHERENTS OF MR. BLACK AND MR. ESSON RESPECTIVELY—MATTERS AT ISSUE SETTLED BY ARBITRATION—THE GOOD THAT CAME OUT OF THE EVIL.

The subscription list obtained by the special committee appointed to raise a guarantee fund for an assistant to Mr. Somerville, in December, 1816, covered a period of only five years, from the date of Mr. Esson's entering upon his ministry in Montreal. Before the time had fully lapsed, it was natural that Mr. Esson should show some little anxiety as to the future. Accordingly he wrote the following letter to George Garden, chairman of that special committee that had been instrumental in bringing him to Canada :—

"Montreal, August 3rd, 1822.

"DEAR SIR,—The period of my engagement, as colleague to Rev. James Somerville, in the pastoral charge of the congregation of the Scotch Presbyterian Church of Montreal, at the terms expressed in my call, subscribed by you and the other gentlemen of the special committee having now expired, permit me to enquire whether it be the intention of the subscribers, in behalf of the said congregation, to renew said engagement, or what arrangement, if any, has been made for the purpose of continuing my connexion with the congregation of the Scotch Church of this place, as one of their pastors.

"I am, dear Sir,

"Very sincerely yours,

"H. ESSON.

"To GEORGE GARDEN, Esq."

This course was probably adopted with a view to paving the way for securing to the congregation the services of the Rev. Edward Black, who had come to Montreal on a visit about this time, and had officiated in the church. At all events, Mr. Esson appears to have done everything in his power to facilitate the movement to have Mr. Black appointed his colleague, when he ascertained that there was a desire on the part of some members of the congregation that such an arrangement should be made. In the circumstances, it was a dangerous step which Mr. Esson took, in raising the question of his status in the congregation, as one of the pastors. A prudent man, taking in the situation, would not have suggested that the congregation were absolved from obligation to him, because the period of the special subscription list for his maintenance had expired. Mr. Esson was settled, not for five years, but as permanent colleague of Mr. Somerville, and he ought to have taken that for granted, when he suggested that some fresh arrangement should be made as regarded the question of stipend. But he was simple-minded as a child in matters affecting his own interests, and it was creditable to the leading members of the congregation that they took no undue advantage of the door which he unwisely opened for their escaping from their responsibilities, and allowing him to resign. The special committee, to whom Mr. Esson's letter was addressed, forwarded it to the temporal committee, with the accompanying note :—

"Montreal, August 22nd, 1822.

"GENTLEMEN,—It being necessary to submit to the congregation the enclosed letter from Mr. Esson before we can make any reply, we have to request you will call a meeting for that purpose with as little delay as possible.

"Your most obedient servants,

"GEO. GARDEN,
"JAS. LESLIE,
"ROB. ARMOUR,
"ADAM L. MACNIDER. } Special Committee.

"Committee of Scotch Presbyterian Church,
"Montreal."



REV. EDWARD BLACK, D.D.

A meeting of the proprietors was accordingly held, and it was unanimously resolved to request the Rev. Mr. Esson to continue in the pastoral charge of the congregation, and to allow him £300, including £50 from government, on account of the military who attended the church. Although there were some in the congregation that did not find Mr. Esson's teaching profitable to them, they were men of honour, who would at least keep faith with him.

Whether the opening of the correspondence with the special committee was designed by Mr. Esson to effect important changes, or not, it at least led up to this result. The first thing done was to provide for the nominal retirement of Mr. Somerville from the responsibilities of the active pastorate, as he had virtually retired years before. The committee communicated to Mr. Somerville the proposal that he should retire on an allowance of £150 a year. He replied as follows, signifying his willingness to acquiesce in the suggested arrangement, on certain conditions :—

"Montreal, 26th October, 1822.

"To the Committee of Management
"of the Scotch Church in Montreal.

"GENTLEMEN :—

"Having long discharged the duties of a minister in connection with the Church of Scotland in this city to the best of my ability ; and finding now that the state of my health requires ease and peace of mind, I am desirous of retiring from the discharge of the active duties of that office, upon receiving from the committee of the church a sufficient guarantee for the regular annual payment of my present stipend, out of the first proceeds of the church ; and upon this my proposition being acceded to, I heartily agree to the appointment of the Rev. Edward Black, as mutual assistant to myself and present colleague, with the full powers of colleague during his assistantship, and to his succeeding as colleague to the survivor of us.

"I remain, Gentlemen,
"Your most obedient servant,
"J. SOMERVILLE,
"Minister."

The committee guaranteed to Mr. Somerville £150 per annum as a first charge upon the income at their disposal.

Private parties having given to Mr. Black a satisfactory guarantee for stipend for two years, the question remained what provision should be made for his salary and for that of Mr. Esson at the expiry of that period. There was considerable difficulty in adjusting this matter among the members of the temporal committee, the proprietors of pews and the two ministers concerned. The friends of Mr. Esson wished that after Mr. Somerville was provided for, he should be secured in £300 a year, first, and that Mr. Black should get what remained of the revenue up to that amount, if it should ever be reached. When Mr. Black's supporters objected to this, Mr. Esson next proposed to give £50 out of the £300 to make up Mr. Black's stipend. This was not satisfactory. Finally, at a meeting of the proprietors, it was arranged that Mr. Esson should have £300 annually for two years, and that at the end of that period, the revenues, after deducting Mr. Somerville's allowance, should be equally divided between Mr. Esson and Mr. Black, up to £300 each, if that sum could be realized.

"MONTREAL, 26th December, 1822.

"A call to the Rev Edward Black, to undertake the office of a pastor, accompanied with a letter addressed to the Committee of the church, from the said Rev. E. Black, having been duly read and considered, it was unanimously agreed that the Committee should sign the said call, on the conditions expressed in their answer to the said Rev. E. Black, and that copies of the same be herein recorded."

Mr. Black's letter was as follows:—

"*To the Committee of the Scotch Presbyterian Church at Montreal.*

GENTLEMEN:—As I understand that you have expressed some unwillingness to sign my call, I take the liberty of informing you that at the end of two years, commencing from the 10th of December, 1822, I do not consider the church bound to me for any stipend, without a future provision being first made by the proprietors of the church, or by their committee, according to the Rules and Regulations of said church.

I am, gentlemen,

Your obedient servant,

EDWARD BLACK.

Montreal, 25th December, 1822."

The Committee replied:—

"REVEREND SIR,—We yesterday received your favour of that date, and we now have the pleasure of enclosing your call signed by us, as committee for the temporalities of the Montreal Presbyterian Church, with the express understanding that the said Church is not bound by so doing, to supply any part of your stipend as pastor in that Church, and with much esteem,

We are, Reverend Sir,

Your most obedient servants,

HY. MACKENZIE, *V.P.*,
THOS. TORRANCE,
JOHN BROWN,
ANDREW SHAW.

Montreal, 26th Dec., 1822.

Absent:—
JOHN FISHER, JR.,
WM. PEDDIE,
THOS. BLACKWOOD."

The following is a copy of the call:—

"MONTREAL, Twenty-sixth day of February, One thousand eight hundred and twenty-three.

We, the subscribers, ministers, elders and members of the Scotch Presbyterian Church of Montreal, being assured of the ministerial abilities, piety, literature, and prudence of you, Edward Black, licentiate of the Established Church of Scotland, do hereby heartily invite, call and entreat you, the said Edward Black, to undertake the office of a pastor among us, as mutual assistant to the Rev. James Somerville and Rev. Henry Esson, with full powers of a colleague during your assistantship,

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and at the demise of either the Rev. James Somerville or the Rev. Henry Esson, to be colleague to the survivor. And further, upon your accepting this our call, we promise you all dutiful respect, encouragement and obedience in the Lord.

And, that you may be assured of the support and encouragement upon which you may depend, we hereby bind and oblige ourselves to pay you out of the surplus funds of this Church, the sum of one hundred and fifty pounds annually.

(Signed), JAMES SOMERVILLE, *Minister, S.C.M.*
HENRY ESSON, *Minister.*
HENRY McKENZIE, *Vice-President.*
THOS. TORRANCE, ANDREW SHAW, JOHN BROWN, } *Members of the Committee.*

PHILIP ROSS, T. PORTEOUS, GEORGE GARDEN, H. McKENZIE, R. ARMOUR, JAMES CARSWELL, ANDREW WHITE, } *Elders.*

Andrew Porteous, John Hettrick, James Brown, Shaw Armour, Alexander Skakel, Gordon Forbes, James Murray, Kenneth Walker, James Mathers, Alex. Glass, G. Skakel, John Aird, James Ross, A. L. MacNider, William Reid, Kenneth Dowie, John Clarke, John McKenzie, Pat. McGregor, John Porteous, James Greenfield, James Dunn, David Dickie, D. Robertson, William Gray, John Fisher, Wm. Martin, M. Andrews, George McKenzie, D. P. Ross, Rod. McKenzie, George Dickie, Hugh Douglas, Thomas Thain, William McDonald."

The following letter to Mr. Black, accompanied the call, and intimated the conclusion arrived at on the whole question of his relation to the Church in St. Gabriel Street :—

"MONTREAL, 27th February, 1823.

REV. & DEAR SIR,—We have now to inform you that you were yesterday duly elected at the General Meeting of the Proprietors of the Presbyterian Church of this place, according to the Rules and Regulations thereof, as mutual assistant to the Rev. James Somerville and to the Rev. Henry Esson, his present colleague, with full powers of colleague during your

assistantship, and to your succeeding as colleague to the survivor of either of them.

H. McKENZIE, *V.P.*
THOMAS TORRANCE,
ANDREW SHAW,
JOHN BROWN."

The original edict, WHICH WAS AFFIXED TO THE CHURCH DOOR, has been preserved. It runs as follows:—

"The Presbytery or clergymen in these provinces, in connection with the Established Church of Scotland, met in this city, having received a call from the members of this Congregation to Mr. Edward Black, preacher of the Gospel, to be one of their ministers—and, finding the same orderly, proceeded, and the same Mr. Edward Black, having undergone all parts of his trial, in order to his ordination, and the Presbytery, finding him qualified to be a minister of the Gospel, and fit to be one of the pastors of this congregation, have resolved to proceed, unless something occur which may justly impede the same,—and, therefore, do hereby give notice to all parties, especially the members of this congregation, who may not have signed the said Mr. Edward Black's call, that if any of them have anything to object why he should not be admitted one of their ministers, they may repair to the Presbytery, which is to meet here on Tuesday next, being the 4th day of the present month, in the year of our Lord, 1823, at 11 o'clock in the forenoon,—with certification,—that if no person objects anything that day, the Presbytery will proceed without further delay to his ordination.

Montreal, 2nd day of March, 1823."

"MONTREAL, Scotch Church, 4th March, 1823.

The Ministers, being this day met, and the meeting constituted, the Rev. Dr. Harkness, who was appointed to serve the edict for the ordination of Mr. Black, gave an account of his diligence, and returned the edict endorsed by the Precentor and Beddal, as follows:—

"We do hereby certify that the edict for Mr. Black's ordination was regularly served by the Rev. Dr. Harkness on Sunday last, the 2nd day of March, and that no objections were offered.

(Signed) ALEX. ROSS, *Church Officer.*
" JOHN HUNTER, *Precentor.*"

"This day, also, Mr. Black judicially subscribed the formula appended, to be subscribed by licentiates previously to their ordination,—and produced a certificate of his having taken the oath of allegiance to government, and other, the state oaths, conformably to law, the church officer was then desired to give notice three several times at the door of the church that the ordination was about to be proceeded in, if no objection was brought forward against the life and doctrine of Mr. Ed. Black, preacher of the Gospel. The officer returned and reported that no person came forward to offer objections,—Whereupon the Presbytery resolved to proceed to his ordination without delay. Accordingly, the said Mr. E. Black, having given satisfactory answers to the questions usually put to licentiates previous to their ordination prescribed by this church, was, by prayer and imposition of hands, in the face of the congregation, solemnly ordained one of the ministers of the Scotch Church in this city, and the right hand of fellowship was given him by all the brethren present. The clerk was empowered to grant Mr. Black an extract of his ordination. Closed with prayer."

The following admirable account of Dr. Black appeared in the Montreal *Gazette* at the time of his decease:—

"The Rev. Edward Black, D.D., was the third son of the Rev. James Black, for thirty years minister of Penninghame, Wigtownshire, Scotland; and was born December, 1793. He received his early education at the parish schools of Penninghame and Monigaff, and was always distinguished among his school-fellows for his industry and talents. In 1808, he repaired to the University of Edinburgh, and after going through the curriculum of the Literary and Theological classes there, he was, in June, 1815, licensed by the Presbytery of Wigtown, to preach the Gospel. In 1817, he was appointed, by the Heritors

and other Parishioners, assistant to his father, and he worthily discharged the duties of this office until 1822. In that year, finding he was not likely to obtain a parish soon, in his native country, he determined to emigrate to Canada. He came to Montreal on a short visit to an old friend and school-fellow—the late Hon. Peter McGill. During his sojourn here, he preached in St. Gabriel Street Church, and was afterwards invited to become the colleague of Rev. Henry Esson. In 1831, when a division took place in that congregation, he left with the seceding party and became their pastor; and with them it might be said he commenced and closed his career as a minister. In building up his congregation, and watching over their spiritual interests, Dr. Black showed a high degree of zeal, diligence and wisdom; and the success that attended his ministry, was singularly blessed. His attachment to his congregation was ardent, and no less were they attached to him. He was to them not only a pastor, but a father and a friend. To him they owe their existence as a congregation, and it is to his untiring efforts that they are indebted for their place of worship, which, while it stands, will be a lasting monument of his zeal, perseverance and taste.

"While in their infancy, and struggling for an existence, and contending with many opposing obstacles, it was he that steered them through all their difficulties, and secured them a place and a standing in the body to which they belong. For years he assiduously performed his ministerial duties without fee or reward, choosing, rather, to labour with his hands in teaching a school, for the maintenance of his family, than to be a burden to his flock; and even after retiring from teaching, he was content with a salary quite inadequate to his support.

"His zeal in promoting the general interests of the Church to which he belonged was not less than for his

flock. It was solely through his persevering efforts with the Imperial Government and the General Assembly of the Church of Scotland, that the Government support which the Presbyterian Church in Canada has now received for several years was obtained, and without which, small as it is, many clergymen could not possibly be supported by their congregations. He took a deep interest in the propagation of the Gospel, and often expressed his desire to take a part with other religious denominations in advancing the cause of Christ. Dr. Black was a man of powerful natural abilities, of literary accomplishments and tastes, of great unaffected sincerity and kindness of heart, and of calm and devoted piety. His eloquence was of no common order. His delivery was powerful and impressive, and his language lucid and rich. Naturally quick and sensitive, he was often vehement in his manner; and when deeply in earnest, he flung his utmost soul into his words, and seemed alive only to the truth and infinite importance of what he spoke, and the consequences dependent on it. The animation of his appeals to his flock, and the earnestness with which he pressed home Gospel truths, made impressions not to be effaced.

"His life offers little in its incidents to take it out of the common lot of humanity—to be born, to labour and to die. He was content to labour in obscurity in a quiet path of usefulness. He passed, therefore, through the world, comparatively undisturbing and undisturbed, but exercising the great influence of an excellent example, and transplanting to this country those solid virtues which are the ornament and the safeguard, the *decus et tutamen* of that from which we derive our descent. What he most loved and sought was that which the best and most honourable men always have—the domestic affections and the esteem of his friends. These he possessed in the largest degree, and the possession seemed to fill the measure of his desires. He

was one, on every lineament of whose character, nature and education 'had written gentleman.' And of the many hundreds of the inhabitants of this city of every creed, who followed his remains to the tomb, there was not one who did not feel that he had parted forever with a personal friend."

Dr. Black died 7th May, 1845, in the 52nd year of his age, and 23rd of his ministry.

The Presbytery of Montreal, at their meeting shortly after his death, placed on their records the following testimonial to his worth:—

"The Presbytery, while they express their unfeigned sorrow at the long illness of their late lamented brother, and the bereavement endured both by his family and his attached congregation, by his death, feel themselves called upon, not merely to record their regret at his loss, but to express their high opinion of his long, able, zealous, and persevering efforts, in forwarding the interests of the Scottish Church in this province, his invaluable services as a member of this Court, from his intimate acquaintanceship with its forms of procedure, his untiring attention to the wants of his flock, his soundness in the faith in preaching the evangelical doctrines of the Cross, his tenderness in dealing with the young, the backsliding, the sick and the dying, his steadfast adherence to the church of his fathers at all times, especially in the late hour of her trial and reproach, his fraternal kindness of heart, and his love and readiness to serve the brethren in the ministry at any sacrifice in his power to render. Nor does the Presbytery feel the depth of their sorrow at his departure merely as a brother, but at the present time as being a severe bereavement to the church at large in this country, to which, if its great King and head had been pleased to have spared him, with his peculiar talents and influence, he might have been an honoured instrument in promoting the interests of Zion."

In the case of Mr. Esson, it was manifest that there was great inconvenience, to say the least, in having a minister settled over a congregation in a permanent relation, while the provision for his salary was only temporary. Yet that step, of doubtful wisdom, was repeated in Mr. Black's case. It must be said that members of the congregation in both cases showed a disposition to devise liberal things. The amount raised by private subscription seems to have been nearly as large as the ordinary revenue of the church. The guarantee for Mr. Black was even more objectionable than that for Mr. Esson, being for only two years. The committee, undertaking this new responsibility, consisted of Thomas Porteous, Kenneth Dowie, James Carsuel and Joseph Ross; but Peter McGill acted for Mr. Dowie during the absence of the latter from the province. The danger in such a case is that when a minister's position depends upon the good will of a few men, it cannot bear any strain. The risk involved became quite apparent at the end of the two years for which the Black guarantee fund provided.

On the 15th of July, 1825, when the salary of the three ministers was entirely dependent upon the pew-rents and collections in the church, the income was found quite inadequate to meet the demands upon it; and the temporal committee unanimously resolved that one minister was sufficient for the congregation—that the revenue provided only for one, in addition to Mr. Somerville, retired —and they concluded with suggesting that one or other of the two should take the entire ministerial duty, receive the income, and make some compensation to the other, in the hope that an allowance should be secured, before long, from the government, in consequence of the agitation then going on asserting the right of the representatives of the Church of Scotland in Canada to participate in the Clergy Reserves,—in the event of the success of

which, both pastors might be kept on. The committee did not suggest which of the two ministers should continue to fill the office; nor probably had they any other than the most disinterested views on that question. When the matter was put before the two gentlemen in question, Mr. Black acquiesced in the suggestion, but Mr. Esson declined it, as it seemed to imply that he and Mr. Black then occupied the same relation to the congregation —which he did not admit. So matters were allowed to drift. Certain moneys in the hand of Mr. Esson's old guarantee committee were applied for by the temporal committee, and used for meeting the obligations of the congregation. In December, 1826, the committee found the net revenue of the church to be only £450, and they proposed that the three clergymen should be asked to meet and apportion this sum among themselves. Otherwise there was nothing for the committee to do, but call a meeting of the pew proprietors. The expedient was tried of raising the pew-rents, but the result was that the revenue decreased instead of increasing, as the people gave up their pews rather than pay a very much larger sum for their church accommodation than they could get it for elsewhere in the city.

This was the financial situation of the congregation when new elements of trouble entered into the problem —rumours began to prevail affecting the character of Mr. Esson—rumours which a committee of clergymen asked to investigate them, in 1831, declared to be unfounded— and which were afterwards traced to a foolish young man's mimicry, in personating Mr. Esson's tones of voice in compromising circumstances. A portion of the congregation was distressed by those rumours and gave credit to them, while the rest as stoutly refused to believe them; and so the St. Gabriel Church people divided into two hostile camps. In the party adverse to Mr.

Esson were five of the elders, being a majority of the Kirk-Session. On the other hand, the majority of the temporal committee, as representing the pew proprietors, was ranged on his side.

It is rare that collegiate charges, even in Scotland, where the rights of parties are clearly defined, work well. The arrangement here was no exception to that general rule. There was a striking contrast between Messrs. Esson and Black, in personal appearance, as their portraits show,—in mental constitution and in temperament. Mr. Esson was an idealist—all aglow with sentiment, and living in a region of thought high above the actualities of the present world. Mr. Black, on the other hand, with his massive, Luther-like face, was a man of strong common sense, intensely real, and an objective preacher, of what is known as the Evangelical school. Each of them had his admirers. The ministers were but men—each of them doubtless displayed weakness at this crisis. I am not going to determine between them; but, so far as appears, Mr. Black did not endorse the action taken by his partizans on several occasions.

The best course to follow in the circumstances was not very clear. The majority of the session thought they had a right to enquire into a minister's character in the absence of a Presbytery or superior Court. Mr. Esson, on the other hand, maintained, what is undoubtedly the constitutional view, that a session is incompetent to deal with rumours affecting a clergyman's good name; he can be judged of only by his peers in the Presbytery. But there was no Presbytery in connection with the Church of Scotland, then in existence here, to whose jurisdiction he was subject, so that his contention practically amounted to this, that ministers in Canada at that time were amenable to no authority whatever. But both parties appealed to the congregation on the subject, although neither claimed that it was a regular thing to do.

The five elders opposed to Mr. Esson sent the following letter to the temporal committee:—

"Montreal, 13th January, 1830.

"GENTLEMEN:—

"We, the undersigned, members of session, hereby request you to call a general meeting of the Congregation of the Scotch Church, in St. Gabriel Street, on Monday week, the 25th instant, at 10 A. M., to nominate a committee to receive a report from the majority of the members of the session regarding matters concerned with the interests of the church.

"We are, Gentlemen,
"Your most obedient servants,

"PHILIP ROSS,
"T. PORTEOUS,
"JAMES CARSWELL,
"ROBERT ARMOUR,
"H. McKENZIE. } Elders.

'To John Fisher, Esq., President, and the other members of the Temporal Committee of Management of the Scotch Church in St. Gabriel St., Montreal."

The committee called a meeting of the proprietors, but not with a view to proceeding in the manner indicated in the foregoing letter. It was held on the 25th January, 1830, the Hon. Louis Gugy presiding. Mr. Esson defended himself against the rumours which had been circulated to his prejudice.

After discussion, James Leslie moved, and Thomas Blackwood seconded a motion, which was carried—"that Mr. Esson had exonerated himself from the charges made against him."

At the annual meeting for the election of the temporal committee, held 20th April, 1830, both parties appeared in force, and sought to gain control of the finances of the church. Hon. Peter McGill, a friend of Mr. Black's, but above suspicion in the matter of fairness, was unanimously chosen as president, and Robert Simson, one of the Esson party, as secretary of the committee. The

other three members, Dr. William Caldwell, Kenneth Walker and William Blackwood, were friends of Mr. Esson,—as was also A. L. MacNider, the treasurer elected.

After this, there was keen competition for the pews offered for sale. The committee, in February, 1831, refused to confirm the sale by auction of pew No. 27 to Dougald Stewart, although he had been the highest bidder, but gave it rather to Walter M. Peddie. In like manner, they gave pew No. 41 to William Shand instead of to John Whitlaw. William Porteous, William Robertson, Peter Whigham, Geo. McDougall, Geo. McDonald, John Fleming, John Douglas, John Bruce and William Leys had all desired to obtain pews, but did not succeed, and this was made matter of complaint, by the elders' party, to the convention of Presbyterian ministers assembled at Kingston in June, 1831.

The five elders having refused to co-operate with Mr. Esson, there had been no meeting of session for a long time, and the communion had not been dispensed since 1829. He, therefore, resolved upon the high-handed measure of disregarding them altogether, and of nominating and ordaining a new set of elders. He had intimated his intention to pursue this course and proceed to the ordination of elders on Sunday, March 6th, 1831,—and that a fortnight afterwards, he would administer the communion,—when the elders took possession of the church on the Saturday night and locked the door, in order to prevent this irregular procedure the next day. It was on the Sabbath morning the notable scene took place, yet remembered by old citizens—the friends of Mr. Black inside retaining possession of the edifice, while Mr. Esson's party outside were trying to force the door. It was thus described by an eye witness, Dr. Hamilton, surgeon to the 66th regiment, in his book, "Trifles from my Port-Folio:"

"During our residence of a year at Montreal, I wit-

nessed a scene of great religious scandal with much pain. A quarrel took place between two Presbyterian clergymen officiating in the same church, and there was a violent contest in consequence between their respective partizans as to the possession of it. One party had got in—early on a Sunday morning, too ; barricaded the door, and there were blockaded by the other, who endeavoured to starve them into submission. But the besieged held out stoutly, and a supply of provisions having been obtained through a window in the course of the night, they shewed a determined front in the morning. . All this time the crowd of Canadians in the street were laughing disdainfully at these disgraceful proceedings, and enjoying this extraordinary spectacle as a good joke. It was by no means agreeable to my Protestant feelings to see persons of the greatest respectability committing themselves in this serio-comic manner, and when I beheld a most estimable medical friend, with whom I had dined the day before, figuring as a ringleader in the fray, he appeared like the blind Samson making sport for the Philistines.

"It is but justice to the clerical gentlemen concerned, to add that they disapproved of these unseemly practices, and took no part in them."

The elders being outside at the time, along with the rest of the congregation assembling, were arrested, and taken away, and had to give bail to appear before the Quarter Sessions. A bill of indictment was found against the principals in the affair, but they could not be brought to trial, owing to the adjournment of the criminal court, till the September term ; and things had to remain in this unsatisfactory condition until then.

In this extremity, the temporal committee wrote to the two ministers of the Church of Scotland in Quebec, Rev. Dr. Harkness and Rev. J. Clugston, soliciting their

good offices, and urging them to come to Montreal and help to adjust the difficulties between the two parties. These gentlemen had already given it as their opinion that the majority of the session had acted irregularly in venturing to hold an inquiry into the conduct of their minister; and their opinion not having been accepted, they concluded that it would be useless to come up to Montreal, as they had no hope that their interposition would be successful. They suggested rather the calling of a meeting of all the Church of Scotland ministers in the country, to deal with the matter.

CHAPTER XX.

THE CIRCUMSTANCES LEADING UP TO THE ESTABLISHMENT OF ST. PAUL'S CHURCH —THE AWARD OF THE CLERICAL ARBITRATORS—THE SYNOD'S ACTION THEREON—DELAY IN ACCEPTING IT—AWARD OF THE LAY ARBITRATORS —ST. PAUL'S CONGREGATION ORGANIZED—MEET IN THE BAPTIST CHURCH —BUILD ST. PAUL'S—KINDLY RELATIONS RESUMED BETWEEN THE TWO MINISTERS AND THEIR CONGREGATIONS.

Mr. Esson had declared his readiness to meet his accusers and their accusations before any competent court of the church, and had mentioned particularly the committee of the General Assembly of the Church of Scotland on Canadian affairs, as a body before which he would answer any charges submitted against him. It was agreed by both parties to leave the questions at issue between them to this impartial tribunal. But the distance between Montreal and Edinburgh, in those days, when correspondence across the Atlantic depended upon sailing vessels, was so great that it was found to be a very tedious way of meeting a grave crisis in the St. Gabriel Street Church that demanded prompt action. Accordingly, Principal Lee of Edinburgh, clerk of the General Assembly of the Church of Scotland, after going some length in dealing with the matter, suggested that the whole of the proceedings in the case should be submitted to the arbitration of some ministers in the colony, mutually chosen.

The session party did not seem at first inclined to accept this advice or the suggestion of the Quebec ministers, but on the 15th April, 1831, passed the following resolution as embodying their views :—

"Resolved, finally, that as the Church of Scotland as established by law in Scotland has not yet extended its jurisdiction to Canada—until this event, and until a Presbytery, formed in this country, can shew credentials of office from the parent church; or until a colonial Presbytery shall have received the formal recognition of the church in St. Gabriel Street—and until said church and congregation shall have placed themselves in due form under the jurisdiction of such body—the session of the church (as being in Scotland a judicatory next in grade to a Presbytery) must of necessity be the only ecclesiastical tribunal in a country where no Presbytery exists; and that any attempt of a self-constituted assembly of ministers, unrecognized as aforesaid, to interfere with the concerns of said church in St. Gabriel Street, ought to and will be resisted."

This was signed by 31 persons, and amongst them were three of the elders.

The ministers of the Church of Scotland in Canada were communicated with, and agreed among themselves to meet at Kingston to deal with this grave matter among other things, on the 7th of June, 1831, and out of this meeting grew the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, and, it may be said, the General Assembly of to-day. The Presbyterian ministers had been urged by Sir George Murray, Secretary of State for the colonies, to meet any way, with a view to organizing and being in a condition to treat with the government for their rights as a body, and this advice had weight with them; but the immediate occasion of their coming together was to try and compose the unhappy differences that existed in the St. Gabriel Street Church.

The following minute gives an account of the Synod's original organization:—

"The ministers, elders and commissioners from congregations in communion with the Church of Scotland, assembled in St. Andrew's Church, Kingston,—present:

The Rev. Alexander Gale, of Amherstburg,
George Skeed, of Ancaster,
John Machar, Kingston,

The Rev. John Cruickshank, Bytown,
Alexander Ross, Aldborough,
Robert McGill, Niagara,
Thomas Clark Wilson, Perth,
William McAlister, Lanark and Dalhousie,
William Rintoul, York,
Alexander Mathieson, Montreal,
Henry Esson, Montreal,
John McKenzie, Williamstown,
Hugh Urquhart, Cornwall,
Alexander Connel, Martintown,
Edward Black, Montreal,
Geo. Mackenzie, Esq., barrister at law, commissioner from Kingston,
John Willison, Esq., surgeon, elder, from Ancaster,
John McGillivray, Esq., commissioner from Williamstown,
Alexander McMartin, Esq., M. P., commissioner from Martintown,
John Turnbull, Esq., commissioner from Belleville,
The Hon. Archibald McLean, elder, from Cornwall,
—— Sampson, Esq., commissioner from Amherstburg,
John Crooks, Esq., elder, from Niagara,
John McLean, Esq., elder, from Kingston."

After lengthened and mature deliberation, it was unanimously resolved: "That this convention of ministers and elders, in connection with the Church of Scotland, representing their respective congregations, do form themselves into a Synod, to be called the Synod of the Presbyterian Church of Canada, leaving it to the Venerable, the General Assembly, to determine the particular nature of that connection which shall subsist between this Synod and the General Assembly of the Church of Scotland."

Both parties in St. Gabriel Street Church ultimately agreed to refer the matters in dispute between them to the arbitrament of the assembled ministers. Each of them prepared a memorial and statement of the case. That emanating from Mr. Esson's side was signed by the following: Kenneth Walker, Wm. Peddie, Dr. William Caldwell, and Robert Simpson, members of the temporal committee,—and Thomas Blackwood and James Leslie, elders,—also by

Alex. Leslie,	Ellis Roland,	James Logan,
Campbell Sweeney,	Robert Sweeney,	John Dougall, jr.,
Francis Hunter, jr.,	John Blackwood, jr.,	Wm. McKenzie,
Francis Hunter, sr.,	Colin McDougall,	Wm. Douglas,
John Blackwood,	John Weir,	John Gardner,
Campbell Sweeney, jr.,	Kenneth Cameron,	Arch. Lyon,
James Blackwood,	Ferdinand McCulloch,	Thos. Ross,
Wm. Buchanan,	Arch. McMillan,	A. McMillan,
James Scott,	Andrew Shaw,	James Strother, jr.,
Wm. McCulloch,	David Handyside,	James Millar,
George Johnston,	D. P. Ross,	Wm. Suter.
Jas. Strother,	James Court,	
Wm. Shand,	John Simson,	

The following are the concluding paragraphs of the memorial of the majority of the session :—

"We have only to add that should Mr. Esson give you an assurance that, while matters are pending between him and his congregation, he will desist from the election of elders, and will proceed to so solemn and important a transaction only in the regular manner, viz,—by the consent of the session—we will do all in our power that there may no longer be a suspension of the Sabbath services. Without such an assurance, we must, as guardians of the public peace, allow matters to continue as they are, at all events, until the question between the parties be tried by the civil authorities.

"To facilitate a final adjustment of all matters, we beg leave to nominate as arbitrators, on our part, the Rev. John Machar, of Kingston, and the Rev. John McKenzie, of Williamstown, and we hope that these Rev. Gentlemen will do the congregation of St. Gabriel Street the favour to accept the office.

"If they saw fit, we will concur in the measure that a layman be also appointed, and will leave the appointment for that layman to themselves.

"Should the opposite party name any equal number of arbitrators, it will be understood that they, the arbitrators on both sides, have the power to call in one or more persons as umpires, should circumstances require it.

"We have the honour to be,

"Reverend Sir,

"Your most obedient servants,

"(Signed,)	EDWARD BLACK, Min.,	
"	PHILIP ROSS,	
"	ROBERT ARMOUR,	*Elders.*
"	JAMES CARSWELL,	
"	H. McKENZIE,	

"To the Moderator of a meeting of ministers in connexion with the Church of Scotland to be assembled at Kingston on the 7th June instant. To be communicated."

This was the first document in connection with this business, to which Mr. Black appended his name.

The Synod took up the case on the 10th of June, when the memorials and documents forwarded by the two parties were read. Mr. Black repeated, verbally, his pledge, to submit the whole case to arbitration, and again named Messrs. Machar and McKenzie. Mr. Esson agreed to the proposal, and appointed Rev. Geo. Sheed and Rev. Robert McGill, arbitrators on his part ; and both Mr. Black and Mr. Esson agreed that the said arbitrators should have power to call in an umpire if necessary.

"The Synod, having maturely considered the specialties and difficulties of the case, approved of the submission to the aforesaid arbitrators, and instructed those brethren to proceed in the arbitration with the caution and deliberation which the importance of the case demands, and to procure from the parties, if necessary, a written pledge, that they shall abide by the decision of the arbitrators. The Synod instructed the clerk to furnish Mr. Esson and Mr. Black each with a copy of this minute for themselves, and for the parties respectively connected with them.

"And the Synod recommended that the doors of the said church be opened on Sabbath, se'ennight, for public worship, and that both Mr. Esson and Mr. Black do preach in the Church as heretofore, unless anything in the decision of the arbitrators, bar their doing so,—Mr. Black preaching in the morning of Sabbath se'ennight, and Mr. Esson in the afternoon, according to rotation.

"The Synod further instructed the arbitrators to report to the Synod, at next meeting, the decision which they may have come to in this case. The deliverance of the Synod was read to the parties, and agreed to by them."

The members of Kirk-session siding with Mr. Black, communicated the resolutions of Synod to their friends, and requested them to comply with the advice of the Superior Court to open the church for public worship. They declined to do so, until the award of the arbitrators should be made, and sent a letter to Henry McKenzie, the session clerk, attempting to justify their refusal. This letter, dated June 15th, 1831, was signed by the following persons :—

W. Porteous,	Wm. Kerr,	Geo. McKenzie,
Wm. Scott,	John Porteous,	Geo. McDonald,
John Fleming,	William Don,	Daniel Scobie,
John Whitlaw,	Wm. Wilson.	Archibald Fletcher,
James Scott,	W. H. Scott,	Wm. McNider,
John Campbell,	Alex. McNider,	Wm. Wilson,
Andrew Watt,	Hugh McIntyre,	Daniel Gorrie,
John Hood,	Wm. McCreadie,	James Henry,
Alex. McNider,	William Watson,	Thomas Mussen,
Wm. Wilson, Jr.,	J. McKay,	Joseph Honey,
Wm. Lang,	John Young,	Dugald McLellan,
John Brownlie,	James Morgan,	Finlay McMartin,
John Douglas,	James Spiers,	John Ross,
David Ferguson,	Dougald Stewart,	John George,
Archibald Ferguson,	Archibald Hume,	John Bruce,
William Leys,	Daniel McNab,	P. Whigham,
C. Tait,	Wm. Robertson, M.D.,	J. Stephenson, M.D.,
A. Porteous,	Henry Johnson,	Patrick McGregor,
Duncan Currie,	Alex. Rutherford,	George Gray,
Wm. Yuile,	John Douglas,	Andrew Small,
William Gunn,	Daniel McGregor,	William Glass,
Geo. McDougall,	Alexander Douglas,	John Glass,
John Carswell,	Duncan McMartin,	Wm. Buchanan,
A. Nimmo,	John Brown,	James McNider, Jr.,
John Johnston,	William White,	James McNider, Sr.

While declining to open the church, in conformity with the recommendation of the Synod, the writers of the letter professed "entire confidence in the integrity of the respectable gentlemen, chosen as arbitrators, to settle the unfortunate dispute, and willingness to cheerfully acquiesce in their decision."

On the 6th of August, the friends and supporters of Mr. Esson sent a complaint to the Presbytery of Quebec, under whose jurisdiction the congregation had been placed by the Synod, that the church was still kept closed by those who had taken forcible possession of it, ending with this prayer:—

"That your venerable Court will take such steps as to your wisdom may seem meet, for carrying into effect the recommendation of the Very Rev.

Synod, and that you will be pleased to adopt such further measures as may seem best calculated to preserve the discipline and government of the church, and to maintain the authority of its judicatories."

This was signed by the temporal committee, two of the elders, and other pew proprietors and members to the number of 77 altogether, while to the opposition manifesto there were 75 names appended,—showing that the congregation was about equally divided. The names on this memorial correspond, in the main, with those that were attached to the memorial of the Synod. The following, however, were not on that document :—

L. Gugy,
John Dougall, Sr.,
Thomas Campbell,
Robt. Shedden,
Geo. R. Landel,
Alex. Kirk,
Sam. Leckie,
William Watson,
Robert Minnis,
William McDonald,
Chas. Windsor,
Francis Forbes,
Adam Ferrie, Sr.,
David Glass,
John Fisher,
James Potts,
George Dempster,
James Rogers,
James Blackwood,
Walter Scott,
Robert Watson,
James Kean,
Alex. Anderson,
P. Scott, Jr.,
James Hadden,
Samuel Stone,
H. Walker,
W. M. Peddie,
Struthers Strang,
William Gunn,
Alex. Wilkie,
Jas. M. Blackwood,
Norman McHardy,
William Cole,
Alex. Dewar,
Rod'k. McRae,
Wm. Lee,
Geo. Rhynas,
William N. Lyon,
J. P. Grant.

On the 22nd April, 1831, the day on which the election of a temporal committee should have taken place, no general meeting of the pew proprietors being possible, owing to the church being shut, the committee appointed in April, 1830, of necessity remained in office in terms of By-law No. 2. William Blackwood, one of the members of committee, having died, in the interval, William Peddie was appointed in his place by the remanent members.

The church being still closed, on 5th November, 1831, application was made by the temporal committee for the use of the Wesleyan Chapel on St. James Street, at such

hours on the Lord's Day, as it was not needed by the owners. TheMethodists agreed to give their church on condition that Mr. Esson and Mr. Black should hold alternate services in it. As the committee deemed this condition an interference with their business by people outside, they declined to take the church on the terms proposed.

On the 12th of November, they applied to the Trustees of the National School on Bonsecours Street, for the use of that building in which to hold Sunday services, until they could regain entrance into the church. The request was granted by Dean Bethune, Rev. R. E. Stevens, A. F. Atkinson, and Alexander Skakel, the trustees. Accordingly, the adherents of Mr. Esson met for worship from November, 1831, to March, 1832, in the National School-room. The building still stands. It was occupied twenty years ago as barracks for the Imperial troops. In after years, it was used as a vinegar factory ; and, recently it has been fitted up as a variety theatre.

On March 10th, 1832, the Court gave judgment in favour of the Esson section of the congregation, ordering the sheriff to give possession of the church to David Handyside, John Fisher, Walter Peddie, Wm. Shand, George Johnston, A. L. McNider, Campbell Sweeney, Robert Handyside, and Kenneth Walker, the persons named in the indictment as claiming the right of possession. Divine Service in the church was resumed on March 25th, 1832.

The four clerical arbitrators, appointed to investigate the points in dispute in the St. Gabriel Street Church, came to a unanimous finding on May 23rd, 1832. After declaring Mr. Esson innocent of the charges affecting his moral character, brought against him, and pronouncing Mr. Black equally innocent of the accusation of seeking to oust Mr. Esson from the church, with which he was blamed, on the other hand, the arbitrators went on to

say that there was much in the proceedings of Mr. Esson's accusers to be condemned as hostile to the attainment of justice and in opposition to those ecclesiastical laws which they were solemnly bound to reverence and obey. On the other hand, they held that Mr. Esson ought to have overlooked the incompetency of the session to decide as his judges, according to ecclesistical law, and have used means for removing suspicion from the minds of his brethren in the session. The following was their award:—

"That Mr. Esson and Mr. Black do forthwith form separate congregations of such as may adhere to each respectively; that Mr. Esson shall, as senior minister, retain exclusive possession of the church in St. Gabriel Street, provided the proprietors who adhere to him shall purchase from the proprietors who adhere to Mr. Black, their pews at a valuation, to be determined, if necessary, by arbitrators mutually chosen, and all the records belonging to the church in St. Gabriel Street be given up to Mr. Esson, in behalf of a new session to be formed for that church."

They close their award with craving that the Presbytery of Quebec may do their part, in giving effect to this decision, by acknowledging Mr. Black and his adherents as a distinct congregation already in full communion with the church, and admitting them to all the rights and privileges flowing from this connection.

The arbitrators made their report to the Synod at Kingston, on August 3rd, 1832. The Synod received the report and approved of their award, and instructed them to report how far it had been carried into effect. They reported next day, finding that it had not been carried into effect:—

"The arbitrators regret to inform the Synod, that notwithstanding the protestations of parties as to their readiness to comply with the award, it appears to the arbitrators that the spirit of parties is such that they expect no peaceful termination of all their labours in this painful case. Persuaded that nothing which they can do will be of any avail in the matter, the arbitrators recommend to the Synod to enjoin the parties to settle this dispute in terms of the award with the least possible delay

warning them that unless the injunction be complied with, they will be held to be contumacious, and left to the consequences of their conduct, and to the Tribunal of God."

Whereupon the Synod received and approved the report, and resolved in terms thereof.

After this, the parties agreed to abide by the award, and Messrs. C. J. Forbes, John Frothingham, Thomas B. Anderson and Wm. Budden, were appointed, in terms thereof, arbitrators to settle the financial questions involved. These four gentlemen agreed that the congregation remaining in the church should pay over to the individual pew-owners leaving the church the original price of their pews with ten per cent added; and that, on the other hand, Mr. Black should surrender all keys, books, documents, registers and furniture appertaining to St. Gabriel Street Church.

All parties finally acquiesced in this decision, and thus the unhappy business was brought to a conclusion.

The Presbytery of Quebec, all this time, was perplexed and vexed with the St. Gabriel Street Church strife. The first difference arose when the Presbytery was formed in 1831, over the question whether two clergymen could claim a seat in the Presbytery as representing the same congregation. About Mr. Esson's right there was no difference of opinion; the problem affected Mr. Black's position only. The ground taken was that unless there had been a formal constituting of the congregation as a collegiate charge, the Presbytery could admit only one minister to a seat. In consequence, Mr. Black was not allowed to take his place in the court at first. He appealed to the Synod against the action of the Presbytery, and his appeal seems to have been sustained, as he afterwards occupied a seat in the Presbytery.

The next difficulty was as to the commission of Mr. James Leslie as representative elder. He had been chosen

by the minority of the session, consisting of Mr. Esson, Mr. Blackwood and himself. The other four elders had not been summoned to the meeting at which the choice was made, consequently the commission in Mr. Leslie's favour was rejected by the Presbytery. These difficulties continued until they were solved by the result of the arbitration. There was a little trouble over part of the registers, Mr. Black claiming the right to retain possession of those which he had taken out in his own name, for the last two or three years of his connection with the St. Gabriel Street Church ; but after some correspondence, they were given up to Mr. John Fisher, who had been appointed by the four lay arbitrators to receive all the papers and documents pertaining to the church from Mr. Black.

On the 5th of March, 1833, Mr. Esson reported to the Presbytery the issue of the arbitration and his concurrence therein.

On 26th July, 1833, Mr. Black laid on the table, documents to satisfy the Presbytery that he had complied with the award in relation to the church of St. Gabriel Street; and also a satisfactory bond of provision for three years, for a sum not less than £150 as salary. And having duly considered the same, the Presbytery, in compliance with said award, on their part, do hereby acknowledge Mr. Black and his adherents, as a distinct congregation already in full communion with the church, and admit them to all the rights and privileges flowing from this connection. Mr. Black, in consequence, received the right hand of fellowship, and his name was added to the roll.

The Baptist Church, in St. Helen Street, being placed at the disposal of Mr. Black's congregation, part of each Sabbath, they continued to worship in it until the new church which they set about erecting, in the same street,

was finished. It was opened for worship on 24th August, 1834, under the name of St. Paul's Church, Mr. Black showing his fine business talents and the general energy of his nature, now that they had unrestricted scope, in the rapidity with which the enterprize was brought to successful completion.

In order not to be burdensome to his congregation, like Paul, he also laboured with his own hands, opening a select school in a building alongside the new church. He too was an efficient teacher, and not a few of those who afterwards occupied high positions in the professional and commercial communities, could trace their success in life, to the careful training which they received at his hands.

Mr. Black impressed some portion of his own massive strength upon the congregation which he organized. The distinctive doctrines of Grace received due prominence in his teaching, and the influence of such preaching continued to tell long after he was gone. And now all that ever had any connection with the old St. Gabriel Street Church are proud to claim that St. Paul's was once an integral part of the congregation worshipping therein. Dr. Black's able successors have built well upon the foundation he laid, and have placed St. Paul's, by their talents, zeal and faithfulness, in the front rank of the religious forces of the dominion.

Reviewing the unfortunate controversy that issued in the manner described in these pages, from the standpoint which we occupy to-day, it has to be acknowledged that there were faults on both sides ; but it is also manifest that the parties to the controversy were thoroughly in earnest, and felt that the highest interests of the congregation were at stake. It is a new proof how deeply men's natures are moved, in spite of all that can be said to the contrary, by the supreme concerns of religion. The con-

sciences of both sides were enlisted, and Presbyterians have always been tenacious of ground covered by conscience. On the other hand, the controversy afforded melancholy proof that in the matter of charity and toleration, the first half of the nineteenth century had not advanced beyond the point reached by the Christians of the first century. Heat was engendered by differences of view even among the apostles. Black and Esson had to part as well as Paul and Barnabas. "All's well that ends well." The Head of the church, we may be permitted to believe, allowed the separation of St. Paul's from St. Gabriel street for the furtherance of the Gospel. God makes the wrath of man sometimes praise Him, restraining the remainder thereof.

The reference to this matter would be incomplete, if I failed to emphasize the happy termination of the estrangement between the two ministers and their congregations. Mr. Esson and his congregation led the way, to their honour be it spoken. In 1839, while St. Paul's Church was undergoing some necessary repairs, the use of St. Gabriel Street Church, half of each Sunday, was tendered by Mr. Esson and the authorities of his church, and accepted by Dr. Black and his Kirk-session. The next advance was more marked. On December 22nd, 1840, the following resolution was passed by the session of St. Gabriel Street Church :—

"The session of St. Gabriel Street Church, taking into consideration the great advantages that would be derived from a public and decided manifestation of the good feeling which they are happy to believe now exists between the sister congregations in this city, in communion with the Church of Scotland, beg leave, most respectfully, to communicate to the sessions of St. Andrew's and St. Paul's Churches, their unanimous and cordial desire forthwith to establish and maintain that fellowship and co-operation which ought to subsist between them as members of the same church. The ministers and session of St. Gabriel Street Church are ready, frankly and cordially, to act in conformity with the spirit and tenor

of this resolution, as soon as they shall understand that these sentiments are reciprocated by the sister churches of St. Andrew's and St. Paul's."

(Signed), THOS. BLACKWOOD,
Session Clerk.

On Dec. 27th, of the same year, the session of St. Paul's Church unanimously resolved :—

"That the session of St. Paul's Church receive, with the most heartfelt satisfaction, the communication from the session of St. Gabriel Street Church, of said date, and would beg to tender them their most grateful acknowledgments for first entertaining and then making a proposition which, if carried into effect, in the same generous and Christian spirit in which it has been conceived, would tend most materially to benefit each individual congregation, and to strengthen and consolidate the interests of the Church of Scotland in Montreal."

The result was the appointment of a joint committee of the three sessions that framed resolutions which were heartily adopted, and thus the Church in the city was strengthened by a "threefold cord."

His *Alma Mater* conferred upon Dr. Black the degree of Doctor of Divinity, in the year 1837. He was the first Scotch minister in Montreal to receive this mark of professional distinction.

He, as well as Mr. Esson, took a very prominent part in discussing the Clergy Reserves question. Indeed, it was a subject with which he was more competent to deal than his senior colleague; for he was a man of figures, which Mr. Esson was not. The latter could discuss principles, but got lost when he had to descend to details. When at last the rights of the Church of Scotland to participate in the revenue from the Clergy Reserves was conceded, and the Synod had to nominate nine commissioners to manage the Scotch Church's share of the income derived from the reserved lands, Dr. Black was not only appointed one of them, but was made the first convener of the Board.

Dr. Black's great monument in Montreal to-day is St. Paul's Church. But he is otherwise worthily remembered. Mrs. John Greenshields, his daughter, has long

occupied a foremost place among the Christian ladies of Montreal, as identified with many of the public charities. Her sons, Edward Black Greenshields, and Samuel Greenshields, the heads of the great dry goods house of "S. Greenshields, Son & Company," have inherited much of their grandfather's energy, as one of them inherits his name. Mrs. Oswald, wife of Colonel Oswald, is another of Dr. Black's grandchildren.

Then, the Rev. William M. Black, the founder of St. Mark's Church, now the Minister of Anwoth, in Scotland, the parish of which the Rev. Samuel Rutherford was at one time pastor, is Dr. Black's son. And Presbyterianism in Montreal is greatly beholden to him, not only for organizing St. Mark's congregation, and getting its church built, and a flourishing Sunday School established, but St. Gabriel Street Church owes much to him; for it was he who took hold of the work of rallying a Sabbath School when Knox congregation removed from the old edifice, and by his diligence and kindly influence, he soon gathered together a very promising school. He remained pastor of St. Mark's Church until the 11th November, 1875, when, upon the death of Rev. Mr. Johnston, of Anwoth, his father-in-law, he obtained a presentation to that Parish. And a more devoted, conscientious and excellent minister is not to be found in all broad Scotland, than our good Montreal friend, the Rev. Wm. M. Black, who, by-the-way, was baptized by Rev. Henry Esson. Mr. Esson and Dr. Black's first relations were most cordial; and during the period the good understanding between them lasted, Dr. Black had performed various good offices for his colleague,—marrying him, baptizing his children, and burying his wife. Their last relations were equally cordial; and when the good understanding between them was restored, it was fitting that Mr. Esson should reciprocate Dr. Black's former good offices, and baptize his young son.

CHAPTER XXI.

HENRY MCKENZIE—NORMAN BETHUNE—JAMES CARSUEL—JOHN BROWN—DR. WILLIAM ROBERTSON—HON. GEORGE MOFFAT—A. L. MACNIDER—DR. STEPHENSON — ARCHIBALD HUME — WILLIAM SCOTT — HON. PETER MCGILL — JOHN SMITH — SIR HUGH ALLAN—ALEX. GLASS — JOSEPH ROSS—JAMES POTTS—CHARLES BOWMAN—KENNETH DOWIE—DOUGALD STEWART—WILLIAM KERR—JOHN REDPATH—JOHN SIMPSON—ROBERT SIMPSON—JOHN MCKENZIE—HON. L. GUGY—ARCHIBALD FERGUSON.

Henry McKenzie, or Harry, as he is called in family documents, was of gentle birth. In his veins ran the blood of the Earls of Seaforth, Cromarty, and Kelly, of MacLeod of Coigash, of Sinclair of May, as well as of the McKenzies of Tarbit, Gairloch, Ardloch, Kippoch, Dundonald and Batone. He was, of course, a North-west trader, and came to Canada while still a youth; but he was mostly occupied with the work in the head office in St. Gabriel Street. When Mr. Simon McTavish died, he became manager of his estate; and, in company with Jacob Oldham, kept the mills at Terrebonne going, and attended to the affairs of the seigniory generally. He also managed the affairs of his kinsman, Sir Alexander McKenzie, after that gentleman left Canada to reside in England. When Joseph Frobisher died, he was placed in charge of his affairs also. Having such trusts as these put into his hands, by men of ability and discernment, is the best proof we could have of Mr. McKenzie's capacity and integrity. He was a man of the highest honour, as might be expected of one who was under the influence of the law, phrased by the French as *noblesse oblige*. He was a justice of the

peace for the district of Montreal, and was a commissioner for administering the oath to half-pay officers. He was president of the Fire Engine Companies of the city in 1820. He was also a director of the Montreal Savings' Bank, in 1819 and 1820, and one of the charter directors of the General Hospital.

The first time his name appears on the books of the St. Gabriel Street Church was as a subscriber to the funds of the congregation in 1809. From that date onwards, he was a liberal supporter of ordinances, as well as an earnest personal worker in the church. He was elected a member of the temporal committee in 1816, 1817, and 1818, being vice-president the year last named, as he was again in 1822. He was president in the years 1823 and 1825. He bought pew No. 27, in the gallery, in 1817. He occupied at one time pew 86, along with George Moffat. At a later period he owned pews 90 and 91.

He was ordained an elder, March 21st, 1819, and soon afterwards was chosen session-clerk, an office which he filled until his death. In this capacity, he signed the petition to Sir George Murray, regarding the Clergy Reserves, in 1829. He took a leading part in the affairs of both the session and congregation. In the controversy between Messrs. Esson and Black, he took sides with the latter. His name appears first on the letter addressed to the temporal committee in 1830, asking them to call a meeting to name a special committee to investigate the rumours affecting Mr. Esson's character. He took a prominent part in the action of closing the church, and for this he was the first person arrested at the church door on Sunday morning, the 6th March, 1832, and brought before the magistrates, although he was himself a magistrate. He died of cholera on the 28th June, 1832, aged 51 years, before the movement to establish St. Paul's congregation had commenced. As has been already noted, he married

Anne Bethune, youngest daughter of the founder of the Presbyterian Church in the city. Two children survive, Mrs. Stow, of Parkdale, Toronto, and Simon McTavish McKenzie, who is still a constant worshipper in the St. Gabriel Church.

Norman Bethune, Rev. John Bethune's son, has also been already mentioned. He began to contribute to the funds in 1810, and continued to do so until the breach occurred between the two ministers, in 1829, when he left and connected himself with Christ Church, of which his brother John, was the rector, who was afterwards Dean of Montreal. Norman was a member of the temporal committee and its secretary in 1818, 1819 and 1820. He owned pew No. 26, in the gallery. His wife was Miss Kittson, of Sorel. His son, Norman, is in the North-west Telegraph Company's office, Ottawa, and his daughter is the wife of T. W. Elliott of this city, cashier in the Grand Trunk Railway.

James Carsuell or Carswell, as the name is sometimes spelt in the records, who was ordained to the eldership at the same time as Mr. McKenzie, began life in Montreal as a cooper in connection with Mr. Dobie's store. He was married to Mary Powis, by Mr. Somerville, in 1805. He afterwards engaged in the grocery businsss, and was in partnership with a Mr. Davis, in 1820. Their shop was in 3 St. Vincent Street. He had only one daughter, and she was married to the late Recorder of Montreal, John P. Sexton, Esquire, Q.C.

In 1809, Mr. Carsuell bought pew 77, in the old church. He was vice-president of the temporal committee in 1828. As an elder he signed the memorial to Sir George Murray, in 1829, claiming the rights of the congregation, as belonging to the Church of Scotland, to a share in the bounty of

the Government, as well as in the benefits arising from the Clergy Reserves. He seceded from St. Gabriel Street Church with the Black party in 1832, and went to form the first Kirk-session of St. Paul's Church, on its organization. He died, 23rd July, 1863.

John Brown was a general merchant in St. François Xavier Street. He began to support the church in 1808, as a young man, contributing £1 a year. In 1820, he was elected a member of the temporal committee. He was again chosen to this office in 1821 and 1822, and was secretary in 1821. He seceded with Mr. Black to form St. Paul's. His son, David, married Miss Wiseley.

Dr. William Robertson, who owned pew No. 46, first, and afterwards 101, in St. Gabriel Street Church for many years, was a leading member of the medical profession, in Montreal, from the time of his settling in the city until his death, which occurred, 18th July, 1844. He was born on his father's estate, Kin Drochet, near Blair Athol, Perthshire, Scotland, on 15th March, 1774. After completing his professional studies, he received the appointment of a surgeon to the 49th Regiment. The transport ship bearing the regiment to Halifax was wrecked, and he had a narrow escape. At Halifax, he made the acquaintance of Elizabeth Amelia Campbell, daughter of Sir William Campbell, afterwards Chief Justice of Upper Canada, and she subsequently became his wife. He married her, 21st January, 1806, and soon afterwards removed with his regiment to the Canadas. Dr. Robertson had twelve children. Rev. Dr. Spark of Quebec, baptized one, Rev. James Somerville, five, Rev. Dr. Black, five, and one was baptized in 1814, by the late Dean Bethune, who was then at Brockville, while the regiment was stationed at Prescott. Dr. Robertson was one of the founders of the medical school,

which is now the distinguished Medical Faculty of McGill College. He was one of the chief promoters, also, of that noble charity, the General Hospital. He was one of the committee of five gentlemen that superintended its construction, and was afterwards a leading member of the staff of attending physicians. His family have occupied the highest positions in the social life of Montreal. His son, Duncan Robertson, now of Lachine, married Grace Anne Stewart, of Fin Dynate, Perthshire, and has a fine family, three sons and one daughter, to perpetuate the Robertson name. One daughter of Dr. Robertson is the wife of Ferdinand McCulloch, ex-cashier of the City Bank. Another, is the widow of the late Hon. John Pangman,—a third, is the wife of A. C. Hooper, partner of the firm of William Dow & Company, brewers,—a fourth, is the wife of Dr. William McDonald,—while a fifth, is Lady Cunninghame, of Miln Craig, Ayrshire, Scotland. Dr. Robertson took sides with Mr. Black, in the controversy between him and Mr. Esson, and seceded with him to St. Paul's Church. He lived at 12 St. Gabriel Street.

The Hon. George Moffatt came to Montreal as a boy of thirteen years of age, in 1880, and entered the counting house of Gerrard, Yeoward and Gillespie. He was brought up in the Episcopal Church, but when the Christ Church Congregation came to worship in the St. Gabriel Street Church, he accompanied them, and ever afterwards was interested in the Scotch Church. His first subscription to its funds was in 1811, and from that date towards, until the year 1825, we find him giving it support. In the latter year, he occupied pew No. 86, jointly with Henry McKenzie. Previously he owned pew No. 1 in the gallery. In 1816, he was married to Sophia McRae, of St. Johns. He was one of the parties to the calling of the meeting to elect the first directors of the Bank

of Montreal, in 1817. On the 5th November, 1832, he was summoned to the Legislative Council of the province. He was the manager of Mr. J. Ogilvy's estate, after that gentleman had withdrawn from business here, and had become a commissioner under the treaty of Ghent.

A mural tablet in Christ Church Cathedral thus commemorates Mr. Moffatt :

In memory
of
Hon. Geo. Moffatt,
Born in the county of Durham,
15th August, 1787.
After 65 years Residence
in Montreal,
Died 25th February, 1865,
In the 78th year of his age,
A member of the Legislative and Special Council
of Lower Canada,
And of the Legislative Assembly.

Adam L. MacNider's connection with the St. Gabriel Street Church appears to have begun in 1812. In that year his first subscription is acknowledged. Mention has been made of him as having married Robert Aird's daughter. He was in partnership with his brother-in-law, John Aird, as an auctioneer. He also represented the Quebec Fire Insurance Company at his office, 50 St. Paul Street. He was one of the original members of the corporation of the General Hospital, in 1821. He was a director of the Savings' Bank in 1819, and of the Bank of Canada in 1820. He was a member of the temporal committee of the church in 1816 and 1817, and treasurer in 1818, and again in 1830, 1831, and 1832. He was President of the committee in 1824, and Vice-President in 1825. He was also a member of the special committee that raised the

guarantee fund for Mr. Esson in 1817; and in the difficulties that intervened between the two ministers, he stood by Mr. Esson. He was one of the parties complaining, in the indictment laid against the action of the elders in 1831; and he was appointed by the court on the committee of the congregation to receive the opened church, from those who had closed it and kept it closed for twelve months.

Mr. MacNider was born at Quebec, 10th September, 1778, and was married to Rosina Aird, 12th September, 1812, by Rev. James Somerville. He died at Metis, 24th November, 1840, and his remains were brought to Montreal by his son, John, and laid in the family vault at Outremont. One of his sons was the late Dr. William MacNider, who took a somewhat prominent part in church matters, in after years. It was Dr. MacNider who founded the University Lying-in Hospital. He acted as secretary at the annual meeting in 1844, and was chosen a member of the temporal committee that year. He sided with Mr. Esson in the Free Church controversy. He died 17th March, 1846. He had married an Edinburgh lady, who returned after his decease to her native city, where she still resides and takes a deep interest, not in the St. Gabriel Street Church alone but in every good work affecting Canada. She has for many years had an organized committee at work, in Edinburgh, raising funds for the work of French Evangelization.

Mrs. Shirriff, wife of Dr. Shirriff, of Huntingdon, Quebec, is one of Mr. A. L. MacNider's daughters. She has a large family, and one of her daughters is Mrs. Patterson, wife of Rev. James Patterson, city missionary, and clerk of the Presbytery of Montreal.

Dr. Stephenson was a son of John Stephenson, the tobacconist, and, as we have seen, he married a daughter

of Thomas Torrance. He was associated with Drs. Caldwell, Robertson, Holmes and Leodel on the first staff of attending physicians and surgeons to the General Hospital. He had also to do with originating the McGill Medical Faculty. Like Dr. Robertson, he adhered to Mr. Black and connected himself with St. Paul's Church.

Archibald Hume, who owned pew No. 33, in the St. Gabriel Street Church, was one of Mr. Black's partizans, who distinguished himself on the occasion of taking possession of the church early on Sabbath morning, 6th March, 1831. He was the founder and first proprietor of the chandlery and soap manufactory in Jacques Cartier Street, afterwards owned by William Christie, and now occupied by William Strachan, and seems to have had a full share of the *perfervidum ingenium Scotorum.* Of course, he adhered to Mr. Black when St. Paul's separated from St. Gabriel Street. Mr. Hume had to take over a grocery business in St. Paul Street, on account of a bad debt, and, as he had not much capital, this crippled him. A fire breaking out in the dwelling of Mr. T. S. Brown, who occupied the flat above the shop, burnt the store, and the ready money Mr. Hume got from the Insurance Company set him on his feet. He prosecuted the chandlery business energetically, became a rich man, and retired to Scotland, where he spent the remainder of his days.

William Scott, who purchased pew 74, formerly the property of Donald McPherson, and who continued to occupy it till he followed Mr. Black to St. Paul's, was a baker, at 29 St. Lawrence Street. His son, William H. Scott, who was a merchant at St. Eustache, was a rebel in 1837–8, but, like many others who sympathized with the political disabilities of the bulk of the people at that time, he afterwards took a prominent part in public

affairs and became an ultra loyal subject. He sat in parliament for the county of Two Mountains, and was a staunch supporter of his friend, the late Sir George Etienne Cartier. James, another son of William Scott, came to his death while a student. He had got into an altercation with Campbell Sweeney, junior, a young lawyer, and captain of Volunteer Cavalry, who belonged to a family notedly expert with the pistol. Young Scott had probably never fired a shot, but when Sweeney had insulted him, he felt bound to challenge him, as the fashion then was. Luck favoured him, if skill could not be counted on. He wounded Sweeney in the leg. If he had stopped here, he might have counted himself a fortunate duellist, but those who go in for that sort of thing become reckless. He in turn provoked an adversary, now Chief Justice Sir William Meredith of Quebec, and, in the encounter which followed, received a worse wound in the thigh than he had inflicted on Sweeney. He died from the effects of it.

But it is by the bequests of his daughters, Barbara and Anne, that the family name is destined to be perpetuated. Anne, when she died 8th January, 1879, left her share of the Scott estate to the Trafalgar Institute. This was the first money which the trustees of that Institution found themselves possessed of, as the Ross bequest consisted of real estate, locked up by the conditions of his will. The Trafalgar Institute realized $17,600 from Anne Scott's one-third of the property descending to her and her two sisters, from their father.

Her sister, Barbara, gave $32,000 out of her estate to McGill College, founding the William Scott chair of Civil Engineering, in memory of her father. She gave $2,000 additional for founding a scholarship for Classical Languages and Literature, which bears her own name, in the same University.

Another sister, Jane, the youngest of the three, died first

in 1874. Up till this time, they had been living a solitary life, in the old family mansion in Lagauchetière Street, their property adjoining that of the General Hospital. They had been gay and fashionable ladies in their youth, accomplished musicians and horsewomen. The death o their father and their two brothers had the effect of driving them into privacy, and for years old friends and acquaintances lost sight of them, as they denied admission into their house to all callers—tax-gatherers and bailiffs among the rest. Death, however, could not be kept out, and they had to seek the offices of a clergyman. Mr. Black, now minister of Anwoth, the son of their old pastor, was sought out by them, to perform the service on the occasion, and he introduced the writer to the surviving sisters shortly afterwards. The result was that they were induced to break through their solitary habits, at least to the extent of going to church ; and they resumed connection with old St. Gabriel's, after an absence of above forty years. Their home was a veritable hermitage. The furniture was of the very finest description, but everything remained in the drawing-room as it had been fifty years before. The good ladies had considered themselves imposed upon on account of their sex, by all parties with whom they had had dealings, and this made them suspicious and unhappy in their intercourse with their fellow-men. Barbara showed her gratitude for any little service done her and her family by the office-bearers of St. Gabriel Church, by leaving a legacy of $2,000 towards procuring a new edifice for the congregation. She died, 3rd December, 1880, aged 83 years.

Among others signing the Memorial to the Presbytery to uphold the Synod's action on the Esson-Black difficulty, appears the name of James Potts. He was married, June 24th, 1831, by Rev. Edward Black, to Elspeth Lillie,

sister of James Lillie, afterwards a respected elder in St. Gabriel Church. Mr. Potts was a mason by trade, and died of cholera on June 20th, 1832, aged 28 years. He must have been a good man, judging by the devotion to his memory shown by his widow, who, till her death, on 20th May, 1883, never ceased to mourn for him.

Charles Bowman, who was elected a member of the temporal committee, in 1819, and re-elected in 1820 and 1821, being vice-president in 1820, was the head of the mercantile firm of Bowman and Smith, his partner being John Smith, the father of the late Lady Allan, of the late Mrs. Andrew Allan, and the late Mrs. J. G. Bellhouse. Mr. Bowman opened a business, and established mills, near Port Darlington, in Upper Canada, and out of this little beginning has grown up the important town, Bowmanville, called after him.

Alexander Glass, who was a member of the temporal committee in 1824 and 1825, was the senior of the firm, Alexander and Lawrence Glass, grocers, 38 St. Paul street. He was absent from Canada in February, 1826, and Andrew White replaced him on the committee. He was a strong sympathiser with Mr. Black, and accompanied him to St. Paul's.

John Simson, who was treasurer in 1827, 1828, and 1829, was a merchant of good standing, but of retired habits, who late in life married a French-Canadian girl, Mademoiselle Barron. In the difficulty between the ministers, he took sides with Mr. Esson.

Joseph Ross, elected a member of the temporal committee, in 1823, was a grocer at 2 St. Joseph Street. He was the uncle of Mr. T. B. Ross, the late Joseph M. Ross, and of Mrs. Whitehead. He was a member of the com-

mittee that guaranteed Mr. Black's salary for the first two years of his pastorate; and, as was to be expected, he attached himself to Mr. Black in the day of trouble, and seceded with him to St. Paul's Church.

Robert Simpson, who was a member of the temporal committee in the years 1827, 1828, 1829, 1830, 1831 and 1832, was the senior partner of the firm of Simpson and McIntyre, prominent merchants of the city. Malcolm McIntyre, the junior member of the firm, was from Callander, Perthshire, Scotland, uncle of Robert McIntyre, ex-M. P. for the county of Renfrew, Ontario. Mr. Simpson was born at Malta, and came to Montreal about 1822. He occupied pew No. 1, in the St. Gabriel Street Church, and, after his departure from the city, it continued in the possession of his nephews, George and John Rhynas. Mr. McIntyre, his partner, having died in the cholera epidemic, in 1832, Mr. Simpon removed to Quebec. He sympathized with Mr. Esson, in the controversy between the two ministers; but it showed the estimation in which he was held by all the pew-holders, as a gentleman from whom only fair play was to be expected, that when there was a strife between the two parties to gain the ascendancy in the temporal committee, in 1830, Hon. Peter McGill, as representing the Black sympathizers, and he as representing the party siding with Mr. Esson, were chosen unanimously as members of the committee, Mr. McGill, president, and he, secretary. He left the city, however, before the final separation of St. Paul's Congregation took place. On the 8th June, 1832, the temporal committee placed the following minute upon their record:—

"Mr Robert Simpson handed in his resignation as secretary and member of the committee, in consequence of changing his residence to Quebec, which was received with regret, as that gentleman had for a long period dis-

charged the duty of secretary, in a very satisfactory manner, and meeting with the entire approbation of the proprietors, at their last annual meeting, who again unanimously re-appointed him. His absence, therefore, will deprive the committee of a most efficient member, and the church of a zealous friend, and one of its liberal supporters."

William Kerr, whose name appears second on the list of those members of St. Gabriel Street Church that declined to accede to the recommendation of the Synod, in 1831, to open the church, was a prominent merchant of Montreal. It was in his office that the late Sir Hugh Allan received his first business training. He was a member of the temporal committee in 1827. He was appointed an elder in St. Paul's Church, 31st May, 1835. He died, 8th April, 1842. Robert Kerr, accountant in this city, is his son. His daughter was the wife of the late John Henry Evans, hardware merchant.

George McKenzie, the third on the list of recusants against the Synod's recommendation, was an innkeeper, at 9 St. Louis Street, Old Market, in 1820. He bought pew No. 89 on 28th December, 1816. He was also ordained elder in St. Paul's Church at the same time as Mr. Kerr.

John Bruce, who long kept a school on McGill Street, afterwards on St. Henry Street, was also ordained an elder in St. Paul's Church on the same day as Mr. Kerr. He afterwards became a school inspector for the province. He died at Lachute, 19th January, 1866. He was one of the persons to whom the temporal committee, during the years from 1830 to 1832, refused to give titles to pews, although the highest bidders at the auctions, at which the pews were put up for sale.

Dougald Stewart was also denied the deed of the pew

which was knocked down to him by the auctioneer in February, 1831. It was given by the temporal committee rather to Walter M. Peddie. Mr. Stewart was a native of Callander, Perthshire, Scotland. He came to this city in 1816, and established a dry goods business, in which he greatly prospered. In the long controversy between the Esson and Black parties, in the St. Gabriel Street Church, he adhered to the latter, and accompanied them into St. Paul's. On the 28th December, 1845, he was ordained an elder in the church. He took a prominent part in founding the "Lay Association of Montreal," a society of gentlemen belonging to the Church of Scotland in Montreal, that did excellent service in its day to that branch of the Presbyterian Church—among other enterprizes publishing the *Presbyterian*, the organ of the Presbyterian Church of Canada, in connection with the Church of Scotland, from 1848 to the date of the union, in 1875. Mr. Stewart was one of its vice-presidents. He died at Montreal, 25th January, 1852, in the 55th year of his age. Rev. Robert McGill, D.D., then Pastor of St. Paul's Church, preached a suitable discourse the Sabbath after his death, and alluded to Mr. Stewart's many admirable qualities, especially the exemplary regularity of his attendance in the House of God, and the fidelity with which he performed the duties of an elder in the district of the congregation allotted to him.

Robert McIntyre, who was married to Mrs. Stewart's niece, succeeded to Mr. Stewart's business, and the well known house of McIntyre, Son and Company has grown out of it.

William Leys, dealer in groceries, was another of the prominent supporters of Mr. Black throughout the troubles from 1829 to 1833, who was refused a pew by the temporal committee. He naturally followed the party with

whom he sympathized into the new enterprize of building St. Paul's.

George Gray, upholsterer, was another of the active friends of Mr. Black, who afterwards was a hearty supporter of St. Paul's Church. His daughter married John Grant of the milling firm, "Grant, Hall and Company," for some years vice-president and afterwards president of the City Bank, and survives her husband, who died in 1882.

George McDonald, a member of the firm of James McDonald and Company, merchants, was also regarded with disfavour by the temporal committee, and denied the possession of a pew which he bought. He was afterwards chosen an elder in St. Paul's Church, and ordained 28th December, 1845. In his later days he was in the office of Wm. Dow and Company as manager. He died, 20th November, 1869.

David Ferguson, of the firm of A. and D. Ferguson, coopers, had obtained a pew from the temporal committee in February, 1831, so that they must have regarded him with less suspicion than some of the other Black supporters. He purchased pew No. 45. But he afterwards seceded with the St. Paul's people. He and his brother Archibald threw themselves into the Free Church movement, in 1844. He was one of the committee of twelve that founded Coté Street Church, and was ordained an elder in it. He has lived to see the scattered fragments of Presbyterianism in this country re-united, and the blue banner of the covenant borne aloft throughout the Dominion. One of the joys of the centennial services in the old church in March, 1886, was the presence at the communion of Mr. Ferguson, with his venerable, white, flowing locks, and other aged saints ripening for the kingdom, some of whom have since gone home.

The Hon. Louis Gugy, who presided at the special meeting of the congregation on the 25th January, 1830, called by the temporal committee to deal with the charges brought against Mr. Esson, and who as a proprietor also took part at the annual meeting, in April, 1832, was, like General Haldimand, a Swiss officer who chose the service of Great Britain. He had been sheriff of Three Rivers, and when the shrievalty of Montreal became vacant, he was promoted to it. The noted Colonel Bartholomew Gugy was his son.

John Smith was a member of the St. Gabriel Street Church from 1811 to 1831. He was a member of the temporal committee in 1827, 1828 and 1829. He was secretary to the committee the two first years mentioned. He owned pew 96, in the church. Mr. Smith was a native of Athelstaneford, Haddington-shire, Scotland, and came to this country quite a youth. He entered into partnership in the dry goods business with Charles Bowman; and when that gentleman removed to Upper Canada, Mr. Smith found himself embarrassed for want of capital. However, obtaining a settlement, he resumed business, and succeeded in a few years in acquiring a competency. He retired from active life about 1844, and built the fine house on St. Alexander Street, in which he died on 2nd March, 1872, and which was afterwards occupied by Rev. Gavin Lang. His wife, Betsey Rea, died, 18th May, 1878. He was one of the original members of the St. Andrew's Society, and to the last took a deep interest in its work. He was one of the first nine commissioners for the management of the Clergy Reserves, chosen by the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, in 1842. He was one of the trustees of the new St. Andrew's Church, appointed in 1849. After a long connection with

that church, he joined St. Paul's in his later years, and died in communion with that congregation.

Mr. Smith sympathized with Mr. Esson in the attacks to which he was exposed; and seconded a motion of a vote of thanks to Hon. Mr. Gugy for presiding at the meeting at which Mr. Esson was called to vindicate himself. But he got so wearied and disgusted with the protracted strife, that he took himself off from the church altogether, and joined St. Andrew's Church.

One of his daughters became Lady Allan; another, the wife of Andrew Allan, his brother; a third, the wife of J. G. Bellhouse, of Bellhouse and Dillon; and a fourth, the wife of Hartland S. Macdougall.

Kenneth Dowie, who was appointed treasurer of the congregation in April, 1823, was partner of Hon. Peter McGill, while he was known by his original name of Peter McCutcheon. They were general merchants, of high standing. Mr. Dowie was an admirer of Mr. Black, and had become one of the guarantors of that gentleman's stipend for two years from the date of his ordination in 1823. Shortly after this, he left Canada, and began a commission business in Liverpool, England, dealing in Canadian products, and amassed a large fortune.

John McKenzie, who owned pews No. 3 and 92, in the St. Gabriel Street Church, was partner of the old mercantile firm, Hector Russel and Company, afterwards known as Russel and McKenzie. He was a native of Tarbat, Rossshire, Scotland. As has been already noted, he married Duncan Fisher's fourth daughter, Nancy, January 31st, 1822. With many others, he left the Scotch Church, St. Gabriel Street, at a period of strife in the congregation, and afterwards joined the St. Andrew's Church. His daughter, Catherine Elizabeth, was married to Rev. Dr. Mathieson, on the 30th July, 1840, by Rev. Henry Esson. His daughter, Nancy, became the wife of Robert Esdaile,

and survives. Mr. McKenzie lived to the ripe age of 83 years, and died on November 29th, 1873.

The Hon. Peter McGill also seceded from St. Gabriel Street with the Black party. It was on a visit to him, an old school-fellow, Mr. Black was when he became known to the St. Gabriel Street Congregation. And Mr. McGill's adherence to the St. Paul's Church cause was a tower of strength to it. He was, perhaps, the most popular Scotchman that has ever lived in Montreal. He enjoyed the confidence and respect of all ranks and conditions of men. His fellow Scots bore to him an enthusiastic attachment. This was seen in the fact that he was chosen as the first president of the St. Andrew's Society, in 1835, and was elected to the same high dignity, as they esteemed it, on eight subsequent occasions. The general regard in which he was held was shown by his being made the first mayor of Montreal, under the new constitution, in 1840. He held the office for three consecutive years. He made the first application for sanction to organize a volunteer force for the protection of the city, on 10th November, 1837, at the time of the rebellion.

His father belonged to Newton Stewart, in Galloway, Scotland, but he himself was born at Cree Bridge, Wigtonshire, in August, 1789, and came to reside in Montreal when he was twenty years old. He was first in the employ of the firm, Parker, Gerard, Ogilvie & Co., and afterwards became a partner in the business of Porteous, Hancox, McCutcheon and Cornigan The last style of his firm was Peter McGill & Co., Mr. Dunn being his partner. His mother's name was McGill, and when his uncle, the Hon. John McGill of Toronto, made Peter his heir on condition of his assuming the name of his mother's family, he consented; and is better known to history as Hon. Peter McGill. He occupied a prominent place in the com-

mercial community. From 1834 to 1860, he was president of the Bank of Montreal. He was also a director of the Grand Trunk Railway, as he was chairman, indeed, of the first railway company in Canada, the St. Lawrence and Champlain. He was a governor of the Montreal General Hospital, as well as president of the Montreal Auxiliary Bible Society. He was the first president of the Lay Association of Montreal, consisting of the prominent members of the Church of Scotland in the city, who were banded together to promote the welfare of the Church throughout the country. He was appointed a member of the Legislative Council of the Province on the 15th November, 1832, and was called to the Legislative Council of United Canada by Lord Sydenham, 11th May, 1841. He was offered the position of Speaker of the Legislative Council by Lord Metcalfe in 1843, but declined it. He was induced to become a member of the Executive Council under Lord Elgin, in 1847, but he resigned the position in 1848, during the hot discussions regarding the Rebellion Losses Bill. His resignation added immensely to his popularity with his fellow Scots, and, indeed, with the entire British portion of the community—all the more that he was well-known to be a liberal in politics. He was at one time Grand Master of the Grand Lodge of Freemasons of Canada. He was a governor of McGill College, as well as a trustee of the Church's University of Queen's College, at Kingston. He was ordained an elder of St. Paul's Church, December 28th, 1845. He was one of nature's noblemen. Possessing a massive frame, and endowed with physical as well as mental energy, he was such a man as would be chosen a leader in any circumstances; and he left behind no memories that were not blessed.

Another gentleman, who subsequently filled a large

place in the city and country, attended the St. Gabriel Street Church, for several years prior to the secession of St. Paul's congregation. This was Hugh Allan, afterwards Sir Hugh, the head of the great shipping firm of H. & A. Allan. He was a regular worshipper in the church from 1826 onwards, although he was not a communicant, as he was only a lad at the time. Born at Saltcoats on the Ayrshire coast, Scotland, the son of a ship captain, it was as natural for him to become associated with the sea as it is for a duck to take to the water. But his first thought was commerce in its more restricted sense, and so he entered the employ of William Kerr, merchant of this city, on his arrival in Canada in 1826. He was afterwards a clerk in the firm of Millar, Parlane and Company. In this establishment, he got into his right sphere, for they were shipowners, as well as general commission merchants. His presence in the concern was soon felt; his was an ability that could not be hid, and a partnership followed, as a matter of course. The firm developed into Millar, Edmonstone & Company,—Edmonstone, Allan & Company, and, finally, H. & A. Allan, and Sir Hugh became one of the lords of the sea. But besides creating one of the largest fleets in the world, Sir Hugh was identified with innumerable land enterprises. The Merchants Bank owed its existence to him, and he was long its president. He was the president, and the controlling spirit of the Montreal Telegraph Company. He was president of the Montreal and Ontario Navigation Company; of the Montreal Warehousing Company, and of numerous other joint-stock concerns. The commerce of Canada owes more to him than to any other single citizen of the country. His connection with any enterprize seemed to guarantee its success. He had a surpassing intellect, swiftly working as it was clear. Energy was stamped on every feature of the man. There was no such elastic step in Montreal as that

of Sir Hugh. Every movement of his body bespoke the abounding vitality and vigour of this merchant prince. There was courage in his mien. It said as plainly as words: "What man dare, I dare." It was, therefore, characteristic of Sir Hugh that he should wish to have his name associated with the greatest undertaking of the age, laying a railway across this continent on Canadian soil. But it was not so to be; this great work was destined to be achieved by younger, though not less capable fellow-countrymen of his. Work was a positive enjoyment to Sir Hugh, as, indeed, there seemed to be no limit to his capacity for it. Yet his activity came to a very abrupt conclusion. His end was pathetic—he was found by his son, dead in his apartment, in Sir Houston Boswell's Edinburgh residence, his head leaning upon his hand, and lying over a half written letter. He died in harness, as such a man ought. The busy brain had drawn too largely upon the heart's force, and it ceased to beat.

Sir Hugh Allan was a consistent Scottish Churchman throughout his long and brilliant career, although his father belonged to the Burgher Church. Young Hugh cast in his lot with the congregation representing the Church of Scotland on his arrival in the city. In after years, no name was more prominent in connection with the Boards of the Church of Scotland than his, although he was not an elder. He did a large amount of routine work for the Synod, and did it thoroughly well. He was a long time treasurer of the French Mission Fund of the Church. He was an active member of the Lay Association, and at one time its President.

It was in connection with the administration of the Clergy Reserves, however, that he did the most important service for the church,—as secretary of the Board of Commissioners. And when the Government paid off the ministers and the latter resolved to throw the pro-

ceeds of commutation into a common fund, Sir Hugh was chosen a member of the Temporalities' Board, and, after the death of Mr. Thomas Paton, its chairman, a position which he filled until the union, in 1875. Although later in life, when he had so many important trusts depending upon him, he did not give so much of his time and thought to ecclesiastical affairs, as he did while still a younger man with fewer cares; yet he deserves to be remembered by the church with gratitude for the cheerful and efficient service which he rendered in this connection. He retained his affection for the church of his country. At a Synod breakfast in the St. Lawrence Hall, in 1870, at which Sir Hugh presided, Rev. Dr. Cook of Quebec, who had long been associated with the great shipowner in church matters and appreciated his admirable qualities, spoke in terms of high praise of Sir Hugh's fidelity to the religious traditions of his country, when so many in like circumstances were tempted to forsake them. The only chapter in his career which was to be regretted opened in 1873; during the heat of an election, he departed from Presbyterian traditions by addressing political meetings on the Lord's day. It was in connection with this campaign that he spent so many thousands of dollars in the places where they "would do most good," to use his own phrase, in order to carry into parliament, members favourable to the construction of the Canadian Pacific Railway, by a company of which he was president. From this time forward, too, he no longer favoured the union of the Presbyterian churches in Canada, although he had previously thought it was the statesman-like thing to aim at; and his opposition to the scheme was deemed to be owing to the sharp criticism, passed upon his connection with the political campaign of 1873, by certain newspapers supposed to voice the sentiments of the Canada Presbyterian Church

of the period. However, although Sir Hugh did not enter the Presbyterian Church in Canada, he did not do anything personally to embarrass the work of the united church. His name remained on the trust of Queen's College, as well as on the Temporalities' Board, long after 1875, but he did not attend the meetings, and gave notice that he was not going to offer any factious opposition to what was done by these bodies under the new conditions.

Sir Hugh received the honours of knighthood at the hands of Her Majesty the Queen, in 1871. This was a recognition, not only of the important service which he had rendered to the British empire in various ways, but especially of the attention which he had been privileged to pay to His Royal Highness, Prince Arthur, while resident in this city in 1869 and 1870. The knight of Ravenscrag will long be pointed to as one who from a humble beginning was able, by industry, foresight, and the practice of sobriety, to achieve distinction, and amass a colossal fortune. Lady Allan pre-deceased her husband by about twelve months. His son, Hugh Montagu Allan, is now the proprietor of Ravenscrag. The most of Sir Hugh's other twelve children are already settled in marriage.

John Redpath, who had a more or less intimate connection with the St. Gabriel Street Church from 1818 to 1833, was a large man every way. His rugged frame enshrined a mind of stalwart proportions. Behind his shaggy eyebrows, lay a far-seeing eye. He was destined to play an important part especially in the ecclesiastical affairs in Canada. Civilly he was also influential, and was a member of the City Council from 1840 to 1843, but he had the taste for church matters that distinguishes many of the best of Scotia's sons. He had decided ecclesiastical leanings, and in this respect, as well as in several

other points, he was not unlike Hugh Miller. Mr. Redpath was born at Earlston, Scotland, in 1796. He was left early an orphan, and after learning his trade came to Canada in 1816. From that date till his death he resided chiefly in Montreal; although, when carrying out large contracts elsewhere, he was necessarily a good deal out of town during his early career.

He was a stone-mason, and he was a good one. He carried his conscience with him into everything he did. He did a good deal of work for the church at various times, as the accounts show. A capable man like him, who was more than a mere worker in stone and mortar, was sure to make his mark in a new country like Canada. He was entrusted with large undertakings, because he had successfully managed small ones. A contract on the Lachine Canal, well fulfilled, made him a reputation for energy and capacity that led to other profitable contracts; and Mr. Redpath became a rich man. His co-partnership with Hon. Thos. McKay has already been noticed. It fell to him to superintend the construction of the locks at Jones' Falls, as Mr. McKay had those at Bytown in charge.

After retiring from the building business, he became identified with many of the most important commerial enterprises of the city. For 35 years he was a director of the Montreal Bank, and became vice-president after the death of Hon. Peter McGill. He was a prominent shareholder in the Montreal Telegraph Company, a partner in what is now the Richelieu and Ontario Navigation Company,—and had a large interest in mines in the Eastern Townships; and he started the first sugar refining establishment in Canada,—the great works at the St. Gabriel Locks, that bear his name.

He was married to Janet Macphie on the 19th of December, 1818, by Rev. James Somerville, and his two eldest

children were baptized by the same gentleman,—Betsey, in 1819, and Peter, (who was born 1st of August, 1821), on 12th September following. Mr. Black, while connected with the St. Gabriel Street Church, baptized Mr. Redpath's three daughters, Mary, Jane and Helen.

Mr. Redpath held very firmly by the Puritan theology; consequently, he never sympathized with Mr. Esson. He gave his hearty support, however, to Mr. Black, and went with him into St. Paul's. He became a zealous worker in the new congregation; took charge of the Sabbath School as superintendent, and was ordained an elder at the same time as John Bruce, Wm. Kerr and George McKenzie, on the 31st May, 1835.

When the reverberation of the Scottish Church disruption movement reached the shores of Canada, Mr. Redpath heartily espoused the cause of the non-intrusionists; and wishing to be quite free to maintain his convictions, he resigned the superintendency of the St. Paul's Sabbath School and his eldership in the congregation, on the 30th of January, 1844, and his resignation was accepted, with every feeling of regret at losing so energetic a worker, by the session and congregation. Mr. Redpath returned to the St. Gabriel Street Church, during the few months that intervened between his leaving St. Paul's and the disruption in Canada, because he found that Mr. Esson and the majority of his congregation occupied common ground with him on the questions involved in the Free Church controversy. His falling in with the St. Gabriel Street Church was, however, only temporary. The spiritual atmosphere there did not quite suit him, and his mind was made up not to be content with its provision. Gathering around him a band of kindred spirits, the Free Church Committee of twelve was formed, the other eleven being James R. Orr, David Ferguson, Archibald Ferguson, Archibald McGoun, James Morrison, William Hutcheson, Alex-

ander Fraser, Donald Fraser, William Bethune, Evander McIvor and William McIntosh. To these original twelve were afterwards added, James Court, Joseph McKay and Adam Stevenson. They resolved to have a new congregation organized that would, as they regarded the matter, adequately represent the revived spiritual life of the Free Church, as well as its merely political views. The result was a sharp collision between Mr. Redpath, as convener of the committee of twelve, and Mr. Esson and the St. Gabriel Street congregation. In vain did Mr. Esson resign his charge; in vain did the congregation revise the constitution of 1804; in vain did all the elders of St. Gabriel Street session offer to resign, in order that matters in the church might be brought as much as possible into line with the views and sentiments of the Free Church. Mr. Redpath and his associates were inexorable, and the Deputies sent out by the Free Church to promote the cause in the city and surrounding country, as well as Dr. Robert Burns, who settled in Toronto, and was guiding the movement in Canada, after mature deliberation coincided with them. This exasperated the St. Gabriel Street congregation,—the people thinking that, considering the concessions which they had made and the risks they had taken, in joining the Presbyterian Church in Canada, they deserved a different treatment at the hands of the Free Church leaders.

Coté Street Church was built, a congregation was speedily formed, under the able and attractive preaching of Messrs. Bonar, Arnott, Somerville and others. Members were drawn from every Presbyterian Church in the city, and some from even other denominations. Both congregations were recognized by the Presbytery and Synod; but it was a long time before the sore in the hearts of the St. Gabriel Street people, created by the establishment of a rival church in Coté Street, was healed; and, of course,

Mr. Redpath, whose strong will, it was known, had largely governed the situation, came in for a full measure of the blame.

But it was not in this affair alone that Mr. Redpath showed insight, vigour and determination. The remarkable success of the Presbyterian Church of Canada owes not a little to his statesmanlike grasp of all the great questions that came before its supreme court, of which he was almost always a member. Many monuments of his energy and wisdom remain, besides his magnificent residence of Terrace Bank. It is enough to speak here of one of them, the Presbyterian College, Montreal. The following sketch of the origination of this institution, which has contributed so much to strengthen the Presbyterian cause in the city and district, and which may be looked at as one of the most remarkable outgrowths of the first century of Presbyterianism in Montreal, is taken from the "Presbyterian College Journal," for December, 1885. It shows how much of the splendid success of this school of the prophets is due to the foresight, and strong will of Mr. Redpath:—

"On a cold, frosty evening in January, 1864, a few friends met in the drawing-room of Terrace Bank, at the invitation of the late Mr. John Redpath, to consider the propriety of instituting a Thelogical Seminary in Montreal, in connection with the Canada Presbyterian Church. Those present were Revs. D. H. MacVicar and A. F. Kemp, Principal Dawson, and Messrs. John Redpath, Joseph Mackay, Laird Paton, George Rogers, Warden King, and John Stirling,—two ministers and seven laymen. The very decided preponderence of the latter in this initial meeting seemed to foreshadow the place which the institution has ever since held in the confidence and esteem of the people, and the hearty and generous support which they have accorded it."

"No minutes of this conference appear to have been

kept, and even the precise date of it cannot be ascertained, but a committee was appointed to prepare an outline of what was agreed upon to be submitted to a large meeting, to be held on the 9th of February, in the house of Mr. John C. Becket, Brunswick Street. At this date, a considerable number of leading Presbyterians assembled. Mr. Redpath was called to the chair, and Principal Dawson presented the report of the committee appointed at the first private conference. A spirit of unanimity and Christian enthusiasm pervaded the meeting, and the whole matter was considered in a thoroughly practical and business-like manner. It was unanimously agreed to go forward. The necessity and benefits of such an institution as was contemplated were felt to be paramount. Difficulties arising from finance or from the possibility of unreasonable opposition from any quarter were not overlooked; but it was resolved that they must be faced and overcome by faith in God, and an unyielding determination to make known His gospel. It was clearly apparent to all that the number of ministers and missionaries required to be greatly increased in order to meet the wants of the Church and mission fields, specially in the province of Quebec, Central Canada and the Ottawa valley. The spiritual destitution of these regions demanded immediate attention. Their peculiar claims upon our wealthy and generous citizens were readily acknowledged, while it was not forgotten that 'the field is the world,' and that the proposed institution should in no sense be local in its scope, or limited in its influence to one territory."

"So far the way seemed open and the prospect bright and promising. The committee was accordingly instructed to perfect its report and have it ready for presentation to a public meeting of the three city congregations, viz.: Lagauchetière Street Church (now Erskine), St. Gabriel Street Church, and Coté Street Church (now Crescent

Street). This meeting, which was a full and enthusiastic one, was held in Coté Street Church, with Mr. Redpath in the chair. What had been considered and decided in the private conference referred to was most cordially approved, and steps were taken to bring the matter before the Presbytery of Montreal. This being done, the Presbytery resolved with perfect unanimity to submit the proposal, in the usual way, to the Synod at its meeting in June in Cooke's Church, Toronto."

"Dr. Taylor and Mr. MacVicar were appointed to support the overture before the Synod. They did so, and were ably aided on the floor of the house by Warden King and others, who urged the necessity of immediate action being taken. After the matter was carefully considered in a large committee and in open Synod, it was finally agreed, on motion of Mr. Drummond, seconded by Mr. Chambers :—

"That the Synod sanction the formation of a Theological College, as craved by the Presbytery of Montreal, and that for this purpose, that Presbytery be authorized to prepare and obtain a charter, *mutatis mutandis*, similar to that of Knox College, and to report to next Synod."

"Thus the enterprise received the public imprimatur of the Supreme Court of the Church, which took it from that time forth under its care and entire control."

Mr. Redpath did not live to see the enterprise completed, which he had thus helped to launch; but the Presbyterian College will always stand as a monument both of the courage and wise churchmanship of him and his colleagues at that little meeting at Terrace Bank. His name has been since fittingly associated with the institution by the forming of the John Redpath Scholarship, and the John Redpath chair in the College, by his respected widow.

He took a deep interest in all the great public charities of the city. He was for a long time chairman of the

committee of management of the General Hospital, and finally, president of the Board of Governors. The first meeting to form the House of Industry and Refuge was held at his house, in Dalhousie Square, in 1835, and when the effort was successfully revived about 30 years afterwards, he was elected president of the institution. He was also the first president of the Mechanics' Institute, and after the death of Colonel Wilgress, he was made president of the Montreal Auxiliary Bible Society. He was a warm supporter of the French-Canadian Missionary Society from its commencement. As he was the chief mover in establishing Coté Street Church, he contributed largely to its erection; as he did, later in life, to the St. Joseph Street Church. The following is a passage taken from a sermon preached in Coté Street Church by his friend, Principal MacVicar, the Sabbath after his funeral:

"Deceased was a man of superior intellectual powers. He was a great lover of poetry, and read with enthusiasm the works of Blair, Montgomery, Cowper, and Milton, having learned by heart many of their poems, extracts from which he often repeated, almost to the last. He was a man of strong common sense, vigorous with calm judgment, great moral courage and vast energy. The secret of his extraordinary success in business was to be sought, not in favouring circumstances, for he made the circumstances which contributed to his good fortune; but, under God's blessing, to his high aim, his firm will, and dauntless courage, and his indomitable perseverance."

Mr. Redpath had a very large family. One of his daughters married John Dougall, of the *Witness*,—another T. M. Taylor, an insurance agent,—a third, George A. Drummond, president of the Board of Trade,—a fourth, Professor Bovey, of the Chair of Engineering, in McGill College,—and a fifth, C. J. Fleet, advocate.

His eldest son, Peter, who has retired from business and now resides at Chiselhurst, England, has rendered distinguished service to education by handsome donations to the library of the Presbyterian College, and very specially

by the magnificent building which he erected and presented to McGill University, which bears his own name, and will hand that name, with honour, down, we hope, to distant posterity,—the "Peter Redpath Museum."

Archibald Ferguson, also left St. Gabriel Street Church at this crisis, and joined St. Paul's. He has already been referred to, as accompanying Mr. Somerville from Quebec to Montreal, in order to continue to enjoy that gentleman's scholastic superintendence. Mr. Somerville had been brought to Quebec as a teacher, mainly through Mr. Ferguson's father,—and he proved successful as an instructor, so that those who could afford it, resolved to send their children to Montreal after him.

In subsequent years, Mr. Ferguson chose Montreal as his permanent residence, becoming proprietor of the *Herald* in succession to the Gray family. Mr. Ferguson owned pew No. 10 in the St. Gabriel Street Church, and used to do the congregational printing. He was ordained an elder in St. Paul's Church, 13th May, 1855, and continued to fulfil the duties of the office with exemplary fidelity up to the day of his death, which occurred on October 9th, 1876.

Mr. Ferguson did not cease to take an interest in the fortunes of the old church, although he became an office-bearer in St. Paul's. In his later years, he was fond of recalling his connection in early life with Mr. Somerville and Mr. Esson. And it was his lot to be specially instrumental in receiving back into the custody of the Church of Scotland, in 1865, the venerable edifice which had been for twenty years and more in possession of the Presbyterian Church of Canada, or the Canada Presbyterian Church. He was one of the eleven provisional trustees named in the Act, settling the ownership of the church 27–28 Vict., chap. 161. And he was deputed by the other ten to see the terms of settlement carried out.

But it was specially as treasurer of the Widows' and Orphans' Fund, of the Presbyterian Church of Canada in connection with the Church of Scotland, for the long period of twelve years, that he is entitled to the grateful remembrance of the church. This fund he managed gratuitously, with as much care and fidelity as if it had been his own money that was concerned; until he saw the capital mount up from $42,174 to $82,169. Mr. Ferguson was also an ardent friend of Presbyterian Union, which he lived to see happily accomplished. Professor Ferguson of Queen's University is his only son, and his daughter is the wife of William Ross, notary, one of the elders of St. Paul's Church.

The 71st Regiment, the famous "Highland Light Infantry," was stationed in Montreal in the year 1827, and attended the church. Pew No. 58 was placed at the disposal of Colonel Jones and the other officers of the Regiment.

CHAPTER XXII.

THE CLERGY RESERVES CONTROVERSY—POLICY OF THE CROWN TO ESTABLISH THE CHURCH OF ENGLAND IN CANADA — THE OXFORD MOVEMENT FAVOURED THE IDEA—DR. STRACHAN'S ECCLESIASTICAL CHARTS—CLAIMS OF NIAGARA AND QUEBEC CONGREGATIONS FIRST PUT FORWARD — MR. ESSON, THE GREAT CHAMPION OF THE CHURCH OF SCOTLAND'S RIGHTS—J. C. GRANT'S MISSION—DR. LEE'S "QUERIES"—ANSWERS OBTAINED—CHURCH OF SCOTLAND GENERAL ASSEMBLY'S ACTION ON THE SUBJECT—UPPER CANADA LEGISLATURE UPHOLDS PRESBYTERIAN CLAIMS—ATTEMPTS TO CONTROL EDUCATION IN LOWER CANADA BY CHURCH OF ENGLAND RESISTED BY MR. ESSON—CHURCH OF SCOTLAND'S RIGHTS GRANTED IN 1840.

The "Clergy Reserves" controversy is interesting from more than one point of view. For one thing, it is the history of the attempt made to plant Established Churches in the British colonies; for the same plan was intended to be followed up in Australia, if it had succeeded here.

It is also specially important, on account of its bearing upon subsequent Presbyterian consolidation. Sir George Murray, British Secretary of State for the Colonies, in a letter to the Governor of Upper Canada, — Sir John Colborne, of date, 1st August, 1830, urged, that for the purposes of receiving consideration from the Government all the Presbyterians should join together. From 1826 onwards, £750 a year was given by the Imperial Government to be divided between the Church of Scotland Ministers, but Sir George Murray was disposed to extend assistance to all Presbyterian clergymen as well. He says:—

"It appears to me very desirable, if such measure could be accomplished, that the whole of the Presbyterian clergy of the province should form a Presbytery or Synod, and that each Presbyterian minister, who is to receive the allowance from the Government, should be recommended by that body, in like manner as the Roman Catholic priests, who receive assistance from Government, are recommended by the Catholic Rishop."

This advice had relation to Upper Canada only, but the subject was pressed with even greater warmth and zeal in Lower Canada; and St. Gabriel Street Church was the head centre of the movement. Self-interest, it may be almost said, self-preservation, urged the congregation as well as the ministers, to agitate the subject. The pew-rents could not be made to yield an adequate revenue for the support of the three clergymen. Relief from this embarrassment, we have seen, was looked for by the temporal committee from the Clergy Reserves; and this circumstance was not without its influence on the course which the question took.

In New York, and a few other places, provision had been made by the colonial authorities, before the American revolutionary war, for the maintenance of certain churches; but in the colonies generally there was no attempt to erect a religious establishment, as the aim of the settlers of the New England districts especially, in coming to the New World, had been to escape from the oppression, as they deemed it, of the Church of England, and seek "a faith's pure shrine—freedom to worship God." After the revolt of the colonies, British statesmen of both parties concluded that a mistake had been committed in neglecting to foster Episcopacy in America. Sir Peregrine Maitland, who was Lieutenant Governor of Upper Canada during a large part of the first quarter of this century, may be taken as the mouthpiece of the English rulers of this period. He strongly espoused the cause of the Church of England in this country, and based his advocacy of it upon the assumption that it was best calculated to promote loyalty

in the province, asserting that all the clergy of that communion had remained faithful to Great Britain throughout the American war. The best antidote to the dreaded Puritan leaven, it was thought, would be the extension of the influence of the Church of England. It was with this view that George III., in what is known as the Quebec Constitutional Act, providing for the self-government of Canada, set apart one-seventh of the waste lands of the province for the maintenance of "a Protestant clergy." That term was, indeed, afterwards found broad enough to cover Presbyterians of every hue, and Methodists as well as Episcopalians; but the Hansard report of the debate on the occasion, as well as the drift of the Act itself, shows that it was the Church of England that was designed to be benefited by it. The true "Protestant clergy" was used in contra-distinction to "Roman Catholic," and was inserted to indicate that the latter could have no claim upon the Clergy Reserves, but must rely on the advantages conferred on them by the Treaty of Paris, and the Act of 1774, by which the Romanist priests had been secured in their "accustomed dues and rights," while the right was reserved to the crown of making such provision out of the said accustomed dues and rights, for the encouragement of the Protestant religion, and for the maintenance of a Protestant clergy, as might be thought from time to time necessary and expedient." Fox, indeed, objected to the privilege contemplated to be bestowed upon the Church of England by the Bill, contending that the Church of Rome or the Church of Scotland, as representing a proportion of the population of Canada, as large as that belonging to the Church of England, had an equal right to recognition at the hands of the Government. But Pitt and Lord Grenville, the author of the Act, in framing it, proceeded upon the supposition that the Episcopal Church of England was the

Protestant Church of the realm; and so one of the clauses of the bill empowered his Majesty to "authorize the Governor to erect, in every township, one or more parsonages or rectories, according to the Church of England, and to present to such parsonage, or rectory, an incumbent or minister of the Church of England, duly ordained according to the rites of that Church." The King's instructions to the Governor of Canada, in 1818, were quite explicit as to the special favour to be shown to the Episcopal Church. After enjoining that the religious susceptibilities of the Roman Catholics of the Province were to be respected, he was told always to remember "that it is a toleration of the free exercise of the religion of the Church of Rome only, to which they are entitled, but not to the powers and privileges of it as an Established Church, *that being a preference which belongs only to the Protestant Church of England.*" Governor Maitland carried out these instructions only too faithfully; and, while pretending to be friendly to the adherents of the Church of Scotland, endeavoured to throw suspicion upon the loyalty of the Presbyterian community generally, by calling the other sections of it "Independents," and representing them as more inclined to the "neighbouring republic" than to the British Empire.

At this time, too, the Oxford movement had begun, and the High Churchmen, chafing under the want of Catholicism, the *orbis terrarum*, which so greatly distressed Newman, were anxious to remove the stigma that the insular position of Anglicanism affixed to them; and so desired to girdle the world with offshoots from the parent church, beginning literally with Jerusalem. Dr. Strachan zealously promoted this policy of the authorities in England. His astute mind foresaw, in the reservation of one-seventh of the unappropriated lands of Canada, the means of endowing the Anglican clergy in the colony, on a scale

that would vie in influence and grandeur with the livings of the Church of England at home; provided all could be kept in the hands of his own church. As yet, these lands yielded scarcely any revenue, but he succeeded in obtaining large sums of money from the public chest for promoting the extension of the cause of Protestant Episcopacy. His church had thus the advantage of the smile of the rulers of the day, and enjoyed the patronage of all officialdom; so that, in comparison, the other religious communities that had commenced operations in the country were handicapped in the race. Dr. Strachan, in 1823, sent to the Imperial authorities a letter, accompanied by what he called an Ecclesiastical Chart, which purported to give a comparative estimate of the strength of the various denominations; but its tenor was so manifestly unfair, magnifying his own church and belittling others, that it aroused both the Methodists and Presbyterians, not only to assert the strength they had already attained, but also to put forth greater exertions for the time to come. The attack made on Presbyterianism by Dr. Strachan, in the document referred to, which was repeated in a new Ecclesiastical Chart which he issued in 1826, had an important bearing on the fortunes of Presbyterianism in Canada. The few ministers then in the country buckled on their armour in right earnest, and they urged their friends in Scotland to come to their assistance.

From that day forward, the interest of the Established Church of Scotland in the progress of Presbyterianism in Canada, was secured, and both men and money were liberally supplied. The intervention of the General Assembly of the Church of Scotland with the Imperial authorities, craving that the ministers and adherents of the church in this country should be placed on an equal footing with those of the Church of England, so far as the

favours of the Government were concerned, contributed not a little to the obtaining of their just rights by our people; although it shows how great the odds were against which they had to struggle, that even Dr. Chalmers, at this period, in his enthusiasm for Church extension in Scotland, and championship of religious establishments, was prepared to advise that the Church of England alone should be established in Canada. The influence of the Presbyterians in the colony was, however, too great for this policy to be carried out. It was a strong point that the Church of Scotland was established at home, equally with the Church of England, and therefore had claims throughout the empire, outside the United Kingdom, that were as good as those of the sister establishment.

The first claim put forth by the Presbyterians to share in the advantages of Clergy Reserves was when the inhabitants of Niagara of that persuasion petitioned Sir Peregrine Maitland, Lieutenant-Governor of Upper Canada, 17th May, 1819, setting forth the hardships they had had to endure, and praying His Excellency to grant them the sum of £100, out of the funds arising from Clergy Reserves, or any other fund, at His Excellency's disposal. In forwarding the memorial, he remarks: "This petition involves a question in which I perceive there is a difference of opinion, namely, whether the Act intends to extend the benefit of the Reserves..... to all denominations, or only to those of the Church of England." The question was submitted by Earl Bathurst to the law officers of the Crown for their opinion. On the 6th May, 1820, Earl Bathurst wrote to Sir P. Maitland, informing him that His Majesty's law officers were of opinion that though the provisions of the Act of 1791 were not confined solely to the Clergy of the Church of Scotland, yet that they did not extend to all dissenting ministers.

The next document on the subject emanated from St. Andrew's Church, Quebec, in 1819, petitioning for a continuation to a new minister of the £50 sterling, formerly given to Dr. Spark. But it was Mr. Esson who was the chief of the movement. His sense of the injustice of the treatment which the Church of Scotland ministers were receiving would not let him keep silence.

It was one of the members of the St. Gabriel Street Church, J. C. Grant, Esq., advocate, son of John Grant, of Lachine, who was selected to go to Great Britain as a commissioner to plead the cause of the Presbyterians before the General Assembly of the Church of Scotland and His Majesty's Government. The following documents give the history of the movement :—

To the King's Most Excellent Majesty :—

The most humble petition of His Majesty's most faithful and loyal subjects, the Ministers and Elders in connection with the Established Church of Scotland in Upper and Lower Canada.

Most Gracious Sovereign :—

We, the Ministers and Elders in connection with the Established Church of Scotland in Canada, humbly beg leave to represent to Your Majesty the great disadvantages under which we at present labour in these colonies, in consequence of the church to which we belong having no legal provision made by public authority for its support.

And we would most humbly represent to Your Majesty that means exist in this country which will ultimately be available for this purpose, and, as we conceive, amply sufficient; lands having been reserved both in Upper and Lower Canada for the support of a Protestant Clergy, of which the rents, however inconsiderable at present, may be confidently expected to form, at some distant period, a revenue that would afford a sufficient provision for the support of a Protestant Clergy in connection with both the Established Churches of Great Britain. We, therefore, most humbly pray Your Majesty to be graciously pleased to grant that a portion of said lands be appropriated for the support of a branch of the Church of Scotland in Canada.

J. SOMERVILLE,
H. ESSON,
HUGH URQUHART. } Ministers.

GEORGE GARDEN,
THOMAS PORTEOUS,
PHILIP ROSS,
P. LESLIE,
ROBERT ARMOUR,
JAMES CARSUELL,
H. MacKENZIE,
THOMAS BLACKWOOD. } Elders.

Montreal, 12th December, 1822.

[Copy.]

Downing Street, 19th March, 1823.

My Lord,

I have the honor to acknowledge the receipt of your Lordship's dispatch of the 24th January last, transmitting a petition to His Majesty from the Ministers and Elders in connection with the Established Church of Scotland in Upper and Lower Canada, praying for the legal establishment of their church in those provinces, and of an adequate provision for the clergy thereof; and to acquaint your Lordship that I have laid the same before His Majesty.

I have the honor to be, etc., etc.,

(Signed,) BATHURST.

Lieutenant General,
The Earl of Dalhousie, G. C. B.,
Etc., etc., etc.

[Copy.]

Downing Street, 26th June, 1826.

My Lord,

I have the honor to acknowledge the receipt of your Lordship's dispatch of the 24th March last, transmitting memorials from the different congregations and ministers of the Church of Scotland in Canada, praying for pecuniary aid from His Majesty's Government, and recommending the same to my most favourable consideration. In reply, I have to acquaint your Lordship that I am of opinion it would be certainly desirable to grant salaries to the Ministers of the Church of Scotland, and in the event of any funds being placed at His Majesty's disposal, by the sale of Crown Lands in Lower Canada, I shall be very ready to entertain the applications which you have recommended, but at present, I can only express my regret that the want of means prevents me from complying with the petitionary request.

I have, etc., etc., etc.,

(Signed,) BATHURST.

[A true copy.]

H. Montizambert,
Assist-Secretary.

"A meeting of the clergymen of the Church of Scotland resident in Upper and Lower Canada, accompanied by lay members from their respective congregations, was held at

Cornwall, on Wednesday, the 30th day of January, 1828, to devise such measures as they might deem most expedient for promoting the interests of the church at this important crisis. Present: the Rev. Dr. Harkness, Mr. Esson, Mr. Mathieson, Mr. Connel, Mr. Urquhart, Mr. Machar, Mr. McKenzie, ministers;—the Hon. Neil MacLean, Mr. John MacLean, Mr. Ferguson, Mr. McGillivray, elders; and Mr. Robert Simpson, William Dunlop, Esq., and Mr. Neil McIntosh."

"It was agreed, among other items of business, to take into consideration what might be the best method of preparing an Ecclesiastical Chart, exhibiting the errors of Dr. Strachan's, and a correct statement of our own church, &c., which, after some discussion, was referred to the following members, viz.—Messrs. Esson, Mathieson and Dr. Dunlop, to report thereon."

"The prevailing report respecting Mr. McLaurin's application to be admitted into holy orders in the Church of England, on the score of a conscientious preference, was next taken into consideration, and the following brethren, viz., Messsrs. MacKenzie, Connel, and Urquhart, directed to take such steps to ascertain the facts of the case as to them might seem fit."

The reference here is to the Rev. John McLaurin, minister of Lochiel, in Glengary, a native of Breadalbane, Scotland, who came to this country in 1819, and with whom Dr. Strachan had opened a correspondence, encouraging him to join the Church of England. Mr. McLaurin, however, proved constant to his own church, and died in its ministry, in 1833. Speaking of Archdeacon Strachan's endeavors to spirit Presbyterian ministers into the Anglican communion, gives occasion to relate a good anecdote bearing on the subject. Among others whom he had endeavored to influence, in this direction, was Rev. Mr. Jenkins of Markham, Ontario, connected with the Asso-

ciate Synod of Scotland. Mr. Jenkins had continued proof against Dr. Strachan's arguments. The stipend at Markham was small, and Mr. Jenkins was not able to afford a new coat after the nap was worn off the old one. Meeting Mr. Jenkins one day, the Archdeacon stroked down his coat sleeve, and remarked that it was getting rather bare. "It may be bare, Dr. Strachan," was the prompt and witty rejoinder, "but it has never been turned."

"St. Gabriel Street Church,
Montreal, 7th February, 1828.

"The sub-committee appointed by the General Meeting of the Church of Scotland, resident in Upper and Lower Canada, &c., held at Cornwall, on the 5th of February, 1828, met this day in the St. Gabriel Street Church, present:—

Dr. Harkness, William Dunlop, Esquire, Revds. Messrs. Mathieson and Esson.

Resolved,—That by virtue of the powers vested in them, that the Rev. Messrs. Somerville and Black, and Messrs. J. Scott and Cairns be added to their number.

Resolved,—That the memorial to the General Assembly, now submitted, be approved, and a copy sent to the General Committee of the two Presbyterian Churches in Montreal, to be laid before their meeting to-morrow."

"A letter from William Dunlop, Esquire, addressed to the Rev. Dr. Harkness, chairman of the committee of the Church of Scotland, in the Canadas, was read—the draft of instructions to our agent was read and ordered to be transcribed:—

"To the Venerable the General Assembly of the Church of Scotland,—The memorial of clergymen and laymen representing the different congregations in Upper and Lower Canada in connection with the Church of Scotland, composing a meeting held at Cornwall, Upper Canada, on the thirtieth day of January, 1828, Humbly Sheweth:—

"That your memorialists, the clergy and laity representing their brethren in Upper and Lower Canada, are in full communion with the Established Church of Scotland.

"That they come before your venerable court to represent in behalf of themselves and their brethren in these provinces their claims and wants, and to solicit your assistance and support in their application to His Majesty's Government for the purpose of obtaining a legal and permanent provision for the support of the Church in this part of the Empire."

"That while your memorialists deem themselves entitled by the fundamental laws of the British constitution, to obtain the advantage of a full legal recognition in the same manner as the sister Church of England,—they are, in point of fact, placed in a situation almost as disadvantageous as any of the Protestant dissenters."

At the same time there was read by Mr. Esson, a draft of instructions, for Mr. Grant; also a draft of a memorial prepared at said meeting, to the General Assembly of the Church of Scotland. It ran as follows:—

"CORNWALL, 1st. Feb., 1828.

"SIR,—A meeting of the clergy of the Church of Scotland, resident in Upper and Lower Canada, together with lay members from their congregations, having appointed you their agent in Great Britain, request your attention to the following instructions which they have drawn up for your guidance in your mission."

"As the attachment of the Presbyterians to *their own church* has been called in question, and their number represented as inconsiderable, we are perfectly willing that the conditions on which the Government aid shall be afforded previously require a certain amount of voluntary contributions from the members of every congregation, claiming such assistance, as well as such a number of heads of families as may appear to His Majesty's Government sufficient to constitute a congregation.

"We particularly recommend the establishment in the East Indies, as being most likely to afford the best precedent on which to found our claim to a connection with the Church of Scotland, and as we have now in some measure

obtained a recognition and provision in the Provinces, our agent will not fail to urge on the church, the pledge which she has given to incorporate us with her in some measure or other when these conditions should be fulfilled."

"Minute of General Committee of the two Presbyterian Churches, in Montreal.

"MEETING AT ST. GABRIEL STREET CHURCH.

Montreal, 9th February, 1828.

"The Rev. Mr. Mathieson, chairman, Rev. Messrs. Esson, Somerville, Black, J. C. Grant, Esq., Messrs. Sweeney, Porteous, Ferguson, Jr., Scott, Bride, Rev. Mr. Gale, Dr. Caldwell, Messrs. Armour, Wm. Blackwood, Cairns, Simpson, C. Sweeney, Jr., Douglas, J. Mackenzie.

"A statement of facts in regard to religious matters in Canada, in lieu of a chart, in connection of Dr. Strachan's chart.

"Much discussion was occasioned in the Provinces by the publication of Dr. Strachan's chart, (the 2nd one, of 1826); there was a very general feeling that it was calculated to give most inaccurate impressions in regard to the religious statistics of the country, and that, not so much from direct, absolute departure from the truth, in the statements actually made in it, (though several of these are unfounded, and many of them distorted), as by leading immediately and unavoidably to the most erroneous inferences and conclusions on the subject. For instance, he states accurately enough the number of the Episcopalian clergy, but the inference which would naturally be drawn by any one not particularly acquainted with the Province, that the population is mostly Episcopalian proportionate, viz., to the number of the clergy, would be very wide of the truth:—He further states the number of the Scottish clergy to be two, which was nearly true, as to the latter,

there being only three (he takes no notice of Mr. Connel) when the Doctor left Canada last year, which leads to a conclusion equally erroneous in regard to the proportion which Presbyterians bear in the population of the Province, and would also go to prove that the Church of Scotland was just expiring."

The following questions issued by a committee of the General Assembly of the Church of Scotland, played an important part historically in connection with the Clergy Reserves discussion.

QUERIES:

1st. What is understood to be the number of persons in the district of ..... who are attached to the doctrine, government, and worship of the Church of Scotland, and who would esteem it a privilege to have access to the ministrations of a clergyman of that established church?

2nd. Have any churches been already built within the district,—and, if any, are they at present supplied, or are they vacant?

3rd. Who are the ministers (if any) in the district, and by what Presbytery of the Church of Scotland have they been licensed or ordained?

4th. What stations within the bounds of the district would be most suitable for the erection of churches for the accommodation of settlers desirous of maintaining communion with the Church of Scotland?

5th. What contributions might be expected for the erection of such churches, and for the maintenance of ministers?

6th. What accomodation would the people undertake to provide for the ministers?

7th. Would security be given for the payment of a certain annual sum to each minister?

8th. What provision is made for the education of youth, and is there a disposition to furnish adequate encouragement to well qualified teachers?

9th. What proportion of the existing teachers may be considered as of the principles of the Church of Scotland?

10th. Are the teachers in general natives of Great Britain (distinguishing England, Scotland and Ireland), or of the United States,—or of the colonies?

11th. Have any of the teachers received the education necessary to prepare them for receiving licenses as Preachers from Presbyteries of the Established Church of Scotland,—or have any of them actually received license to preach?

12th. Are any other particulars known, which it might be of importance to communicate to this committee?

It is earnestly requested that answers to the above queries may be addressed within a month after the receipt of this paper to , who will take the earliest opportunity of transmitting them to Scotland.

(Signed, JOHN LEE,
Convener of the Committee.

These were the questions, for sending out which to Canada, Dr. Strachan fiercely assailed Dr. Lee.

The following was the substance of the answers received from the places mentioned below :—

"In the city of Montreal there are two congregations under the ministration of Presbyterian clergymen of the Church of Scotland, and one under the charge of an American clergyman ordained by the Presbytery of New York. The first two congregations consist of upwards of 800 souls each. Mr. Christmas, the American clergyman, estimates the number of souls in his congregation at between 6 or 700, but does not state the number of his communicants. In the one of the two Scotch churches the number of communicants is above 335—in the other, about 170. Signatures of heads of families have been given to the petition in Montreal, representing a Presbyterian population in the town of upwards of 1,600 ; and at the cross, a sort of village about two miles from Montreal, the petition has been signed by 42 heads of families, making in that place and vicinity a population of 195."

"On the opposite side of the Saint Lawrence, and about 9 miles distance from Montreal, in the village of Laprairie, from it and the surrounding country, the petition has received the signatures of 163 heads of families, representing a population of upwards of 600 desirous of obtaining the ministration of a Presbyterian clergyman of the Church of Scotland."

"From Rawdon, our information is very meagre. Mr.

Holiday, resident there, states that there is no Presbyterian Church, but that they have divine service performed occasionally, by Mr. Brunton of Ste. Therèse—that there is a school, the teacher of which is a Scottish Presbyterian—that any dependence in a pecuniary point of view would be very precarious—that any contribution for a minister, would be in kind—that labour would be cheerfully given; and he gives the following census of the Township—Presbyterian, 92 heads of families; Roman Catholics, 72 do; Episcopal, 20 do. The petition received 73 signatures from Rawdon."

"Mr. Somerville, of Lachine, states that in that village and neighbourhood there are about 339 Presbyterians, and the petition received signatures representing 189—that there about 70 Episcopalians and 1,400 Roman Catholics. The Presbyterians have entered into a subscription, which amounts to £130 5s. 5d. for the erection of a church, and £66 15s. of annual salary to a clergyman of the Church of Scotland."

"From the seigniory of Beauharnois, the petition has received the signatures of 188 individuals, representing a population of 791, and in answer to Dr. Lee's queries, it is stated by a committee consisting of seven individual residents there, that an earnest desire exists to obtain the religious privileges which they enjoyed in their native country, and unfeigned gratitude and satisfaction for the interest which the parent church is taking in their spiritual welfare."

Lord Dalhousie encouraged the Presbyterians to press their claims, and when Mr. Grant was setting out on his mission in this connection, the Governor-General furnished him with the following letter, with a view to facilitating his undertaking:—

"The bearer of this, James C. Grant, Esquire, proceeding to England on public affairs of considerable importance, has carried with him a cer-

tain quantity of books and documents necessary to the object of his mission. I respectfully solicit for him all the favour that can be with propriety granted him, in putting these in his luggage at the Custom House where he may land.

" (Signed,) DALHOUSIE,
" Governor-General in
" British North America.

" Quebec, 14th February, 1828."

" At Edinburgh, the 2nd day of June, one thousand eight hundred and twenty-eight years.—Session ult.

" Which day the General Assembly of the Church of Scotland called for the report of the Committee on the Canada petitions, which was given in by Dr. Lee, the convener, and along with it a Memorial of the clergy and laity of Upper and Lower Canada, in connection with the Church of Scotland, and an overture from the Presbytery of Paisley, relative to Presbyterian colonists in British North America.

" It was moved, seconded and unanimously agreed to :—

" That the General Assembly feel a strong interest in the prosperity of His Majesty's Presbyterian subjects in connection with the Church of Scotland, and resident in the British colonies of North America, more especially in their spiritual interests, and the provisions which they require for promoting and maintaining them. That it is, so far, highly satisfactory to know that the countenance of His Majesty's Government has been extended to them in some degree,—and the General Assembly entertain the hope that some further provision will be granted as may make them, not only to obtain a legal and permanent provision, but also to enjoy the civil and religious liberties, which they respectfully look for as a people, in communion with this established church, and a valuable body of settlers in His Majesty's North American Provinces. That the Assembly approve of the report made by Dr. Lee, and re-appoint the Committee, with instructions to aid by Petition or otherwise, the applications, at present making to Government, by the Scottish ministers in communion with the Church of Scotland in the North American colonies, for a legal and permanent provision, and the full exercise of all their rights and privileges, as ministers in connection with one of the Established Churches of Great Britain; and the said committee, of which Dr. Lee is the convener, is hereby required to report to the next General Assembly.

(Signed) JOHN LEE,
Eccl. Sec."

The following is the copy of a letter from Dr. Mearns :—

"KING'S COLLEGE, June 27th, 1828.

"MY DEAR SIR :—Since meeting you and Mr. Urquhart on the 7th inst.' I have received an answer to the last Memorial of the Committee of Assembly, making an allusion to the former method proposed for aiding the Presbyterian ministers of the provinces, but bearing, That whenever a congregation in any of these provinces shall have erected a suitable place of worship, and be prepared to acknowledge the jurisdiction of the Church of Scotland, and to contribute according to their means, towards the maintenance of a minister, upon their presenting a memorial to the Governor-in-Council, the Governor will have received His Majesty's commands, authorizing him upon being satisfied that the conditions have been duly complied with, to contribnte to the support of the clergyman in such proportion as, together with the contribution of the parties presenting the memorial, may be sufficient to afford him a competent maintenance, such contribution, however, being necessarily limited by the funds which it may be in the power of the crown to appropriate to such purpose, and by other claims, which may exist upon these funds,—on receiving this commnnication, I immediately wrote to Lord Dalhousie, requesting to be informed whether the lands referred to under the limitations specified, were in his opinion such as might be expected to afford effectual aid. His Lordship's answer is not such as to afford much, if any, expectation of relief from that quarter, but he says that the instructions alluded to by Mr. Wilmot Horton, will, of course, be addressed direct to the Governor at Quebec ; and he will not know the extent of them until his arrival there, when he will send the further information.

Unless the arrangements proposed with the Canada Land Company shall afford resources available, I confess I have less hopes of effectual aid being derived from the quarter now pointed at than by the method formerly contemplated by Government. As to this, however, additional information will be obtained bye-and-bye.

I hope I shall hear from you on receipt.

I am, Dear Sir,

Very truly Yours,

(Signed) D. MEARNS."

To MR. ESSON.

It was advantageous to the Presbyterian claims that the Canadian Parliament, on motion of Hon. William Morris, who manfully espoused and maintained the cause of his own church, until its just rights were conceded in 1840,

passed resolutions, in 1824,memorializing the King to place the representatives of the two Established churches on a par. The Governor of the day did not think that the Legislature was sincere in its championship of the cause of the Church of Scotland; and he was probably right. The sentiment of the country was against Established churches altogether; and it was foreseen that, if the Presbyterians were allowed to share in the proceeds of the Clergy Reserves, other denominations would continue to demand the same privileges, until it should be found necessary to abolish such privileges entirely. Accordingly, the Canadian Legislative Assembly soon after took the ground, which it continued to maintain until its views prevailed, that in the circumstances of the country, it was impolitic and unjust to favor one denomination more than another, and moved that the Clergy Reserves lands should be applied to the promotion of education rather than of religion.

About the beginning of 1832, "The ministers and ruling elders of the Presbytery of Quebec," petitioned the King to have the rights of the Church of Scotland to share in the Clergy Reserves recognized. Amongst the passages of importance, it had one thing, the legal opinions of Lord Lyndhurst and Gifford, to whom the question had been submitted by the crown on a former occasion :—

"We are of opinion that though the provisions made by the 31st George III., ch. 31, sections 36 and 42, for the support and maintenance of a Protestant clergy, are not confined solely to the clergy of the Church of England, but may be extended also to the Church of Scotland, if there are any such settled in Canada (as appears to have been admitted in the debate upon the passing of the Act) yet that they do not extend to dissenting ministers, since we think the terms Protestant clergy can apply only to Protestant clergy recognized and established by law."

The Secretary of State for the Colonies, in replying to a former petition, had spoken of the Church of England in

Canada, as "the Established Church." This assumption the memorialists most vigorously assail:—

"We deny the justice of their claim to be considered and styled "THE ESTABLISHED CHURCH" in these provinces, or exclusively to apply to themselves the designation of "Protestant clergy," as used in the statute George III., ch. 31."

Regarding the Clergy Reserve lands, Governor Simcoe, on 20th July, 1796, wrote:—

"The first and chief of which I beg to offer, with all respect and deference to your grace, must be the erection and endowment of an University, from which, more than from any other service or circumstance whatsoever, a grateful attachment to His Majesty's Government, morality and religion, will be fostered and take root throughout the whole province."

The object of the statesmen and governors of the period, so far as the colonies were concerned, was to foster institutions that would breed loyalty in the people. With this view, they thought it would conduce to the better attaching of the colonies to the British Empire, if both education and religion were in the hands of the Protestant Episcopal clergy. Mr. Esson, however, vigorously assailed this notion; and contended that the record of the Church of Scotland in its relations to both these great interests was as good as that of the Church of England.

The following document bears on the question of education:—

"To His Excellency, Sir James Kempt, G.C.B., Lieutenant General commanding His Majesty's forces, etc., etc.

"The memorial of the Reverend James Harkness, D.D., minister of St. Andrew's Church, Quebec, and of the Rev. Henry Esson, one of the ministers of the Scotch Church, St. Gabriel Street, Montreal, humbly sheweth:—

"That your memorialists, ministers of the Church of Scotland, on behalf of their church and of that numerous class of His Majesty's subjects, who

do, or may hereafter belong to her communion, having learned that Your Excellency has been pleased to recommend to the legislature to make some alteration in the Act establishing the Royal Institution for the advancement of learning in this province, feel it a sacred duty to avail themselves of the opportunity, thereby offered, of humbly and respectfully representing to Your Excellency their just and constitutional right, to be admitted to an equal participation with their brethren, the clergy and members of the churches of England and Rome, in the management and superintendence of education, as it now is, or may hereafter be vested in the aforesaid institution.

"May it therefore please Your Excellency to take the premises into your favourable consideration, and, in such manner as Your Excellency in your wisdom shall see fit, recommend to the legislature in the contemplated amendment of the Act for the establishment of the Royal Institution for the advancement of learning in the province, to provide for the due representation of the clergy and members of the Church of Scotland.

"And Your Excellency's memorialists, as in duty bound will ever pray, etc., etc, etc.

"(Signed,) JAMES HARKNESS, D.D.
"(Signed,) H. ESSON, Minister.

"Quebec, 23rd January, 1829."

The concession at length granted to the Church of Scotland made the religious communities, unprovided for, clamorous to be put on the same platform. The result was that, in 1832, the Methodists, the ministers of the United Presbytery of Upper Canada, representatives of the non-endowed Presbyterians of Scotland, and the clergy of the Church of Rome in Upper Canada, had the same status accorded them as the ministers connected with the Established Church of Scotland—were granted an annual allowance from the territorial funds of the Government.

This was the situation of affairs up to 1840, when, at the instance of the Canadian legislature, the Imperial parliament passed the Act which authorised the sale of the Clergy Reserves. The bill provided that ministers connected with the Church of Scotland should receive the same advantages from the proceeds of the lands sold as

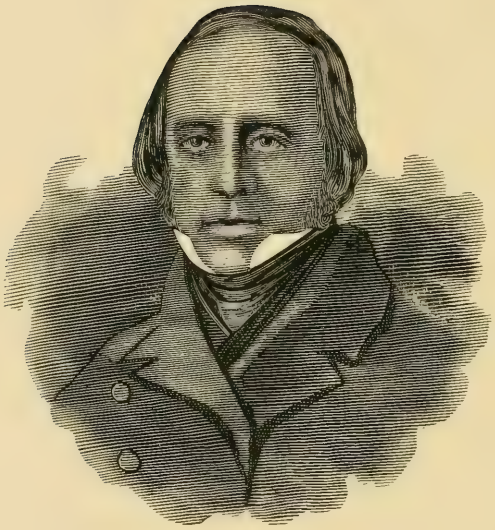
those of the Church of England did. It was specially reserved, however, that all those parties to whom the faith of the Government had been pledged from 1832, onwards, should henceforth share in the benefits of the Clergy Reserves; and thus it came about that not only ministers representing the Secession Churches at home, and Methodists, but even the Roman Catholic priests of the western province, curiously enough, participated in an endowment which, in the first instance, was set apart for the support of a Protestant clergy.

Bishop Strachan to the last opposed the admission of the Church of Scotland to a participation in the advantages of the fund, as on an equality with the Church of England. "He thoroughly believed," Fennings Taylor remarks, "and tried to make his belief contagious, that the Anglican Church was the Established Church in Canada." It was not so much, therefore, a question of temporal advantage as of spiritual status he was contending for. Expediency had no place in his nature. Many Episcopalians wished to make the best financial terms possible for the church, and so were prepared to make a compromise, since the judges of the Privy Council of England had, on the 4th May, 1840, determined that the words, Protestant clergy, were large enough to include other clergy than the clergy of the Church of England; and when asked, what other, if any, they answered the clergy of the Church of Scotland. But the redoubtable bishop would not haul down his colours. The last time his signature appears on the journals of the Legislative Council of Upper Canada, it is appended to a protest against the Act to provide for the sale of the Clergy Reserves and for the distribution of the proceeds thereof, by which two-thirds of the unsold reserved lands were assigned to the Church of England and one-third to the Church of Scotland. Reviewing the controversy, Fen-

nings Taylor well says : "The effort on the part of friends of the Church of England to place the ministers of the Church of Scotland in the category of dissenters was exceedingly injudicious."

The Imperial Act, placing the Church of Scotland on the same footing as the Church of England, was a compromise that the latter agreed to. But the concession came too late. Had a pact been made at an earlier period between these two churches, the Clergy Reserves might have been kept intact much longer. The disruption of the Church of Scotland in this country took place in 1844, and the ministers going out, being denied a continuance of the allowance which they had been receiving while in the Church, soon joined with the other denominations that were opposed to endowments. Their influence turned the scale against the continuance of special privileges to any church or churches in Canada. An attempt was indeed made in 1847 to save the fund for religious purposes by the process known in Great Britain as "the levelling-up process." All Protestant churches whose principles would allow them to receive aid from the Government, were offered a share in the Clergy Reserves, and amongst others the Presbyterian Church in Canada that had been constituted by those who had separated from the Synod in connection with the Church of Scotland. Their opposition, however, could not be thus bought off. The agitation was continued, and so in 1854, the Clergy Reserves were "secularised," that is, the proceeds of the sales of the reserved lands were handed over to the several municipalities to be expended as they chose, vested rights being held sacred as in the Imperial Act of 1840. These rights were commuted with the several churches, as was done in the case of the Irish churches ; and thus originated the fund called the "Temporalities Fund" in the "Presbyterian Church in Canada" to-day.

The experiment of Pitt to reproduce Episcopacy here, with bishops in the Legislative Council or Upper House, in order to promote loyalty to the crown, failed, and is not likely to be repeated, the mixture of races and creeds making it impracticable, even if it were desirable. And it is found that we are wonderfully loyal without the preserving salt of dominant Episcopal influence.



HON. JAMES LESLIE.

CHAPTER XXIII.

Hon. James Leslie,—Campbell Sweeney, Robert Sweeney, Campbell Sweeney, Jr.—Dr. Caldwell—D. P. Ross—William Peddie—Colin McDougall—John Jamieson—Charles Tait—Francis Hunter, Sr. Francis Hunter, Jr.—J. C. Grant—James Scott—James Logan—William Suter—Roderick MacKenzie—Kenneth Walker—Thomas Ross—James Court—Benjamin Workman—Alexander Workman William Workman—Thomas Workman—John Dougall—George Johnston—Archibald Ferguson.

Lieut.-Colonel, the Hon. James Leslie, J.P., was the son of Captain James Leslie, 15th Regiment of Foot, who was Assistant Quarter Master General to the army of General Wolfe, at the capture of Quebec. He could trace his descent from Royalty through the Earl of Rothes and the Stuarts of Inchbreck, in the Mearns, the latter family deriving from Murdoch, Duke of Albany, grandson of Robert the second.

Mr. Leslie was born at Kair, Kincardine, Scotland, 4th September, 1786, and educated at the Grammar School, Aberdeen, and afterwards at Marischal College and University of Aberdeen. He came to Montreal in 1808, and commenced business on his own account. The firm was known as James Leslie & Co., and in after days as Leslie, Starnes & Company, Hon. Henry Starnes being his partner. They were wholesale grocers and general merchants. Mr. Leslie's connection with the St. Gabriel Street Church began immediately on his coming to the city. In 1809, he purchased pew No. 22, which formerly had been the property of Patrick Robertson, merchant, brother of James and Alexander Robertson, already mentioned. He was

married to Julia, eldest daughter of the late Patrick Langan, 14th December, 1815, by Rev. Mr. Jenkins, the military chaplain. Mr. Langan was formerly an officer in the British army, and became Seignior of Bourchemin and de Ramsay. Mr. Leslie served as an officer in the Montreal volunteers during the war with the United States in 1812. He held a commission in the militia from 1811 until 1862, when he retired, retaining his rank as Lieut.-Colonel.

He was one of the gentlemen calling the public meeting in 1817, to organize the Bank of Montreal, and appoint directors. He was chosen one of its first directors, and continued to serve on the board for many years. He was one of the original board of the General Hospital. He was also a director of the Savings' Bank, and of the Montreal Agricultural Society, in 1820. Mr. Leslie was one of Montreal's most esteemed citizens, and took high rank as an honorable merchant. His popularity was shown in the fact that he sat as the member of the East Ward of the city in the Legislative Assembly of Lower Canada, continuously, from the general election in 1824 until the union between the provinces in 1840. He was chosen member for Verchères, in the first general election after the Union, and sat for that constituency until 1848, when he was summoned to the Legislative Council. In March, 1848, he became president of the Legislative Council, and held this position until September following, when he was appointed Provincial Secretary and Registrar. He held office until October, 1851. He continued to sit in the Legislative Council until Confederation in 1867, in May of which year he was appointed to the Senate by Royal proclamation. He died on the 6th December, 1873, at the advanced age of 87 years.

If there is any name entitled to respect and grateful mention in the annals of the St. Gabriel Street Church it

is that of Mr. Leslie. His membership in it extended over a period of 65 years, longer than that of any other person connected with it ; and his membership during by far the greater part of that time was one of activity and devotion to the interests of the congregation. He sat under all the ministers that preached in the old church, from Mr. Somerville down, and was loved and esteemed by them all. Indeed, it was impossible for any one to know Mr. Leslie and not to love him.

As early as 1811, he was put into office by his fellow-pew-holders, being that year chosen a member of the temporal committee. He was elected in1813 to the same position, and again in 1816 and 1817, being vice-president in the former year and president in the latter. He was also a member of the special committee for providing funds to procure an assistant to Mr. Somerville in 1817, and was one of those who were instrumental in bringing Mr. Esson to Montreal. He was ever a warm friend and constant supporter of Mr. Esson. When Hon. Peter McGill resigned his position as chairman of the temporal committee, at the crisis in 1830, on account of his leaving for Great Britain, Mr. Leslie was chosen in his place, being second only to Mr. McGill as a man to be honoured and trusted. But as he had been ordained an elder, March 21st, 1819, he felt that it was not compatible with discharging the functions of his spiritual office to take the presidency, and so he declined it, on the score of his being an elder. He allowed himself, however, to be placed on the temporal committee in 1845 and 1846, after the disruption, and in 1845, he was put on a special manse committee, appointed by the congregation, as in connection with the Presbyterian Church of Canada. Mr. Leslie adhered to Mr. Esson, both in 1832 and 1844. Mr. Thomas Blackwood and he were the only elders remaining in the session, after Mr. Black's adherents left the church. It was he who moved the resolution on

January 25th, 1830, expressing the congregation's conviction, that Mr. Esson had exonerated himself from the charges brought against him by the majority of the elders. And it was he who presided at the meeting of proprietors on June 30th, 1845, when the congregation made changes in the Rules and Regulations, with a view to meeting the objections urged against the constitution of the Church. Mr. Leslie always maintained that the proprietors had an inherent right to make such changes, so long as they maintained the forms of worship practised in the Church of Scotland. He stood out stoutly for the right of the congregation to a share of the services of the Free Church deputies, which the Coté Street organization claimed altogether. With Mr. Johnston and Mr. Gunn, he offered his resignation as an elder in 1845, when fault was found with the composition of the session by the Free Church Committee; but the resignation was not accepted, on the ground that it would be disastrous, in the situation in which things then were, to leave the congregation without a Kirk-session. The effect upon Mr. Leslie of this conflict with the Free Church Committee, combined with Mr. Esson's removal to Toronto, was to cause him to withdraw from the prominent place which he had previously occupied in the congregation. He took comparatively little interest in the affairs of the church for many years, and when Knox congregation resolved to remove to their new Church in December, 1865, he declined to accompany them. The congregation in connection with the Church of Scotland being reconstructed in 1866, he resolved to cast his lot in with it. It was a great pleasure for the writer to visit the dear old gentleman in his pleasant St. Mary's cottage in Parthenais Street. A more affable and courteous gentleman could not be found than Mr. Leslie. His life and character were stained by no single fault. *Sans peur, sans reproche* might very well be said of him.

Mr. Leslie had two sons and two daughters. Patrick was married to a daughter of A. M. Delisle, collector of customs. Both he and his wife are dead, as well as their eldest daughter. A boy and girl survive, as the only representatives of the family. Mr. Leslie's younger son, Edward, died unmarried. One daughter was married to Major Nairn, Seignior of Murray Bay,—and she died three years ago; while Grace was married to Mr. John Henderson of this city, who survives her.

Campbell Sweeney was inspector of potash for the city, the position filled afterwards by the late Colonel Dyde, A.D.C. to Her Majesty the Queen. Mr. Sweeney was a victim to the first visitation of Montreal by cholera, and died 17th June, 1832. He belonged to what was known as a "good family" in the north of Ireland. As has been already seen, Rev. Mr Esson's first wife was his daughter. The family were all clever, intellectually, and they occupied a high social position in the city. The sons were hot-blooded youths, and got into serious scrapes. We have seen that one of them, Campbell, junior, who was a lawyer by profession, got shot in the leg by a novice in the use of the pistol, James Scott. He had previously had an "affair of honour" with William Walker, a fellow advocate, in which he came off better. He shot Mr. Walker in the hand, destroying one of his fingers.

But this event did not make much stir in the community, compared with the tragedy in which Robert Sweeney, another son of Campbell Sweeney's, was involved. He was also an advocate, who had a misunderstanding with Major Ward, an officer of the "Royals" then stationed in the city. He rose hurriedly from his own table, sent a friend directly to the officers' mess with a challenge to Major Ward. A duel was arranged—the combatants met, May 22nd, 1838, and Sweeney, whose aim

was always unerring, shot his adversary dead. The only witness of the affair were the seconds, who, with Sweeney, fled across the lines, and a French farmer named Lanouette. "The old race course" was the fatal field. Lanouette, seeing what happened, said to Sweeney, "Vous-avez mal commencé votre journeé,"—"You have begun the day badly." Major Ward was a man of splendid physique, and so great a favorite in the regiment, that at his funeral there was scarcely a dry eye among either the officers or the men. Sweeney was indicted for murder, but as there were not witnesses to testify to the deed, the grand jury brought in "no bill." Public excitement calmed down, and he returned quietly to the city. He had killed his adversary, but an avenging conscience soon killed him. God's laws cannot be violated with impunity. Robert Sweeney had been chosen a member of the temporal committee in 1837, and he still occupied this position when the above-mentioned disastrous event occurred. He did not long survive this tragedy. It seemed to prey upon his spirits, and he is said to have died of melancholy over the sad event. His widow afterwards married another young lawyer, John Rose, now Sir John Rose, baronet. She died in 1883.

Campbell Sweeney's eldest daughter, Jane, was married to Dr. Caldwell in 1822. Another daughter, Elizabeth, was married to George Johnstone, of "Elm Tree," Chateauguay, who died at Lachine, in 1885. A fourth daughter, Emily, never married. She died at Lachine, December 1st, 1885.

Mr. Sweeney owned pew No. 56, in the old church. He was also a member of the committee appointed by the court to receive back possession of the church, in 1832, from the Black party that had possession of it for a year. Of course, he and his family stood energetically for Mr. Esson

So did Dr. William Caldwell, Mr. Sweeney's son-in-law. He was the medical friend to whom Dr. Hamilton referred, in his "Trifles from My Portfolio," as "making sport for the Philistines" on Sunday morning, March 6th, 1831. He was a son of James Caldwell, mentioned in an early part of this volume, and occupied a high position in his profession in this city, ranking with Drs. Robertson and Stephenson, and being associated with them in hospital and college work. He was a member of the temporal committee during the stormy period from 1830 to 1833. He took part in the meeting of 25th January, 1830, moving a vote of thanks at the conclusion to Hon. L. Gugy, for presiding. He also, as a member of the temporal committee, signed the petition to the convention of Scottish ministers assembled at Kingston, 7th June, 1831. He owned pew No. 57.

D. P. Ross was a member of the firm J. & D. P. Ross, dry goods merchants, 25 Notre Dame Street. They greatly prospered, and acquired valuable property in the centre of the city, embracing the Albion Hotel, on McGill Street, which still belongs to the same estate. The fact has already been mentioned, that Donald P. Ross married the daughter of Philip Ross, one of the elders of St. Gabriel Street Church, and that being childless, his property was bequeathed to the late Donald Ross, and his wife, who were nephew and niece of D. P. Ross. John, the senior member of the firm, never married. It was he who built View Mount; and it is through their connection with his estate that the Thayer's and Kirby's, the present proprietors have come into possession. He was a director of the Bank of Montreal in 1842.

Mr. Ross was treasurer of the congregation in the years 1821 and 1822, and was again a member of the temporal committee in 1828. He owned pew No. 83. He was a

staunch friend of Mr. Esson's all through the troubles of 1829-33, but, as we shall see, they had at last to part company.

One of the most prominent of the members of the church for a long time, and one of the fastest of Mr. Esson's friends, was William Peddie, of the firm of William and Stuart Peddie, hardware merchants, 127 St. Paul Street. Mr. Peddie's name has already been mentioned, as a member of a special committee to select a precentor, in 1816, on account of his musical accomplishments. On the 1st December, 1817, when the new pews in the gallery were offered for sale, he bought No. 11 for £17 10s. No. 10 in the gallery was also leased to him in 1822. He was elected on the temporal committee in 1818, and again in 1822 and 1823. In the latter year he was Vice-President. He was again elected to this position in 1829, and, when William Blackwood died in 1831, Mr. Peddie was chosen by the remanent members to replace him. He was made President in 1833, and was still a member of the committee, when he was cut down suddenly by cholera, during the second visitation of that deadly malady, on 27th July, 1834, aged 45 years.

Mr. Peddie was a fine specimen of the Scotch merchant, —a man of much natural ability, courteous and cultured. He was a director of the Montreal Fire Insurance Company in 1820. He never married, and his death was a serious blow to the church, and especially to Mr. Esson, to whom he was warmly attached, and with whom he had lived, in celibate style, for several years, in part of Beaver Hall.

Colin McDougall, who bought pew No. 76, in 1827, and was elected a member of the temporal committee in 1833 and 1834, was a partner of the firm of Cuthbertson and McDougall, importers of dry goods, St. Sacrament Street. He supported Mr. Esson at the great crisis in 1830–33.

John Jamieson, who was secretary to the temporal committee in 1824, and owned pew No. 73, was a member of the firm of "Gillespie, Moffatt and Company." He came to Montreal in 1815, and left here about 1842, returning to Scotland. He died in Edinburgh in 1848. He was uncle to A. T. Patterson, the present head of the firm in Montreal. Mr. Jamieson was one of the trustees named in Rev. James Somerville's will. His wife was a daughter of Hon. Samuel Hatt of Chambly.

Charles Tait was a prominent Scotchman, in Montreal fifty years ago. This was shown, not only in that he was chosen a member of the temporal committee, and secretary of St. Gabriel Street Church, which was counted the Scotch Church, by way of eminence, for the years 1825, 1826 and 1829, but also in his election to the treasurership of the St. Andrew's Society, continuously, from 1835 to 1841. Declining re-election to the temporal committee at that critical date, 1831, John Smith was chosen to replace him. Mr. Tait was book-keeper in the establishment of Allison, Turner and Company in his earlier days. He was, at a later period, agent of the Alliance Insurance office of London. Mr. Tait's father had been an elder in Mr. Easton's church in St. Peter Street, but Charles preferred the St. Gabriel Street Church. He bought pew No 69. His sympathies seem to have been about equally divided between Mr. Esson and Mr. Black. Some of the documents which he signed, supported the views of the latter; but when it came to the matter of going or staying, he determined to stay. And yet he had, by-and-by, to depart from Mr. Esson's wishes, as we shall see.

Francis Hunter, senior, who signed the petition to the convention of Scotch ministers at Kingston, in 1831, was a retired merchant, who came from Quebec about that time

and resided with his son Francis Hunter, junior, who was in partnership with John Fisher, as a general merchant. Mr. Hunter, senior, was born at Alloa, Clackmannanshire, Scotland, in 1762. He sailed from London, England, for Halifax, N.S., in 1792. In 1798, he had the adventure with Joseph Provan, already related at page 136. He removed to Quebec about 1794 5, where he resided until he came to Montreal, as already stated. About 1834, he made his home at Belleville, Upper Canada, and there he resided until he died, in 1853, in the 91st year of his age.

He was appointed an elder in St. Gabriel Street Church, 14th April, 1833, at the same time that Kenneth Walker and George Johnston were ordained. He had been previously ordained, and had served a long time as an elder in St. Andrew's Church, Quebec, under the ministry of Dr. Spark and Dr. Harkness. Mr. Hunter was one of the "kindest of men, honest as the sun, just as Aristides, universally respected and beloved by all who knew him." One of his daughters was married to John Fisher, M.P., of whom we shall hear a good deal by and by; another, to George Rhynas; and a third, to Alexander Miller.

Francis Hunter, junior, who also signed the petition sent up by the Esson party to the synod, in 1831, was the son of the elder just mentioned. He was a partner with his brother-in-law, John Fisher, as a merchant. He removed to Upper Canada in 1834, where he continued in trade for some time. Ultimately he received an appointment in the civil service, which he fulfilled for many years. He retired in 1884, and still resides in Ottawa. He spent the winter of 1885 in Montreal, but he prefers life in the Capital, where he meets the people whom he has long known. The writer has been indebted to his friend. "Francis Hunter, junior," for much valuable information. Although upwards of four score, he is so active and vivacious, that the designation "junior," by which he is marked

in the church documents of 56 years ago, seems not at all inapplicable to him even now. He is younger in spirit than many men of not half his years.

Mr. Hunter, "junior," was married twice,—first to a daughter of Hon. Alexander Grant, of L'Orignal, and a niece of Mrs. Ferguson, the mother of Mrs. Andrew Shaw ; secondly, to Mrs. Bell, whose daughter, by her former marriage, was the wife of J. R. Arnoldi, mechanical engineer of the Public Works, and a grandson of Doctor Arnoldi, who occupied a pew in St. Gabriel Street Church. Grace Hunter, daughter of Marcella Grant, is the happy wife of Rev. G. Colborne Heinè, the respected pastor of Chalmers' Church ; so that Chalmers' Church has this link, among many others, binding it to St. Gabriel's.

J. C. Grant, Q.C., has been already named on several occasions. His mission to Great Britain on behalf of the church was successful, at least, in part. The Church of Scotland got thoroughly roused to enter the arena on behalf of her daughter in Canada, and this told more in favour of the claims of the church here than even Mr. Grant's advocacy of them before the Colonial Secretary and other officials of the Government at Westminster. The cause made substantial progress through Mr. Grant's agency. On his return to Canada, he did not take any very prominent part in the affairs of the congregation ; but his sympathies were with Mr. Esson in the days of darkness. He died after a brief sickness, on November 25th, 1836. The *Gazette* of the following day thus characterized him :—

"It is with most unfeigned regret that we announce the death, last evening, of James Charles Grant, Esquire, advocate of this city. The short illness to which Mr. Grant has fallen, did not, till yesterday, appear to be dangerous, and the sudden change from the stirring activity of life to

the painful tranquillity of death, could not fail to have produced the fearful gloom which pervades the circle of his acquaintance. As a friend, many can bear witness to his open-heartedness and generosity; as a politician, he was strictly consistent, and zealous in forwarding the interests of his party—as an advocate, he was upright and unblemished,—as a man and a citizen he was esteemed and respected. Mr. Grant was a native of the Province, had arrived nearly to the seniority of the Montreal bar, and received from Lord Aylmer, a short time prior to his lordship's departure, his commission as a King's Council."

James Scott, who was treasurer during the years 1834 and 1835, was the head of the firm of "Scott, Tyre, Colquhoun and Company," wholesale dry goods merchants, whose warehouse was at the corner of St. Joseph and Commissioner streets. He also signed the petition to the Kingston convention in1831, in favour of the views of Mr. Esson. Mr. Scott became a rich man and resolved to retire from business and spend the evening of his life in Scotland. The ship grounded when near the wharf at Greenock, and the effect of the confusion and alarm on Mr. Scott was such that he died shortly after reaching the shore.

James Logan, already spoken of, Sir William's eldest brother, was treasurer in the years 1825 and 1826. He afterwards protested against the majority's action in separating from the Presbyterian Church of Canada in connection with the Church of Scotland, in 1844. He carried on the business of his uncle, Hart, when the latter set up a counting house in England, and removed thither.

At a later period he formed a partnership with Thomas Cringan, under the style of "Logan, Cringan and Company," general merchants, in St. Sacrament Street. He

continued to occupy one of the old family pews, 28, but 27 was taken by the management for the minister's family. He ceased attending church altogether after the disruption in 1844, partly because he could not, with his views, attend there any longer, but mainly on account of the dulness of his hearing.

William Suter, whose house was in St. Constant Street, near Dorchester, was a member of the temporal committee in 1833. He also signed the petition to the convention of Scotch ministers at Kingston, in 1831. He was a merchant for some years, but afterwards entered the service of the city.

Roderick Mackenzie, who bought pew No. 23, in the gallery, in 1825, was a dry-goods merchant in St. Paul Street. He was elected a member of the temporal committee in 1835, and was re-elected to this most important position in 1837 and 1838. On more than one occasion, he was solicited to allow himself to be nominated to the eldership, but he shrank from the responsibilities of the office. Mr. Mackenzie was a native of Stranach, Ross-shire, Scotland, and came to Montreal in the spring of 1804. He was not favourable to the movement westward of the church, in 1865, and so he resolved to cast his lot in with the congregation about to be re-organized in the old church; but he died on 1st August, 1866, a short time before a minister was settled under the auspices of the Church of Scotland. His daughter, Mary Anne, long a Sabbath-school teacher, and secretary of the Dorcas Society of St. Gabriel Street Church, became the wife of William L. Haldimand, hardware merchant, of whom more anon.

Thomas Ross was a warm friend of Mr. Esson's. He was a brother of Joseph Ross, of whom mention has been

already made. He was born in Aberdeen, Scotland, and came to Canada in the year 1818. He belonged to the then important guild of coopers, like many others who made their mark in Montreal. He was a man of stalwart proportions, with a mind as vigorous as his body. He was a strong believer in Establishments ; and, therefore, although he had formerly stood by Mr. Esson, when that gentleman forsook the Church of Scotland, Mr. Ross was constrained, much as he was attached to the man, to go into opposition. He was one of the 27 protesters, in 1844, against the occupation of the old edifice by the Presbyterian Church of Canada. Mrs. Ross and the children continued to attend the church for about twelve months after this ; but as Mr. Ross would not accompany them, they all left and went as a united family to St. Paul's. He died, 15th December, 1864, 84 years of age.

Joseph Moore Ross, merchant of Montreal, who was long the Treasurer of St. Paul's Church, and a member of the Board of Trustees of theMinisters' Widows' and Orphans' Fund of the Church of Scotland, who died suddenly on the 26th of June, 1868, in his 54th year, was his son. Mr. J. M. Ross was also one of the eleven Trustees named in the Act of Parliament, in 1864, to receive the St. Gabriel Street Church back into the possession of the Church of Scotland,—a fit arrangement, considering that it was the church which he attended in his youth. T. P. Ross, secretary of Hochelaga Cotton Company, is also Thomas Ross's son, and Mrs. Whitehead, mother of Col. Whitehead, is his daughter.

Mention has already been made, at page 140, of Kenneth Walker. He was a stout friend of Mr. Esson's, and it is to be presumed that he was one of the gentlemen whom Mr. Esson wished to have ordained to the eldership on 6th

March, 1831, to prevent which, the church was seized and closed by the opposition, as he was one of the three selected for the office, as soon as St. Paul's people hived off. He was among the nine laying the information before the magistrates on which the leading supporters of Mr. Black were arrested at the church door on the date mentioned, and was one of those who received the church back, by order of the court, in 1832. He was a member of the temporal committee in the years 1814, 1825 and 1826, and again in the critical period from 1830 to 1832, during which time he was vice-president. He was allowed to exchange his pew No. 98 for No. 100 in 1825. He was one of the original directors of the Montreal General Hospital, and was a gentleman of much mental activity. When Mr. Esson resolved to cast his lot in with those who separated from the Synod of the Church of Scotland, Mr. Walker was constrained to detach himself from his old friend and pastor, although he did it reluctantly. He dissented from the resolution of the Kirk-session endorsing Mr. Esson's action, in seceding from "the kirk," although his dissent was not formally entered in the minute. He was also one of the 27 that served the notarial protest on the majority of the congregation in resolving to hold the church for the newly formed Presbytery and Synod. The late Joseph Walker, hardware commission merchant, on St. John Street, was a son of Kenneth Walker's.

George Johnston, who was ordained an elder at the same time as Mr. Walker, 14th April, 1833, if not born in Aberdeen was, at least, brought up in that city. He came to Montreal during the American war, about the year 1813. He belonged to a family that did good service to their country in connection with the Royal Navy; but he had a taste for trade, and adopted the baking business, which he prosecuted successfully in this city. He was what

was known as "Government baker." His place of business was in Water Street. Walter Benny, Robert and William Watson, Mungo Ramsay, and John Anderson were all engaged in the business at the same time, and all filled important positions in society and in the church, as well as supplied the community with the staff of life.

Mr. Johnston occupied pew No. 2, in 1843, and afterwards. He was one of the committee to receive the church back in 1832, as he stood by Mr. Esson, all through that gentleman's ministry. At the disruption, he voted in favor of his minister's position on the Free Church question. He was a member of the temporal committee, under the new regime, in 1845, 1846, and 1847. He tabled his resignation as an elder in 1845, at the same time as Mr. Leslie, with a view to paving the way for satisfying the Free Church committee of twelve, and keeping them in St. Gabriel Street Church. Mr. Johnston was a man of great personal worth, and having served his generation well, he fell asleep, September 20th, 1875, at the advanced age of 84 years. Mrs. Muir, widow of the late William Muir, of Muir, Ewan and Company, is his daughter.

Several members of the Workman family became connected with the St. Gabriel Street Church. They belonged to Lisburn, County Antrim, Ireland. The first to come to Montreal was Benjamin, the eldest of the brothers, who reached the city in May, 1819. He was followed the next year by Alexander, who arrived in Quebec 24th May, 1820, and proceeded to Montreal. The first Sunday he was in the city he went to St. Gabriel Street Church. His reception there I will let him tell in his own words: "I was directed by Mr. Bent to his pew. Miss Bent, afterwards Mrs. McIntosh, secondly, Mrs. James Court, and her brother, John Bent, were in the double pew. An old gentleman, Mr. Fraser, also. He held the pew door firmly

However, my brother and I took our seats peaceably. After service, I said 'I am off to Philadelphia—this is a horrid place.' Having been waited on by several,—Benjamin Hart, James McGill Desrivières, Benjamin Beaubien, Colonel Leviscount, Mrs. Solomon — to accept private tuition in their families, so I remained in Montreal, not a bad old place."

Benjamin's first position was principal teacher in the Union School, Pres de ville, in 1820. At a later period, he kept school in Chenneville Street, near Craig Street. In 1829, as we have seen, he became joint proprietor of the *Courant*, purchased from Mr. Mower, and carried on printing and publishing along with teaching. Among other jobs which he did, in the way of business, was printing one of the two celebrated pamphlets, that were issued in connection with the Black-Esson trouble—a job for which he never got paid. He kept neutral in the embroglio, although naturally disposed to sympathize with Mr. Esson ; and the result, as far as he was concerned, was to disgust him with both parties, and he left the church shortly after the St. Paul's congregation was organized ; as did also Thomas Workman, who had attended the church from the date of his arrival in the city, July, 1827. He and Benjamin then went to the American Presbyterian Church, but did not join its communion.

A Unitarian minister visited Montreal in 1832, and preached in Benjamin Workman's school-room, corner of St. Sacrament and St. Nicholas Streets. Mr. Workman did not then join the society, but did about 1840, and his brother Thomas with him. Benjamin opened a Sabbath school under the auspices of the Unitarian Society, in 1842, and continued an active member of the church, which was organized under Rev. John Cordner, in 1843, until his removal to Toronto in 1856.

Late in life, he studied medicine, and became a physi-

cian, as his brother Joseph was ; and, when the latter was appointed superintendent of the Provincial Lunatic Asylum at Toronto, Benjamin was associated with him in the work of the Institution. The family pew in St. Gabriel Street Church, No. 99, stood in his name. He died at Toronto, 26th September, 1878, aged 84 years.

Alexander, who has given us a glimpse of his first experiences in the city, also established a school here—an English and classical school,—in Hospital Street. He continued to worship in St. Gabriel Street Church until his removal to Ottawa, in 1844. He concludes his communication, from which a quotation has been already made with these words : "I am now in my 90th year,—in fair health, I thank my Creator, and my hatred of King Alcohol."

Along with Thomas, Samuel and Matthew arrived in Montreal, in 1827. Their father and mother, with William, reached the city two years later. Several members of the family settled first on a farm at New Glasgow ; but they had all a strong intellectual bias as well as a capacity for affairs, and they drifted into the city by degrees.

William and Thomas became associated in the hardware business, as partners in the well known firm, "Frothingham and Workman," and greatly prospered. William was a member of the temporal committee of St. Gabriel Street Church, in 1842 ; but he also left it, and afterwards went to the Unitarian Church. However, he does not seem to have been quite at his ease in that communion, and he ended his days in connection with Christ Church. William Workman was a citizen of mark, and gave a good deal of his time and thought to public concerns. As early as 1848, he had been designated to a seat in the City Council, but refusing to act, his place was taken by John Whitlaw. At a later date he was elected mayor of Montreal, and held that important position at the time Prince Arthur, Duke of

Connaught, was stationed with his regiment in this city. The address from the city to His Royal Highness, bearing date 8th October, 1869, bore the signature, "William Workman." He died, 23rd February, 1878, aged 71 years.

Thomas Workman, although often solicited to take part in civic affairs, has so far declined. He, however, represented Montreal Centre in two parliaments since confederation, and was regarded as specially well-fitted to advocate the interests of the most important commercial constituency in the Dominion; as belonging himself to one of its leading firms. He obtained a wife out of St. Gabriel Street Church, Mrs. Workman being a daughter of John Eadie, Manager of the Savings Bank, who long sat in that edifice. The Workman family have been remarkable in many ways, but in no respect more than in their longevity, the three surviving brothers averaging 81⅔ years each.

Archibald Fletcher, one of the signers of the document refusing to open the church, in 1831, was born in Glenorchy, Argyllshire, in 1788, and commenced business in Greenock, in 1812. He left with his family for Canada, in 1823, and arrived in Montreal in August. He went to New Glasgow in September, and commenced life in the bush; he lived there for four years, and returned to Montreal in September, 1827, to commence his trade here. He and his wife joined St. Gabriel Street Church, and were members until the trouble arose between the two ministers and their adherents. He sided with Mr. Black. At about that time, Mr. Miles—Congregationalist—arrived in Montreal, and commenced preaching in Mr. Bruce's schoolroom, McGill Street. Mr. and Mrs. Fletcher liked his preaching, and decided to leave the Kirk, and cast in their lot with the Congregationalists. In the spring of 1831, Mr. Fletcher met with an accident, which resulted in his death

in December, of the same year. He left a widow with one son and five daughters. The widow, with her son, carried on the business for some years after his death. The late George Winks, dry goods merchant, was married to one of the daughters.

Colonel John Fletcher is a son of Archibald Fletcher, and was born in Greenock, on the 23rd May, 1815. John attended Mr. Bruce's school, in McGill Street, a school in which a number of our prominent citizens received their first rudiments, and some their only education. His father dying when John was but 16 years of age, he gave up school, and assisted his mother in carrying on the business. In 1834, he, with some others, organized a volunteer hook and ladder company, purchasing, at their own expense, a wagon, ladders, implements and uniform. This company did good service until a fire department was formed under the new city corporation, established by charter in 1840.

When the troubles arose in 1837 and 1838, a volunteer force was formed in Montreal. Mr. Fletcher joined the Scotch company, No. 6, of the Montreal Light Infantry. He served two years in the company. When it was disbanded in 1839, he had attained the rank of sergeant.

In 1840, peace was restored to our city; a corporation was formed and a mayor appointed, a police force and a volunteer fire department of ten companies were organized. Mr. Fletcher joined No. 3 company as branchman. He worked his way up through the several grades to the command of the company. He was appointed captain in 1845. In 1846, a new engine was received, when the name of the company was changed from "Alliance" to that of "Protector." Captain Fletcher was appointed 1st Assistant Engineer, in 1849. He served in that rank until he joined the 100th Regiment, in 1858, having served as fireman 24 years, continuous service.

His first appearance as an officer in the militia was in 1847, when the Montreal Volunteer Fire Brigade was formed into a battalion of militia, under the command of Lieut.-Col. Hon. James Ferrier, then mayor of the city. By the general order of May 5th, 1847, he was appointed lieutenant and adjutant of the battalion, and by the general order of the 22nd March, 1850, he received the brevet of Captain. When the militia bill of 1855 was passed, authorizing the formation of fifty rifle companies for the Province of Canada, he raised one of the two allotted to Montreal, and was gazetted captain by general order 27th September, 1855. On the 28th November, 1856, he, with Captain T. Lyman, was promoted to the rank of major for the reasons given in the general order of that date, viz. :— "Captains Lyman and Fletcher shall likewise be promoted "to the rank of major, those officers having formed the first "rifle companies in Montreal, and commenced the organi- "zation of a force in that city, whose discipline and ap- "pearance are not excelled by any corps in the province." In 1856, he was appointed Instructor of Musketry in the Rifle Corps in Lower Canada, and Drill Instructor to the Rural Companies (having qualified for the appointment under the Instructor of Musketry of H. M.'s Force stationed in Montreal). In the spring of 1858, the 100th, "Prince of Wales," Royal Canadian Regiment, was raised; he was selected for a commission in it, and having furnished his quota of men, he resigned his appointments in the militia. He served four years in the 100th. Returning to Montreal, on leave, in January, 1862, during the excitement of the "Trent" affair, when corps were organizing throughout the province, he volunteered his services to drill the 5th Battalion, "Royal Light Infantry," just formed under the command of Lieut.-Col. Routh. Having drilled the corps for some months, he resigned his commission in the 100th Regt., joined the 5th Battalion, and was gazetted major by

general order, 3rd July, 1862. On the 28th November, 1862, he was appointed on the permanent staff of the militia as brigade-major of No. 6 military district of Lower Canada. He commanded the volunteer brigade stationed at St. Johns during the Fenian trouble of 1866. In the spring of 1870, he commanded a brigade stationed at Huntingdon and Hemmingford, on account of a threatened Fenian invasion on that frontier. On the 28th May, an advance was made, a large force, under Colonel Bagot, of H. M. 69th Regiment, against the Fenians entrenched at Trout River. The 50th Battalion Volunteers led the advance, and he was in command of the line of skirmishers that drove the Fenians across the border. In March, 1874, he was appointed deputy adjutant general, commanding No. 5 military district. During the next seven years' service as D. A. G., on several important occasions, he had the responsible duty of commanding the troops called out in Montreal in aid of the civil power. For these services he was made a C. M. G. by Her Majesty the Queen.

He commanded successfully brigade camps at Laprairie, Franklin, Granby and Sherbrooke. In 1863, with the cooperation of all the officers in the country, he was successful in organizing at Huntingdon the first Rifle Association in the Province of Quebec. This Association has held an annual competition up to the present time. Subsequently he succeeded in having a Rifle Association formed in each county in the district. These associations proved of practical benefit to the active militia of the district, by promoting proficiency in rifle practice, and creating a healthy spirit of rivalry in rifle shooting between the corps.

When a boy, he went to the Sunday-school of the American Church, and became so attached to the school and church that he remained there as scholar, teacher and member, until he left the city in 1858. When he and his

family returned to the city, they joined Chalmers' Church, where they still continue to worship, and where he fills the important duties of an elder.

Another member of the St. Gabriel Street Church, who afterwards became a power in the land, also left the congregation at this crisis, and connected himself with the newly organized Congregational Church. This was John Dougall, the great champion of temperance, and founder of the *Montreal Witness* newspaper. He is distinguished in the documents as John Dougall, junior, in contradistinction to John Dougall, senior, his father, who also appended his signature to the application made to the Church of Scotland ministers in 1831. They had both been in attendance on the church for the previous five years, and their sympathies ran out strongly towards Mr. Esson, of whom Mr. Dougall continued to speak in terms of the warmest affection and regard, up till the day of his death. The following sketch of his life and work is borrowed from the *Daily Witness*, of August 16th, 1886, written by John Beattie, long the manager of the *Witness* printing establishment:—

"John Dougall was born in Paisley, on the 8th of July, 1808, coming of a godly and thrifty ancestry. His grandfather, Duncan Dougall, who was removed from him in age by only thirty-six years, was the son of a well-to-do weaver. He was a muslin manufacturer, an enthusiastic Tory in the midst of surging Radicalism, and a man of imperious but affectionate nature, passionately fond of flowers—a taste which descended to his grandchildren. His son, John Dougall, was the greatest reader in Paisley, and a keen Reformer in politics. He gave his two boys a desultory education, including almost unlimited reading, and a boys' literary club met at his own house. Out of the six members of this club, one became a poet, and three

became journalists of note. His elder son had, at the age of fifteen, to manage his father's manufacturing business when the latter was laid up.

" He sailed for Canada at the age of 18, in the year 1826, with a consignment of goods for the establishment of a branch house and commission business. The travelling which this business involved, and a winter spent in the back woods of Lanark, familiarized him with the embryos of our great cities, and with pioneer life in Canada.

" Mr. Dougall brought with him a valise well filled with Paisley shawls, which in those days were very much admired,—so much so that he afterwards became an agent for them and other goods also. He is said to have had one lady admirer of the shawls who made repeated visits to see all the patterns that came out, but the shopman, noticing that she never purchased any of them, suspected her of having taken some that were missed. A watchman having visited her abiding place, found several of the stolen shawls concealed there. Mr. Dougall let her go with a warning not to visit his stock again, and he retained the patterns she so much admired for samples afterwards. I have never known him to prosecute any person for theft or any other offence. I think he considered their morals would not be improved by sending them to prison, and he had no faith in what are termed reformatories."

" He was so successful with the shawl business that he found it necessary to form a partnership and open a branch of his business in Toronto, which was conducted by his brother Mr. James Dougall, the nurseryman of Windsor, Ont., who, with Mr. John Redpath eventually became partners. They were very prosperous in business, the Bank of Montreal giving them all the credit they required ; but a crisis came on which brought the partnership to a close, the debts, for the most part, having been afterward paid off. A produce commission business, and a book and

stationery store were soon after commenced in Montreal, the name of the firm having been changed to John Dougall & Co. The management of the two branches of business, above alluded to, was left to others, while Mr. Dougall, with Mr. James Court and another gentleman, formed a temperance society, and issued a monthly publication in connection with it, called the *Canada Temperance Advocate*. The *Advocate* changed hands, the late Mr. J. C. Becket having taken the management of it, while Mr. Dougall embarked in another enterprise which culminated in the issuing of the *Weekly Witness*."

"On the 6th of May, 1871, the 25th anniversary of the *Witness* was celebrated by the opening of a four-cylinder Hoe press, followed by a social entertainment. Mr. Dougall speaking, of his ancestry on that occasion, said :—

"My grandfather was a man of three books, Milton's Paradise Lost, Matthew Henry's Commentaries, and Young's Night Thoughts, and these were the only books his grandchildren were allowed to read on the Sabbath day beside the Bible. My grandmother, who belonged to Ayrshire, (and whose grandfather, a staunch Cameronian, had been concealed for two years in a peat stack, for fear of the troopers of Claverhouse and Dalziel) had more old ballads by heart than any person I ever met with, most of which never appeared in print, either in Scott's Border Minstrelsy or any other collection. My father was one of the two greatest readers connected with the Paisley Library, and the number of volumes each of them read weekly would appear fabulous in this country. William Motherwell, the celebrated poet, whose pathetic piece, 'My heid is like to rend, Willie, my heart is like to break,' stands high in Scottish poetry, came near to the first two for devouring books. Besides a constant supply of books and periodicals from the public library, many of which I read or heard read, there was in the house a choice, private

library, gathered with great taste by my father. It contained Inchbald's 'British Theatre,' in some thirty volumes, and the choicest of the British poets, as well as translations of the works of the great poets of Germany, France, Spain and Italy, and most of these I read when quite a child, with untiring avidity. My father's memory was richly stored with the finest poetry in the English language, which he frequently repeated, and my memory also retained, without effort, very many passages from favourite authors, especially from Byron's 'Childe Harold,' and 'Turkish Tales,' and Scott's poems, which were then fresh from the press. In addition to such varied reading, we had the *Edinburgh* and *Quarterly Reviews*, *Blackwood's* and *Constable's Magazines*, and the *Glasgow Chronicle*, which was then the leading newspaper of the west of Scotland, on the Whig or Liberal side. This paper, I often, when very young, read aloud to my grandfather. There was a street club in Paisley in which my grandfather took a prominent part, and I used to listen with much interest to its discussion of questions, which were conducted with an ability unsurpassed by the public journals. The *Edinburgh Review* was the leader of public opinion on the Liberal side at that time, and the curb-stone club, at the foot of the News street of Paisley, was about two years ahead of the *Edinburgh Review* in advancing the great questions of free trade, repeal of the corn-laws, parliamentary reform, &c., &c., all of which were accomplished within the next thirty or forty years.

"Nurtured on such mental food, I early aspired to be a writer myself, and an unfinished epic, in imitation of Beattie's "Minstrel" and a play entitled: "The Black Prince," in imitation, I need not say how distant, of Shakespeare, occupied my leisure time before my fourteenth year. I also wrote for the Glasgow *Chronicle* and *Blackwood's Magazine* about the same age, and never felt so proud

before or since as when a letter of mine appeared in the *Chronicle:* but no notice was ever taken of what I sent to *Blackwood.*

"My father encouraged a number of young men of a literary turn to gather weekly in his house for the reading of original essays, poems, etc., and I cannot but regard it as somewhat remarkable, that of six that thus met, four should afterwards have become editors of newspapers, and one of them, Wm. Cross, a poet of considerable fame. After coming to Canada in 1826, I wrote a considerable number of pieces in prose and verse for the Montreal *Herald,* but soon poetry and politics were merged in business and amusement, and it was not until I had been some eight years in the country that the old tastes revived in a new line. About the year 1835, I became editor of the *Canada Temperance Advocate,* published by the Montreal Temperance Society, a position of immense usefulness, which I occupied for nearly ten years. During that time, the circulation of the *Advocate,* partly gratuitous, was very great; every minister of all denominations was furnished with it, —and I often from time to time meet with people yet, from various parts of the country, who tell me they never tasted intoxicating drinks in their lives, as their fathers took the *Advocate* and brought up their families on total abstinence principles."

The Beginning of the "Witness"

"Coming to the great enterprise of his life, Mr. Dougall said: "In the winter of 1845-46, I carried out a long cherished ambition, by starting a weekly newspaper to advocate all the best interests of the people, temporal and spiritual, and oppose all that conflicted therewith. This paper was the *Montreal Witness,* published at $3 per annum, and that it was needed was rendered obvious by the very

handsome subscription list, numbering about 800, which it at once obtained. I need scarcely say the *Witness* was religious without being sectarian, and political, irrespective of party. It advocated, from the first, the claims of Evangelical religion—the Temperance reformation—the Sabbath—human freedom, and every other good cause, to the best of its ability, and with no uncertain sound. In this course it has continued for a quarter of a century, and in it, with the help of God, it will still persevere."

Mr. Dougall became a total abstainer fifty-one years before his death—having three years before signed the "half-way" pledge against spirituous liquor. Last year, writing of his 50th Temperance Anniversary, he said that, under God, he owed his rescue from the ordinary class of companions, found in hotels and boarding houses, to Mr. James Court and Mr. James Orr, who had got up a Young Men's Christian Temperance Society,and who a little later founded the Montreal Temperance Society.

Two sons and four daughters remain, Mr. John Redpath Dougall, the present editor of the *Witness;* Mr. James Duncan Dougall, of the New York *Witness;* Miss Dougall, of this city; Mrs. A. M. Cochrane, of New York; Miss Susan Dougall, and Miss Lily Dougall.

Mr. Dougall, who had scarcely known sickness during his long life, often expressed a wish to die suddenly rather than to linger on a bed of sickness—and his prayer was answered. He was living with his younger son, Mr. James D. Dougall, at Flushing, Long Island, and in that home, suddenly, while at breakfast, he breathed his last. No man had better grounds for having no fear of the great change. Not thinking of himself, and never looking back, his whole aim to the end was to do more for the race which already owed him, under God, such a heavy debt of gratitude.

Mr. Dougall's wife was Elizabeth Redpath, eldest daughter of Mr. John Redpath. She died in 1883.

Among the other names found on the petition to the convention of ministers at Kingston, in 1831, anent the St. Gabriel Street Church troubles, is that of James Court. It proves how difficult it was to determine the rights and the wrongs of the situation, that men like James Court and John Dougall should have sided with Mr. Esson, while others, like John Redpath and Dougald Stewart, took the part of Mr. Black.

Mr. Court came from Scotland when a youth of 18 or 19 years, and entered the service of his mother's brother, William Blackwood, merchant. He occupied, with his uncle, a seat in pew 61. Mr. William Blackwood having died in 1831, his brother John took over the business, and Mr. Court, who had acquired a knowledge of bookkeeping, began business on his own account, as a public accountant and land agent. He was the first person in Montreal who laid himself out for this as a profession ; and he greatly prospered in it. The continuance of strife in St. Gabriel Street wearied his young and fervent spirit, and he sought peace in St. Andrew's Church. Here he worshipped for some time, until differing from Dr. Mathieson, on some matter involving the question of the extent to which a Christian may indulge in social freedom, he joined the new congregation, in connection with the Secession church, organized by Dr. Taylor, in Lagauchetière Street. He remained a worshipper in this church until the "Free Church" in Côté Street was started, and he was added to the original twelve members constituting the committee. He had differed from the session of the Lagauchetière Street Church on the question whether persons engaged in the liquor trade should be admitted to a place on the communion roll, he believing that they ought not. He was one of the earliest champions in the city of total abstinence from intoxicants. John Dougall, J. S. Orr, and he organized a Christian Young

Men's Society in 1832, which led up to the formation of the "Montreal Temperance Society" a few years later. These three gentlemen were the founders of a publication which did not a little to disseminate wholesome views as to the evils of intoxication throughout the land, viz., *The Canada Temperance Advocate.* They got Rev. Dr. Taylor to edit it, and J. C. Becket to print it.

Another important public movement owed its inception to him. This was the general effort to evangelize the French Canadians. He had always been interested in them, and had sought to do what good to them he could personally; but he got little sympathy for his aspirations in their behalf from old country people in the city and province. They said, let the French Canadians alone—you will only spoil them by educating them and lessening the influence of the priests over them. The rebellion of 1837-8 rather shocked the British portion of the population, and awakened many to perceive that there was no safety for the state, except what was founded on intelligence. Christian people now joined him in his efforts. In 1838, a public meeting was called to organize a society for evangelizing the French Roman Catholics, in the American Church in St. James street. There was a good deal of apprehension for the safety of the building, owing to the excited state of feeling at the time. But all passed off quietly, Colonel Wilgress, that grand old Christian soldier, being in the chair. "The French Canadian Missionary Society" which founded the institute at Pointe-aux-Trembles, and introduced into this country a noble band of missionaries who, with a large force of colporteurs, have scattered the seed of the word pretty widely over the province, was then formally established. The Rev. Dr. Taylor and Mr. Court visited Great Britain and the continent in the interests of the new society, and they succeeded in getting many good people pledged to help the cause. During the

thirty odd years of the Society's existence, Mr. Court was the soul of the organization, as he held the responsible office of treasurer. He fell in with the proposal to hand over the work to the Presbyterian Church of Canada only when he was convinced that it would be prosecuted more vigorously and successfully than it could be, under the new order of things in the country, by a separate society.

Of Mr. Court's general character and work, I will let one speak who knew him most intimately, the Rev. Principal MacVicar, of the Presbyterian College. Speaking of him at the funeral in Crescent Street Church, Dr. MacVicar said, among other things :—

"It may be truly said that faith and prayer were at the foundation of his well-defined and Christian character. He trusted in God, and in all things looked to him for strength and guidance. Not only in his home, morning and evening, but also in his private office, when, as the Saviour directs, he shut the door, he was wont often to bow before God in prayer. . . . . Good must it be for commercial enterprizes, when in the very heart of them, and amid the busy scenes of secular activity, the hand of God is thus recognized. Mr. Court had a supreme regard for the authority of the Bible. He looked upon it not only as a revelation of grace,—the warrant of faith, the food of the soul, an inexhaustible fountain of wisdom,—but also as a perfect manual of ethics, to which he was ever ready to appeal. On social and religious questions, he held clear and pronounced opinions, and his conduct in relation to such was marked by the decision and firmness for which he was distinguished. . . . It is not surprising that his uniform and manly fidelity to his convictions and avowed principles, coupled with untiring diligence, inspired the utmost confidence in him in the mercantile world, and that his business grew and prospered as years advanced."

Such a man was always ready for his Master's summons. He dropped dead on one of the streets of Glasgow, Scotland, on February 14th, 1883. He had attempted to run, to overtake a tramway car, and this had disorganized the action of the heart.

Mr. Court had married Mrs. MacIntosh, a widow, mother

of John MacIntosh, accountant, who was a daughter of D. Bent, carpenter and contractor, partner of Isaac Shay—the Miss Bent of whom Alexander Workman speaks in his reminiscences of St. Gabriel Street Church.

Among others signing the memorial to the Presbytery of Quebec, invoking its intervention to see that the Synod's injunction as to opening the church should be obeyed, were William and Robert Watson. William and his brother Robert, father of the Robert signing the memorial, began life as bakers. Robert, senior, had been appointed flour inspector for the city. One evening, in the Spring of 1827, as the Rev. Dr. Mathieson, of St. Andrew's Church and he were sitting quietly chatting in his house, in Joseph Street, some miscreant fired a pistol through the window, with deadly aim, and fatally wounded Mr. Watson. He died a few hours afterwards. This event has remained shrouded in mystery till this day. The effects on Dr. Mathieson's nervous system, so great was the shock he sustained, remained with him all his life—affecting his utterance, as well as his powers of recollection. Young Robert died about the time he reached his majority. William afterwards became flour inspector, and died a rich man. He left St. Gabriel Street Church during the Esson-Black dissensions and joined St. Andrew's Church. A beautiful clock in that noble edifice commemorates his connection with St. Andrew's congregation. He was the uncle of the Ogilvies, who inherited his wealth, William Watson Ogilvie being named after him.

CHAPTER XXIV.

THE FREE CHURCH CONTROVERSY—RESOLUTIONS OF THE SYNOD IN 1841, 1842 AND 1843—MEANT TO AVERT A DISRUPTION HERE—INFLUENCES BROUGHT TO BEAR IN THE MEANTIME—POINTS OF AGREEMENT IN 1844—FINAL CATASTROPHE—A DIVIDED CHURCH—MR. ESSON'S ADDRESS TO HIS CONGREGATION—RESOLUTIONS OF CONGREGATION AND SESSION—PROTEST SERVED BY MINORITY.

We come now to the most serious crisis of all in the history of the old church in St. Gabriel Street,—the "Disruption." There were secessions before, not only of numerous individuals, for such reasons as have always influenced individuals, and still influence them in exchanging one church for another,—reasons good, bad and indifferent,—but also of large sections of the congregation, moved by some common view or feeling. Those secessions were, however, occasioned chiefly by local considerations ; and after a while things went on as before, and new people came in to fill the places vacated by those who went out. This event was farther reaching in its import and effects. It was going to change the relations of the church and congregation to its own past attitude on important questions, as well as toward many churches and congregations throughout Canada.

I shall not attempt to discuss the "Free Church" question. Time and space forbid. But I venture to make a general remark or two on the subject.

There met in the parent Church of Scotland, as well as in its off-shoot in these provinces, two currents of view and sentiment, in the controversy regarding the practical

relations of the church to the civil magistrate. One view was based on an acceptance of things as they are, making the most of them,—working them to the best advantage; the other upon the attainment of a state of things ideally and logically perfect. The two views correspond, in a general sense, with the two systems of philosophy, the *inductive* and *deductive*. The inductive, or Baconian method proceeds to gather the facts involved and build upon them. The deductive method begins with assuming what institutions ought to be, and, from that lofty point of view, would work downwards into the realm of facts. These two streams of tendency are known in political discussions as Conservatism and Liberalism, or, their extremes, toryism and radicalism. So far as the Church of Scotland was concerned, the one party known, as the constitutionalists, took the order of things as they resulted in Scotland, from the past—the facts as they were, the outgrowth of a reformation of the middle ages. They wished to preserve the church on the same general lines, as suited to the genius of the country, and they disliked changes, even though such changes might be logically defensible, and might have been well enough embodied in the constitution of a church that was only starting out on its career. The other party were idealists, men of enthusiasm, too, restless and unsatisfied until they saw reduced to fact, the high notions of which their minds were enamoured.

The "Non-intrusionists" belonged to the latter class; the "Moderates" to the former. No person belonging to either party would probably admit that he was under the dominion of any particular law of thought. Every man regarded himself as an independent investigator and actor, obeying his reason and conscience, and the law of God, in the course which he took. Nevertheless, there was a tendency apparent in his position which we choose to call a law.

The Rev. Henry Esson might be expected to be found in the school of theorists. Speculative Philosophy had a charm for him. He was a worshipper of the ideal. Every fact and institution that did not correspond with his ideal, he had always denounced. Other men were governed more by the matters of fact with which they had to do. With them the question was, what can we hold and maintain, of the things that are, consistently with a good conscience and loyalty to the word of God.

Having premised these few remarks, as generally explanatory of the views and courses taken by the several individuals and communities in "the disruption" controversy, I proceed to place before my readers a brief narrative of the facts relating to the movement, so far as St. Gabriel Street Church was concerned.

As early as 1841, the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, had put on record its views on the subject of the relations that should subsist between the Church and the State. The following resolutions were unanimously adopted :—

"I. That this Synod, in view of the trials through which the Established Church of Scotland is passing, and the eventful crisis at which these have arrived, do record our most affectionate sympathy with her, and our earnest prayer for her success in her struggle against every encroachment of the civil power on her spiritual independence and jurisdiction, and that she may be a faithful witness to all Christian nations of the true principles according to which the civil magistrate should support the visible kingdom of our Lord Jesus Christ."

"II. That this Synod, enjoying as we do, peculiar opportunities for witnessing the great evils that befall a nation when the true religion is not duly countenanced and maintained by the civil authorities, evils which have long, in the divine goodness, been averted from Scotland, regard it as a great calamity, that collision has occurred between the ecclesiastical and civil tribunals in Scotland, and record our fervent hope that such steps may be taken as shall restore the interrupted harmony, so that the church may be supported in her labours in her own sphere, and the state, as heretofore, may have increasing evidence that the church is the best bulwark of order, improvement and happiness among the people."

III. "That this synod experience the highest gratification in observing the enlightened and holy spirit that animates the Parent Church, her advancing internal purity and zeal, the removal of hindrances which stood in the way of the return of such of her children as had seceded from her communion; and we do sincerely trust that the Scottish National Church, adhering to her primitive and scriptural standards, will, ere long, exhibit to Christendom such a spectacle of unity in the faith, and such an example of scriptural connexion with the state, as shall give assurance that the Lord Jesus Christ, for whose Crown and Sovereignty she is contending will make the land an heritage that the Lord has blessed."

IV. "That this synod petition Her Majesty the Queen, and the Imperial Parliament, in support of all the just rights and claims of the Church of Scotland, and, in particular, that the wishes of the people be duly regarded in the settlement of their ministers, and that the secular courts be prevented from all interference with the spiritual concerns of the Church."

It may seem surprising to the people of Canada, in this generation, that the members and ministers of the church in this country, forty-five years ago, should have been so much moved by what was happening in Scotland, while little interest, comparatively, is taken to-day in the events occurring in that land. But it should be remembered that in those days, the ministers and the members of the church in Canada alike, came from across the sea, and so were familiar with what was going on, on the other side, and interested in it; while now a large proportion of both the ministers and members of the church were born in Canada, and have only a traditional connection with the British churches.

The Synod, in 1842, also uttered its voice respecting the non-intrusion controversy in Scotland:—

"That the Synod, continuing to cherish the sentiments recorded by them during the last session, respecting the struggle which the parent church is at present maintaining against the encroachments of the civil power, and cordially concurring in the great principles asserted in the resolutions of the General Assembly, at their meeting held on the 25th of August, 1841, and communicated to this Synod, instruct the Committee of Correspondence to give unequivocal expression to the views of the Synod in this respect in the letter which is now to be transmitted to the Colonial Committtee of the General Assembly of the Church of Scotland."

In the meantime, the disruption in the Church of Scotland had taken place on the 18th of May, 1843, and although full or official information regarding it had not reached this country, the Synod, by a vote of 28 to 11, passed the following resolutions, framed by Rev. Alexander Gale, Mr. Esson's nephew, and moved by Dr. Cook, seconded by Mr. R. McGill :—

"The Synod having maturely considered the overture from the Presbytery of Hamilton, respecting a testimony by this Church, concerning the great questions which have been recently agitating the church and kingdom of Scotland, and the rights and privileges of the Church of Christ involved therein, and the bearing which the recent determination of these questions in Scotland may have on the condition and relations of this Church, *Resolved*,—

"That this Synod record their solemn testimony on behalf of the supreme headship of Christ over his Church—the rights which he has conferred on its duly constituted office-bearers to rule and minister in it independently of all external control—and the privileges he has bestowed on his people of exercising a free conscience in the appointment of such office-bearers; as these various principles have been recently contended for by the Church of Scotland; the Synod having heretofore entertained an assured conviction that these rights and privileges were substantially recognized in the constitution of the Church of Scotland, as well as in those acts of the Civil Government by which she has enjoyed the advantages of an establishment, and firmly believing that they have full warrant in the word of God, and that the maintaining them in their integrity, is essential to the well-being of the Church, and so far from being incompatible with, is indispensable to a right and salutary alliance between the Church and the State."

"That this Synod, while viewing with humble thankfulness the favorable circumstances in which the members, office-bearers, and judicatories of the Church are placed, in regard to their perfect exemption from secular interference with their spiritual privileges or functions, and the absence of the temptations which such interference might occasion to discord and disunion in the Church, do yet regard, with the deepest concern, the present condition and prospects of the Church of Scotland; and do hereby record their deepest affectionate sympathy with those of her rulers

and members, who, leaving the establishment at the bidding of conscience, have thereby sacrificed temporal interests and personal feelings to an extent that must ever command the respect and admiration of the Christian Church."

These resolutions were passed, year after year, with a view to averting a disruption of the Church in Canada It was hoped that by expressing sympathy with the contendings of the mother church, on the part of the whole Synod, the more ardent spirits in Canada would be content and not divide the church here, and this course seemed likely to be successful up till the day of final action. Meantime, there was a correspondence carried on between the several parties in Scotland, and their sympathizers in this country.

The matter was discussed in the Presbytery of Montreal in connection with a letter from Dr. Grant, Convener of the Colonial Committee, assuring those ministers that continued loyal to the parent church, of all needful encouragement and assistance, so far as the means at the disposal of the Committee would allow. A motion by Dr. Black, thanking the Colonial Committee, was carried by a vote of 9 to 6 over one by Mr. Esson, that no action be taken by the Presbytery until it was seen what position the Synod would take in reference to the whole question.

The discussion was continued upon two overtures brought before the Presbytery. Dr. Mathieson moved, seconded by Dr. Black :—

"It is humbly overtured that the Synod shall declare that the connection with the Established Church of Scotland as it has hitherto existed, and as set forth in the declaratory enactment of Assembly, 1833, shall continue ; and inasmuch as said connection involves no spiritual jurisdiction over the churches so in connection, that the Synod shall disapprove of all agitation of questions that tend to divide and distract our churches, and shall enjoin her ministers and members to follow no divisive courses."

A counter overture was moved by Mr. Esson, seconded by Mr. Henry:—

"It is hereby overtured by this Presbytery to the Synod, that in the judgment of this Presbytery, there appears to be only one course to which our church is pledged by reiterated declarations of her supreme judicatory, that of declaring and maintaining the absolute and entire freedom and independence of the Canadian Church, which we hold with those great principles to which we proclaimed our unanimous attachment in the resolutions passed at sessions 1841 and 1842, as fundamental articles of our Ecclesiastical constitution."

Eleven voted for Dr. Mathieson's resolution and three for Mr. Esson's.

The Synod met at Kingston on July 3rd, 1844, and an anxious time it was for all good men. The great question to be settled was the future relations to the Established Church of Scotland. A conference was held on the 4th of July. On motion of Dr. Cook, of Quebec, it was agreed that the Synod should endeavour to ascertain the points connected with the question in which all were agreed. He then placed the following propositions before the Synod:—

1. "The Church of Scotland does exercise no jurisdiction over the Synod of Canada."

2. "The Church of Scotland does not claim jurisdiction over the Synod of Canada."

3. "The Church of Scotland is not entitled to exercise ecclesiastical jurisdiction over the Synod of Canada."

4. "The adherents of the Church in this Province have ample liberty in the election of their ministers."

5. "There has been no interference whatever on the part of the Civil Powers, with any of our Ecclesiastical Courts."

6. "There is not, at present, so far as can reasonably be judged, any prospect of such interference with the Ecclesiastical Courts."

7. "There is no external or legal let or hindrance to the extension of the Church in this Province."

8. "Therefore the alleged causes of disruption at home do not exist here."

The 4th, 5th and 7th propositions were agreed to by all. Five ministers and an elder objected to the first,—five

ministers and two elders to the second,—three ministers to the third,—and one minister, to the 6th. The objectors in every case afterwards seceded.

No fewer than five separate motions and amendments, on the main question, were tabled,—the first, moved by Dr. Cook, seconded by Mr. James George,—the second, moved by Mr. Bayne, seconded by Mr. Gale,—the third, moved by Mr. McGill, seconded by Mr. Clugston,—the fourth, moved by Professor Campbell, seconded by Dr. Mathieson, —and the fifth, by Mr. Urquhart, seconded by Mr. Cruickshank. Ultimately, all these motions were withdrawn, except Dr. Cook's and Mr. Bayne's,—Mr. Urquhart's being finally incorporated with Dr. Cook's. On the evening of July 8th, a protracted and friendly and prayerful conference between the leaders was held, and it was thought that an amicable settlement had been secured; but during the night, influences were brought to bear on the matter that made a final break inevitable. The vote being taken July 9th, 1844, on Mr. Bayne's amendment, against Dr. Cook's motion, the former was supported by 40,—20 ministers and 20 elders; while the latter motion received 56 votes,—39 ministers and 17 elders.

The motion carried asserted that the spiritual and ecclesiastical jurisdiction of the Church in Canada had always been, then was, and ought ever to be free, final and uncontrolled, notwithstanding any interpretations which might have been or might yet be put on its "connection with the Church of Scotland;" that the Synod pledged themselves to maintain this independence, and to frame an Act declaring it (which was afterwards done); that it would receive duly qualified ministers, from all Presbyterian Churches holding the same standards; and that the Church in Canada was not called upon to enter on a discussion for itself of the practical bearings of those principles which had divided the Church of Scotland.

The main difference between Mr. Bayne's motion and Dr. Cook's, was as to continuing the qualifying words "in connection with the Church of Scotland." Here is the gist of the resolution of the minority:—

"Having assumed the designation 'in connection with the Church of Scotland,' this Synod feel that by continuing any longer in this peculiar connexion with the aforesaid church, they would be virtually giving their sanction to her procedure in the matters which led to her disruption."

And it proposed that the name in future should be "*The Presbyterian Church of Canada.*"

Mr. Esson supported Mr. Bayne's motion, and afterwards joined in his dissent from the Synod's deliverance and in his determination no longer to hold office in the Presbyterian Church of Canada in connection with the Church of Scotland.

On his return from the Synod, Mr. Esson lost no time in giving his congregation information of his views and position. He called a meeting of the people on the 30th of July, and addressed them at length. The following passages from his address are given, because they state the grounds on which the claim of the majority to hold the property afterwards rested, in the protracted litigation:—

"How will St. Gabriel Street Church be affected by what has come to pass at the late session of the Synod? If it be the fact, as I have stated, that no change has been wrought in the constitution of the Colonial Presbyterian Church, or in the Civil or Ecclesiastical relations, then it follows that all things still are as they were. If it be objected to that I, the minister of the congregation, have made myself a party to the forming of a new Synod, and—separating myself from the old connection—have entered into a new one, my reply is, that in so doing, I have not gone beyond the just limits of my freedom and power, as a minister of the Church, or as a subject of the Civil Government. For let me advise you all, that *the title deeds of the Church, its rules and regulations*, framed by the proprietors for its government in its temporal concerns, and more especially in the election of its pastors, and *my ordination vows*, are all that I know as describing and determining my duties and obligations, and the condition on which I hold my rights and emoluments, my status and office, as pastor of St. Gabriel Street Church."

"There is nothing in any or all of these put together—which prescribes to me any rule or condition limiting my perfect liberty of will or action in regard to forming or dissolving, exercising or renouncing such connections. I am under no obligation in any wise to connect myself as your minister, with any church or ecclesiastical court, in or out of the colony. Neither am I hindered so to do if I please. There is nothing in the bond between us to put any restraint on your perfect freedom, or mine, in regard to such connection. I was for more than twelve years a minister of St. Gabriel Street Church, when it was much more upon the footing of an Independent, or Congregational, than a Presbyterian Church. During all that time, we had no connection whatever with any other ecclesiastical body, save what in the looseness of common speaking is called such, namely, a friendly and free-will interchange of counsel, sympathy and succour, all of which we received from the church of our fathers, and especially from that section of it which is now disestablished. But this, as I have said, is a connection like that of a father with his son, who is come of age. It touches not the independence and free-will, and free action of the latter as defined by the civil law. This distinction, it is extremely necessary to bear in mind, as ignorance, or inadvertency in this point has, I fear, given rise to much misapprehension and blundering, both in and out of the Synod, and a due attention to it may prove of some efficacy to preserve peace and unity."

Mr. Esson continued:—

"That this church was not in connection, or even in communion with the Established Church of Scotland before I became one of its pastors, is demonstrated by the fact, that *then for the first time*, an application was made by the resolution of a general meeting of the proprietors to have such connection recognized by the Parent Church. To secure, if possible, the success of this application, I went up after my ordination by the Presbytery of Aberdeen, to the meeting of the General Assembly, in 1817. The application gave rise to a short discussion, in which, I remember well, the late Sir Henry Moncrieff, with his characteristic penetration and sagacity, put some questions to those who supported the petition, and finding that the late Mr. Somerville, my predecessor, was a licentiate of the Relief Church, he declared his opinion, in which the Assembly appeared to acquiesce, that the Church could scarcely be received into communion, much

less into connection, so that it was rather a stretch of their authority, and an act of courtesy and indulgence on the part of the Assembly, when they passed a declaration, of which I myself was the bearer to Canada, that St. Gabriel Street Church, having now a regularly ordained minister of the establishment, would be held to be in full communion with the Mother Church. They are quite mistaken, therefore, as can easily be proved by reference to the Title Deeds and Rules of the Church —who contend that the minister is required to be in connection or even in communion with the Church of Scotland :

" 7. To prevent anything like a mistake respecting the electing of a minister, it is hereby provided and always to be understood, that no proprietor, as is pointed out in the fifth article, upon any pretence whatever, shall give his vote to any person but to one who shall have been regularly bred to the ministry, and who shall have been licensed by some regular Presbytery in the British Dominions, by producing credentials to ascertain the same, and who shall profess to be of the persuasion, and who shall adhere to the laws, government and mode of worship of the Established Church of Scotland, properly so called and denominated and known to be such, and also a natural born subject of His Majesty."

" Here it is stated as a condition, a qualification of the candidate or nominee, that he must be regularly bred to the ministry, a clause altogether superflous and absurd, as you well know, had it been the mind of the framers to shut out from the pulpit all but licentiates of the Established Church."

"He may be of the Relief, as was the late Mr. Somerville, or he may be a Burgher or Anti-burgher, or of the Synod of Ulster, or in communion with any section of the Presbyterian Church, not only in the British Empire, but throughout Christendom, provided only that he be a British born subject and licensed by some regular Presbytery in the British Dominions. It is therefore indubitably ascertained by these facts and circumstances

that all that is required by the rule is that the minister adhere to the same ecclesiastical law and order which are recognized by the Established Church of Scotland, and by which criterion she is contra-distinguished from all the numerous and diversified forms and modes of Presbyterianism in the Parent Land, in the colonies or on the continent of Europe and America. This is equally the standard of the Free Protesting Church of Scotland ; and were St. Gabriel Street Church and her minister to become connected with that body, it would be no departure from the constitution on which I am commenting. So long as the ministers of the Free Church adhere to their ordination vows, they fulfil and answer to all the conditions and qualifications rightly understood of the seventh rule, so that had I, as many erroneously conceived, entered into connection with the Free Church, it would not have invalidated, or at all affected my rights as pastor of this church. It is very important here to understand and bear in mind the undoubted fact that the difference between the Established and the Free Church is a difference, not in faith or principle, but in practice ; not in regard to the standards, Theological or Ecclesiastical, but in regard to a law of the Civil or Municipal Code of Scotland and its interpretation and application, as it affects the constitution and polity of the church. The law of patronage is not an ecclesiastical law ; on the other hand, the Established Church has again and again condemned and protested against it, as an infringement of her spiritual independence and of her constitutional rights and liberties as they have been guaranteed by the union, and as a palpable and violent encroachment and usurpation of the civil power upon the Ecclesiastical. Now, the law and government referred to in the seventh regulation can, it is manifest, be no other than the law of the church, the Ecclesiastical law."

"It is quite certain that St. Gabriel Street Church is not in connection with the Established Church of Scotland. We are, therefore, the interpreters and administrators of the ecclesiastical law and constitution which we have chosen for ourselves. There is no appeal but to the civil courts of the country, and until it is proved before them, that we have by some overt act, renounced in principle, or transgressed in practice, our constitution as defined by our rules and regulations, we cannot, I am persuaded, be deprived of any civil right or temporality which we possess on the condition of adherence to the laws of the Church of Scotland. In like manner, until it is proved that the ministers who have seceded from the Synod of Canada in connection with the Church of Scotland, have been in error in asserting their belief of the independence of the Colonial Church, they cannot be condemned, or adjudged to have forfeited any rights or property whatever. This is just the cause to be tried, and a fair trial must precede a righteous decision."

"If we are and all along have been, as we believe, independent, civilly and ecclesiastically, our declaration of that independence can infer no offence, involve no change, no consequences, good or bad."

MONTREAL, August 28, 1844.

"A meeting of the Members and Sitters in St. Gabriel Street Church, took place this evening, when an address on the recent disruption of the Synod of Canada was delivered by the Rev. Mr. Gordon of Gananoque; on the conclusion of the address, the Hon. Adam Ferrie was called to the chair.

It was then moved by Dr. McNider, seconded by Mr. J. Turner—*Resolved.*

1st. "That this Congregation, feeling themselves bound to take cognizance in their collective capacity, of the question which, for some time has

agitated, and has now broken up the Presbyterian Church, in this Province, desire to record their firm attachment to the great principles of the Supreme Headship of Christ, and the sole authority of the Word of God, in matters spiritual and ecclesiastical, believing these principles to be essential at all times, and in all lands to the purity and prosperity of the Christian Church."

Which resolution was put, and unanimously carried,—Mr. John Fisher alone objecting.

Moved by Mr. William Hutchison, seconded by Mr. Wm. Bethune—

2nd. "That considering the repeated testimonies borne in favour of the aforesaid principles, by the Synod of Canada, this congregation have viewed with surprise and regret the recent conduct of a majority of the Synod in adhering to the ranks and strengthening the hands of those who have brought these principles into peril, and approving, as they do, of the conduct of the minority of the Synod, in preserving an unbroken and consistent testimony to the truth, resolve to adhere to their protest, and by God's grace to follow them on the course which they have taken."

Which resolution was put, and unanimously carried,—Mr. John Fisher alone objecting.

Moved by Wm. Murray, Esq., seconded by Archibald McFarlane, Esq.—

3rd. "That this Congregation, cordially approving of the conduct of their esteemed Pastor, in the present crisis, commend his fidelity to his principles and professions, and now declare their resolution to adhere to him and to the righteous cause for which he is contending, and to maintain him by all lawful means, in the *status* which he has so long held as minister of St. Gabriel Street Church."

The meeting was then closed by Rev. Mr. Henry, with a most impressive prayer, and the Apostolic Benediction."

At a meeting of the session held 31st August, 1844, when Rev. Henry Esson, Kenneth Walker, James Leslie, William Gunn and George Johnston were present, the following deliverance was come to :—

"After mature deliberation, it was unanimously resolved that inasmuch as this congregation have, at a general meeting called by requisition of

the minister from the pulpit, and held on the 28th instant, decided to adhere to the Presbyterian Church of Canada, and further, as this session having been represented in the Synod in 1841-2, are pledged to the resolution unanimously passed at those meetings, they hold themselves bound, in conscientious consistency, to go along with the Pastor and congregation in declaring their adherence to the Presbytery of Montreal, in connection with the Synod of the Presbyterian Church of Canada."

Mr. Walker did not formally dissent, although he did not agree with the position taken by the session, as he afterwards maintained.

The following Resolutions were passed at a general meeting of the temporal proprietors of St. Gabriel Street Church, held on the 2nd September, 1844, Hon. James Leslie in the chair:—

Moved by Hon. A. Ferrie, seconded by W. Hutchison—

1. "The proprietors of St. Gabriel Street Presbyterian Church, considering the separation of the Rev. Henry Esson, minister of the said Church, from the Synod of Canada, in connection with the Established Church of Scotland, and his adherence to the recently formed Synod of the Presbyterian Church of Canada, feel bound to declare, that in their judgment, the Constitution of the Church has in no article been violated or broken by the said action of the minister; and that by the course he has seen fit to adopt, he has not forfeited, in the least degree, his position or his rights, as pastor of this Church."

Which resolution being put from the chair, and the roll being called over by the Treasurer, there appeared for the motion thirty-two; against the motion, three. The motion was then declared to be carried.

Moved by W. Murray, seconded by D. Rea—

2nd. "That the proprietors, recognizing no jurisdiction or authority whatever over St. Gabriel Street Church, either by the Synod of Canada, in connection with the Established Church of Scotland, or by any of the Presbyteries constituting said Synod, regard the recent conduct of the Presbytery of Montreal, in connection with that body, in declaring the Rev. Henry Esson no longer Minister of the Church, as an act of unwarrantable interference; and approving, as the proprietors here distinctly do,

of the consistent and conscientious conduct of their Minister, in the present crisis, resolve to continue to him, all the temporal rights and emoluments, which he has heretofore enjoyed, and to resist, by all lawful means, any attempts by any individuals or party, who may seek to procure his ejectment."

Which resolution being put from the chair, was declared to be carried by the same majority as the former.

Those opposing Mr. Esson's views and wishes, do not appear to have been organized or vigorous. It was after he left Montreal that they moved to purpose. Indeed, those who were not prepared to endorse his action in the disruption question, or to follow him into the new Presbytery and Synod that had been formed, were amongst his warmest personal friends and staunchest supporters in former days. He was a man whom they, therefore, found it difficult to oppose. They would gladly have supported their beloved pastor, if their convictions of duty had permitted. Mr. Esson's personal popularity with them will account, in some measure, for the small number objecting to the resolutions given above. At the same time, the meetings were not largely attended, as the number of proprietors was not great, and but few of them attended—only 35 altogether, it would seem, of those who had paid their pew rent for the year then current, and so were qualified to vote.

But there was a number of proprietors who did not approve of the action of the majority—a number nearly equal to those voting at the meeting on 2nd September—although most of them, for some reason or other, failed to put in an appearance and record their votes on that occasion. They lodged a protest a few days afterwards against the proceedings of the meeting of the proprietors. The original is in my possession, bearing the signatures of the gentlemen named,—27 in all. It is headed :—

"St. Gabriel Street Church."

"In consequence of the publication of certain proceedings, leading the public to believe that the congregation, as well as the proprietors of St. Gabriel Street Church, were nearly unanimous in their approbation of the conduct of the Rev. Henry Esson in seceding from the Synod of Canada in connection with the Church of Scotland, as by law established, we, the undersigned, proprietors and members of the church do hereby express our unqualified disapprobation of said secession, as well as of the proceedings had thereon, at the meeting, on the 2nd, instant, at which James Leslie, Esquire, was chairman, and against which we do hereby solemnly protest, and declare our full determination to contest the attempt of the party, who are disposed, contrary to the Constitution, to divert the church from the purpose for which it was originally established :—

Signed,

Andrew Shaw,	John Fisher,	John Speirs,
Kenneth Walker,	Robert Esdaile,	James Tyre,
William Laverock,	Don. Ross,	W. M. Peddie,
F. Macculloch,	Wm. Muir,	Wm. Suter,
D. P. Ross,	David Handyside,	John Charles Lilly,
James Logan,	D. Gorrie,	Colin Macdonald,
Daniel Fisher,	Robert McFarlane,	Alex. Ferguson,
James Scott,	W. McCulloch,	John Blackwood,
Thomas Ross,	C. Tait,	Wm. Skakel.

Montreal, 7th September, 1844."

The day after the dissentients withdrew from the Synod at Kingston, this instruction was issued to Presbyteries :—

"The Synod instructed the clerk to furnish Presbytery clerks with the names of those ministers who have adhered to the dissent and protest given in by Mr. Bayne ; and the Synod instruct Presbyteries to communicate with the said ministers, and any others, with regard to whom a *fama*

may exist of their having seceded, to ascertain whether they still adhere to the dissent, and to their secession from this church,—and, on ascertaining this, to proceed according to the laws of the Church, and to intimate the same to the Government,—but to take no steps in regard to property until next meeting of Synod."

The Presbytery of Montreal met *pro re nata*, on July 29th, 1844, for the purpose of following out the instructions thus given by the Synod.

"The Presbytery having taken the special matter for which the meeting was called into their consideration, resolved that Messrs. Esson and Black be requested by letter from the clerk to inform them before the next ordinary meeting, whether they still adhere to the secession."

" At Montreal, the seventh day of August, one thousand eight hundred and forty-four :—

On which day the Presbytery of Montreal met by appointment at St. Gabriel Street Church, their usual place of meeting, but not finding access into the Church, constituted at the door thereof, Rev. Dr. Mathieson, Moderator *pro tem*, Walter Roach, John Martin, Mr. Hugh Brodie, Mr. John Bruce. The Presbytery adjourned to meet immediately in St. Andrew's Church. Notification of this adjournment, with the cause thereof, was affixed on the gate of entrance to St. Gabriel Street Church." The same day, the clerk reported that he had received no answers from Messrs. Esson and Black, to the circulars sent them, of 29th July last. The clerk was instructed to communicate again with these brethren, requesting their replies on or before the next meeting of the Presbytery."

At a meeting of the Presbytery on the 27th of August, " the Moderator stated that, in accordance with the injunction of Presbytery at last meeting, the clerk had a second time written to the Rev. Henry Esson and Rev. David Black, requesting to be informed whether they still continued, and meant to continue, in their secession from this

Church, and that no answer had been received. The Presbytery agreeably to the instructions of the Synod, consider the facts of the said Rev. H. Esson and Rev. D. Black, having signed the protest on the rejection of Mr. Bayne's resolutions, and their consequent withdrawal from the Synod, as certified to the Presbytery by the Synod clerk, sufficient evidence of their having seceded from the Presbyterian Church of Canada in connection with the Church of Scotland, and that they are no longer ministers of this church,—and the Presbytery do hereby declare that the said Rev. Henry Esson, late Minister of St. Gabriel Street Church, Montreal, and the said Rev. David Black, late minister of St. Thérèse de Blainville, having by their own act seceded from the Presbyterian Church of Canada, in connection with the Church of Scotland, are no longer ministers of that Church, nor ministers of the Church of Scotland in Canada."

At a meeting of Presbytery on the 3rd March, 1845, Dr. Mathieson moved the adoption of the following resolutions, which, after due consideration, were unanimously agreed to :—

"*First.*—That St. Gabriel Street Church was erected in 1792 for the use of the Presbyterian inhabitants of Montreal, members of the Church of Scotland, and has always been in possession of a congregation in connection with the Church of Scotland.

"*Second.*—That the Rev. Henry Esson, and the congregation then under his pastoral care, did, in 1831, consent to the formation of the Synod of the Presbyterian Church of Canada in connection with the Established Church of Scotland, and the Presbytery of Montreal, as a constituent portion of said Synod, and did place themselves under the spiritual superintendence of said Synod and Presbytery, and did, by various acts since, homologate the engagements into which they then entered.

"*Third.*—That the Rev. Henry Esson, in consequence of his secession from the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, has been declared to be no longer a minister of said Church, nor a minister of the Church of Scotland in Canada.

"*Fourth.*—That the Church of St. Gabriel Street being now without a stated minister, be declared vacant, and that the ordinary form observed

in such cases be dispensed with, inasmuch as its observance in the present circumstances of that church might lead to unseemly strife and contention, at all times injurious to the cause of pure and undefiled religion; and instead of sending one of their number to give intimation from the pulpit of this their Act, that the Presbytery send, under the hand of their moderator intimation that they have declared St. Gabriel Street Church vacant to the Trustees of said Church, in behalf of the proprietors—to the Trustees of the manse,—to the Kirk-session, and to the temporal committee, and request that the election of a minister for said church and congregation be proceeded in with all convenient speed, in accordance with the laws of the Church of Scotland, and the constitution of St. Gabriel Street Church."

The moderator was instructed to act pursuant to the terms of these resolutions.

"At a meeting of Presbytery, on 28th May, 1845, Dr. Mathieson reported that agreeably to the instructions of last meeting of Presbytery, he had forwarded copies of the resolutions passed anent St. Gabriel Street Church, to the Trustees of said church, in behalf of the proprietors,—to the Trustees of the manse,—to the Kirk-session,—and to the temporal committee. A letter was read from the temporal committee, the tenour whereof follows:—

"MONTREAL, 11th April, 1855.

SIR,

I have to acknowledge receipt of a letter dated the 4th instant, enclosing certain resolutions passed at a meeting of Presbytery, and addressed to the Honorable Adam Ferrie; and I am instructed to inform you that the temporal committee of St. Gabriel Street Church do not recognize the authority of your Presbytery.

I have the honour to be,
Sir,
Your obedient servant,
(Signed,) J. MACFARLANE,
Secretary.

To the Rev. Dr. MATHIESON."

"The Presbytery consider that though the temporal committee do not recognize the authority of this Presbytery, they do not however hold the opinion of said temporal committee as that of the congregation, nor can they, as a Presbytery divest themselves of their duty to those of

the said congregation belonging to their ecclesiastical communion, and in following up the act of declaring the church vacant resolve to make an offer of such occasional services as shall be in their power to render. The moderator was instructed to write to the Kirk-session, enclosing a certified copy of this minute."

At a meeting of Presbytery, on the 24th June, 1845, Dr. Mathieson reported "that agreeably to the instructions of last meeting he had written to the Kirk-session of St. Gabriel Street Church, Montreal, with a copy of the minute bearing on their case, and put it into the hands of one of the elders of said church, and had received no reply."

While the old Presbytery was taking action in the manner shown by these extracts, a new Presbytery had been formed in connection with the new Synod of the Presbyterian Church of Canada, composed of Mr. Esson, Mr. Clugston of St. John's Church, Quebec, Mr. Henry of Lachute, and Mr. Black of St. Therèse, with their several elders. In consequence of Mr. Esson's removal to Toronto, this new Presbytery of Montreal, was in a manner broken up. Mr. Clugston and Mr. Clarke, his colleague, were at so great a distance, that they could not, especially in winter, attend any of the meetings—Mr. Henry was at the distance of 40 miles from Montreal, and Mr. Black of 25. A central missionary committee was appointed in these circumstances, on whom the power and responsibilities of a Presbytery were for a time devolved; and the individuals composing it were all members of what has been already spoken of as the Free Church committee. The St. Gabriel Street Congregation, while having to endure blame from the old Presbytery, did not think they received the kind consideration and encouragement from the new Presbytery, or the committee that discharged its functions, to which they deemed themselves entitled.

CHAPTER XXV.

THE LEADERS IN THE CONGREGATION ON THE SIDE OF THE PRESBYTERIAN CHURCH OF CANADA,—HON. A. FERRIE, WM. MURRAY, REV. DR. DONALD FRASER AND ALEXANDER FRASER, WM. GUNN, ROBERT SMITH, ALEXANDER URQUHART, JAMES TURNER, ANDREW WILSON, ARCHIBALD MACFARLANE, WM. C. CORMACK, JAS. MACFARLANE, ROBERT DALGLEISH, WM. HUTCHISON, DAVID REA, ANDREW SIMPSON, JOHN SUTHERLAND, GEORGE MIDDLEMISS AND CHARLES MEARNS—THE 27 PROTESTORS ON BEHALF OF THE KIRK,—ANDREW SHAW, JOHN C. LILLY, ROBERT ESDAILE, JAMES TYRE, WM. LAVEROCK, DONALD ROSS, WALTER M. PEDDIE, FERDINAND MACCULLOCH, WM. MUIR, WM. SKAKEL, DANIEL GORRIE, TOWN MAJOR MACDONALD, DANIEL FISHER, ROBERT MACFARLANE ALEX. FERGUSON, WM. MCCULLOCH AND JOHN BLACKWOOD.

In proceeding to sketch the persons who took a prominent part in the St. Gabriel Street Church, in connection with the disruption movement, it is necessary to state that from this point onward to the end of the volume, the notices of individuals must be brief, for two reasons ; first, that they have yet scarcely got into the perspective of history, or got settled down into their permanent place and relative proportions. The ancient proverb was : "Call no man happy till he dies." We must see the end of our fellows before estimating their lives. The other reason is, that they were well known to many yet alive, and the design of this book is to supply information regarding former generations and events that are already or almost entirely forgotten.

The Hon. Adam Ferrie, who presided at the congregational meeting, after the disruption, on the 28th August, 1844, to ascertain the mind of the people on the Free

Church question, and again on 30th June, 1845, for the purpose of amending the "Rules and Regulations" of the Church, was born at Irvine, Ayrshire, Scotland, 15th March, 1777. He commenced his mercantile career at Glasgow, and came to be known as a friend of the people. He married 3rd June, 1805, at Port Glasgow, Rachel, daughter of Colin Campbell, of that place. He signalized himself as champion of popular rights in a famous lawsuit, instituted to defend the claim of the citizens to a path along the Clyde, which had long been in use, and across which a wall had been built by a man who had become suddenly rich by liquor-selling. The case went to the House of Lords, and judgment was in favour of the people. The money to pay for the expenses of the suit was raised by workingmen's pennies dropped into a stout, oaken box as they passed. This box was presented to Mr. Ferrie, along with a punch bowl, two goblets and a ladle, of solid silver, and they remain as heir-looms in his family. The inscription on the bowl reads as follows:—

"PRESENTED TO
ADAM FERRIE, ESQ.,
BY A NUMBER OF HIS FELLOW-CITIZENS, AS A MARK OF THEIR ADMIRATION OF HIS INDEFATIGABLE, PATRIOTIC AND DISINTERESTED EXERTIONS IN ASSERTING AND ESTABLISHING THE RIGHT OF THE PUBLIC TO THE BANKS OF THE CLYDE.
GLASGOW, MAY 1, 1829."

A gold medal was also bestowed on him and each of his co-workers in the cause of the people on this occasion. The inscription upon it runs thus:—

"THE REWARD OF PUBLIC SPIRIT."

"The citizens of Glasgow to Adam Ferrie, George Rogers, James Duncan, John Watson, junior, John Whitehead, for successfully defending their right to a path on the banks of the Clyde. 1829."

Mr. Ferrie sailed from the Clyde, June 5th, 1829. He commenced business in Montreal as a general merchant, on his arrival that same year, his office aud dwelling being in St. James street, near Place d'Armes. He afterwards resided in Beaver Hall Square. He was one of the prominent Scotchmen of the city. As such he presided at the public dinner, 1st. December, 1834, at which it was resolved to organize the St. Andrew's Society of Montreal; and was chairman of the committee that drafted the original constitution of the society. When the first election of officers took place, the next year, he was chosen First Vice-President,and Second Vice-President the following year. He was a member of the first city Council under the amended constitution, for the years 1840, 1, 2. He connected himself with the Church in St. Gabriel street in 1829, and sided with Mr. Esson in the controversy then in progress. His name first appears in the document sent to the Presbytery of Quebec, complaining of the Black party for not complying with the recommendation of the Synod to open the church in 1831. When it was resolved to increase the number of the members of the temporal committee, from five to twelve on the 15th April, 1842, he was elected a member of the committee and appointed president. He was re-elected to the same position the three following years. He purchased pew No. 62. He was a fast friend of Mr. Esson's. Both were ardent defenders of the popular rights, and champions of liberty. Mr. Ferrie, as might be expected, cordially supported his pastor in voting for Free Church views in the Synod; and afterwards stood by him in claiming possession of the church and all its property, for the new Presbytery and Synod. After Mr. Esson's removal to Toronto, however, his interest in the congregation almost entirely ceased, although he was a party to the calling of Mr. Leishman in 1846. He afterwards attended the Unitarian Church



WILLIAM MURRAY.

in Montreal, having taken offence at the very high Calvinistic views, preached, with great power, in the church on one occasion by Mr. Bayne of Galt. However, Mrs. Ferrie and her daughter remained in the St. Gabriel Street Church until the family removed to the west.

Mr. Ferrie's abilities, as a great tribune of the people, were recognized by Lord Sydenham, who called him to a seat in the Legislative Council, 9th June, 1841. He left Montreal in 1853, and took up his residence in Hamilton in 1855. He died in that city, 24th December, 1863, at the advanced age of 86 years. He had several sons, well known in commercial, milling, insurance and banking circles, in and near Hamilton ; but they have all passed over to the majority. His daughter, the widow of Alexander Ewing, formerly a prominent dry goods merchant in Montreal, survives, and resides in Hamilton, Ontario.

After Hon. James Leslie, and perhaps Hon. Adam Ferrie, the warmest and most influential supporter Mr. Esson had, at the stirring period of 1843-5, was William Murray.

He first took office in the church in 1842, being one of the twelve on the enlarged temporal committee, appointed that year. He was re-elected every year afterwards until the temporal committee was abolished by Act of Parliament. He became, shortly after 1844, the leading spirit of the congregation and held the office of president of the temporal committee from 1848 until 1864. He was treasurer of the congregation for 1842 and 1843. He moved the third resolution at the congregational meeting, August 28th, 1844, approving of the course of Mr. Esson in seceding from the Kirk. He made the motion in the temporal committee, which carried, August 3rd, 1844, calling a meeting of the proprietors, to vote on the Free Church question, on 2nd September of the same year. He moved one of the two resolutions at that meeting, and seconded

the third resolution at the meeting in June, 1845, anent changes in the "Rules and Regulations."

In what esteem he was held by his fellow Scots may be gathered from the fact that he was elected First Vice-President of the St. Andrew's Society in 1851, 1852, 1853, and 1854, and President in the years 1855 and 1856. Besides this national charity, he took a deep interest in the General Hospital and in the House of Industry and Refuge. After the death of John Redpath, he was elected President of the board of directors. A fine portrait, in oil, of Mr. Murray adorns the walls of the board room.

The following particulars regarding him have been gathered from an appreciative obituary notice which appeared in the Montreal *Herald* the day after his death:—

"The worthies of Montreal are fast, one by one, dropping away from us—leaving, alas! none to fill their places—the breed is fast dying out. Another of the genial faces has departed—William Murray is no more—William Murray, who was ever foremost to support any good work, whether for the amelioration of the poor, to wit, his presidency of the Protestant House of Refuge, or for the advancement of the commercial interests of the city, to wit, his presidency of the Canada Shipping Company. He was one of the early founders of the High School, attached to the University of McGill, and was, at the time of his death, president of the Mount Royal Cemetery Company."

"He was born in Edinburgh on the 31st of November, 1798. Of his life in Scotland we have nothing to chronicle; his father died while William was yet young, thus throwing him entirely on his own resources, thereby laying the foundation of that character which so pre-eminently distinguished him in after life—great determination, firm without being austere, a thorough hard worker, conscientious in all the duties of life, warm in his friendship, a hand always open to assist in any good work."

In 1831, he visited Canada and the United States, and determining to settle in Montreal, he brought out his family in 1832. He obtained a situation in the old firm of Gillespie, Moffatt & Co. in connection with the Phœnix Fire Insurance Company, the agency of which they held. Eventually, from the confidence reposed in him, he became head book-keeper to the same firm, but resigned this position for the purpose of organizing the Montreal Assurance Co. He, subsequently, became manager of the Company, which prospered under his management, and as a reward for his devotion to its interests, and the integrity of his character, he was eventually made president, which post he filled to the day of his death, which took place at his residence, Westmount, May 12th, 1874.

Rev. Donald Fraser, D.D., now Minister of Marylebone Presbyterian Church, London, England, a native of Invernesshire, Scotland, one of the most eloquent and influential of living divines, also became a member of St. Gabriel Street Church in 1843, the year before the disruption in Canada. His elder brother, Alexander, afterwards sheriff of Northumberland in Ontario, who occupied pew 26 in the gallery, jointly with him, became Superintendent of the Sabbath School, and filled this office at the time he and young Donald joined the Free Church committee of twelve. He carried off with him to the new Sabbath School, established in Côté Street Church, most of the teachers who had been labouring in the St. Gabriel Street School, and many of the scholars. The desire of the Free Church leaders was to close the church in St. Gabriel street altogether, and get all the pious people in it to join the new congregation. When, in the straits to which the congregation in St. Gabriel was reduced, they applied to Rev. Dr. Burns, who had left Paisley, Scotland, to guide the Free Church movement in Canada, to afford them assist-

ance, he replied, advising them to join Côté Street, as the best way out of their difficulties. This was very discouraging to a congregation which had sacrificed a good deal for the Free Church cause, and which was unquestionably the most prominent and influential of all that seceded from the Church of Scotland. Donald Fraser was then a young man, but he must already have evinced much of the intellectual and spiritual force that have gained for him the high place he occupies to-day in the Christian world, or he would not have been taken into the councils of the committee of "Twelve." His brother, Alexander Fraser, besides being Superintendent of the Côté Street Sunday school, was also secretary of the mission committee to which reference has already been made, as supplying in a manner the place of a Presbytery during the first two or three years after the disruption. I will let Dr. Fraser give his impressions and recollections of this period :—

"My elder brother, and I, fresh from Scotland, became connected with the church in St. Gabriel Street, in the year 1843, and were soon admitted to some degree of intimacy with the Rev. Henry Esson. Well do I remember his fine head, spare form, and courtly manner. He was a great enthusiast for liberty, and on this score gave his sympathy to the Free Church movement, which, from its centre in the old country, was beginning to agitate the Colonial Churches. At the Synod of 1844, Mr. Esson took part with those who withdrew from connection with the church of Scotland ; and the question at once arose whether his congregation would adhere to him, or whether he could retain his pulpit. A rather heated controversy followed, in which Mr. Esson was sustained by the large majority of his flock. On his side, I recollect the Hon. James Leslie, a small, quiet gentleman, with the most pronounced liberal views, supposed at that period to be very dangerous. The Hon. Adam Ferrie, a rough specimen of the same liberal or democratic

order. Mr. William Murray, head of some insurance office, a warm partizan, and Dr. MacNider, a physician, of a more distinctly evangelical type. On the other side, were Mr. John Fisher, who, on the occasion of some critical vote, stood alone for the old ways, Mr. Andrew Shaw, Mr. D. P. Ross, and others, who found refuge in one or other of the churches that made no change, viz.: St. Andrew's, in St. Peter Street, and St. Paul's in St. Helen Street."

"I do not now discuss whether the separations at that time were justifiable or no. In the colonies, at all events, the troubles are healed. But it is to me plain and certain, that the action taken in the St. Gabriel Street Church had an important influence on the extension of Presbyterianism in Montreal, and throughout what was then called "Canada East." It opened a door of testimony to the Free Church ministers from Scotland, many of whom brought with them a most refreshing fervour. It broke up the torpor which had only been too apparent in almost every one of the existing congregations, and so led to a quickened life and activity, of which the now re-united church enjoys the benefit.

"I took little part in church affairs. In fact, I was a mere stripling in those days. But my brother, Alexander, was very active in the congregation, and superintended the Sunday school till the formation of the church in Coté Street, of which he and I were among the original founders.

"In after years, when I was minister in Coté Street, I often preached in the venerable pulpit of St. Gabriel Street, during the incumbencies of my friends, Dr. Inglis and Dr. Kemp. I have a pleasant recollection of the good elder, William Rowan, who always appeared to me to breathe a sweet Christian spirit."

Of those voting on the Free Church question, who upheld Mr. Esson's position with much hesitation, was

William Gunn, one of the elders. Mr. Gunn was born at Lanark, Scotland, July 23rd, 1802, and came to Canada in 1804. He was married to Elizabeth Irwin, youngest daughter of William Irwin, Esq., of Argyle, in the State of New York, by whom he had several children. His daughter, Sarah, married the late D. D. Young, Esq., president of the Quebec bank, and now resides at Quebec House, Tamborn, Hants, England. His second daughter, Isabella Annie, was married to William Herring, Esq., of Ravenswood, Quebec, by Rev. Dr. Cook, on the 7th August, 1851, and she still resides there. The third daughter, Jessie, was married to William Kirwin, known as "Dr. Kirwin," a veterinary surgeon, afterwards the proprietor of the Albion Hotel, at Quebec, for several years. Jane, the youngest daughter, is the wife of R. Whitman, Esq., of Stittsville, Quebec. One son, Henry Esson, died young.

Mr. Gunn was high in the service of the Bank of Montreal during his stay in this city, and left here to become manager of the branch of the establishment in Quebec. He was held in such high esteem throughout the provinces, as well as in Quebec, that upon his death in that city the merchants, citizens, and his many friends in other parts of Canada, combined to erect a monument to his memory, in Mount Hermon cemetery, that beautiful God's Acre, near Quebec. The inscription on the monument is as follows:—

"SACRED TO THE MEMORY OF
WILLIAM GUNN, ESQ.,
BORN AT LANARK, SCOTLAND, 1802. DIED AT QUEBEC, THE 16TH OF DECEMBER, 1856. FOR TWENTY YEARS A FAITHFUL SERVANT OF THE BANK OF MONTREAL; HE WAS, IN 1848, APPOINTED MANAGER OF THE BRANCH BANK IN THIS CITY, WHICH RESPONSIBLE OFFICE HE FILLED TILL HIS DEATH. OF STRONG DOMESTIC AFFECTIONS, AND UNIMPEACHABLE INTEGRITY IN BUSINESS TRANSACTIONS; HE WAS WARM IN HIS FRIENDSHIP, AND ZEALOUS IN THE DISCHARGE OF HIS CHRISTIAN DUTIES. IN TOKEN OF THE ESTEEM AND RESPECT IN WHICH HE WAS HELD, THIS MONUMENT IS ERECTED BY THE MERCHANTS AND CITIZENS OF QUEBEC AND BY FRIENDS IN DIFFERENT PARTS OF THE PROVINCES."

He was ordained an elder in the St. Gabriel Street Church, in which he owned pew No. 12, on the 18th of December, 1836. He supported Mr. Esson sometimes, and, at other times, Mr. Black in the troublous period from 1829 to 1833, but was the partizan of neither. And so, when the division took place, he stayed in the church. He followed a neutral course also in 1844, voting on 2nd September, for one of the resolutions carried by the Free Church party, and declining to support the other. He was appointed session clerk on Mr. Blackwood's resignation in 1841, and continued till 1845. He was chosen a member of the temporal committee in April, 1844, and afterwards secretary. In the arrangements made by the committee, 3rd August, 1844, calling a meeting of proprietors, to vote on the question of staying in the church, or seceding with the minister, he sided with the president, Mr. Ferrie, Mr. Urquhart, Mr. A. Macfarlane, Mr. Murray, Dr. McNider and Mr. Hutchison, against Mr. John Fisher, Mr. Speirs and Mr. Gorrie. At the same meeting, however, he tendered his resignation as secretary of the committee. He continued to act as an elder up till near the end of 1845, but he was so indignant at the treatment accorded to the congregation by the leaders of the new church, that he withdrew from it and joined St. Paul's, in which Dr. Robert McGill was then pastor, and was received into the session of that church, 28th December, 1846. He removed to Quebec in 1848, and was inducted as an elder into St. Andrew's Church there, which position he held till his death, 16th December, 1856. There is a beautiful window in memoriam to him in that church, the gift of his son-in-law, William Herring, Esq.

On Mrs. Gunn's coming to reside in Montreal with her daughter, Mrs. Kirwin, in 1869, they both became members of the St. Gabriel Street Church, and the writer recalls much delightful fellowship he had with them for

a few years. Mrs. Gunn died at Quebec three weeks before the centennial celebration in the old church, 17th February, 1886.. Mrs. Kirwin died two or three years before her.

Robert Smith, who was ordained an elder 18th December, 1836, at the same time as Mr. Gunn, was a merchant. He was a native of Glasgow, Scotland, and son of William Smith, whose elder son was the Rev. James Smith of College Street Church, Edinburgh. He came to Montreal in 1832, with his son Dr. W. P. Smith. He kept a drug store for a time in connection with his son's medical practice. He was an old man when he was made an elder, and died on the 24th day of April, 1841, aged 73 years. He was an upright and conscientious man, and a general favourite with all who knew him, on account of his genial and happy disposition and his truly consistent Christian character. He died on the 24th of April, 1841, trusting in the Master whom he had long loved and served. One of his daughters survives, and was present at the centennial service in the old church in March, 1886.

Alexander Urquhart, who was appointed treasurer of St. Gabriel Street Church, at the important epoch of 1844, and continued in office for two years, was born 14th April, 1816, at Cawdor, Scotland, and came to Canada in June, 1840. He remained in Quebec four years, where he married. Coming on to Montreal, he began business as a wholesale grocer, and continued actively in it till 1875, when he finally retired. He had several partners in business: Alexander Begg, George Hose, Robert Malcolm, long since deceased, and latterly W. E. Cheese, and J. K. Urquhart.

He joined St. Gabriel Street congregation, which was then the wealthiest and best attended church in the city,

immediately on his arrival in Montreal, in 1840, having become proprietor of pew No. 99. He was a particular friend of Mr. Esson's, and it was because pressed by the minister to do so that he accepted the office of treasurer. He supported Mr. Esson's views on the disruption question, and moved the 2nd resolution at the congregational meeting for altering the Rules and Regulations, June 30th, 1845. He was appointed a member of a new manse committee by the congregation 22nd July, 1845. He continued to worship in St. Gabriel Street till the end of Mr. Inglis' ministry, in 1855, when he joined St. Andrew's Church, of which he has been a member ever since.

James Turner, who owned pew No. 92, in St. Gabriel Street Church, and seconded the resolution moved by Hon. A. Ferrie, on 30th June, 1845, for changing the "Rules and Regulations" of the church, was a native of the borders between Midlothian and Berwickshire, Scotland, where he was born in 1801. He came to Montreal in 1833, and began business as a veterinary surgeon. For a long time he was the only one in the city, and he was a thoroughly good and successful one.

He connected himself with St. Gabriel Street Church on his coming to Montreal, and continued faithful to it through subsequent vicissitudes, till his death on November 10th, 1849.

He was elected a member of the temporal committee in 1845, and was re-elected each year afterwards during life. He was also appointed on the manse committee after the disruption. Mr. Turner was a man of sterling integrity, and was highly respected in the community.

Mrs. Cruickshank, wife of George Cruickshank, manager of the Provincial Loan Company, is Mr. Turner's daughter. She continued a member of the congregation as it was reconstructed in 1866, and remained in connection with it as long as she resided within reach of the church.

Archibald Macfarlane, who with his brother-in-law, T. C. Panton, was joint-proprietor of pew 101, took a very prominent part in the affairs of the congregation at the time of the disruption and afterwards. He was a brother of Andrew Macfarlane, a former merchant of the city, who still survives. They were first in partnership in the wholesale hardware and dry-goods business, at 163 St. Paul Street. Andrew remained in the old shop, but Archibald afterwards set up for himself, in the same lines of goods, at 190 St. Paul Street. He was a public-spirited gentleman, and was, in 1849, one of the vice-presidents of the St. Andrew's Society. In the same year he was appointed a member of the city council, and created an Alderman the following year. He sat also as an Alderman for 1851. After Mr. Panton's death, Mr. Macfarlane occupied his house on the side of the mountain, at the top of Brehaut's hill. He afterwards removed to Cornwall, Ontario, and continued in business there till his death. Robert W. Macfarlane, late proprietor and editor of the *Cornwall Reporter* newspaper, was his son.

Mr. Macfarlane was elected a member of the temporal committee in 1845, and every year afterwards until 1849. He was treasurer from 1847 to 1851. At the congregational meeting, to decide on the Free Church question, August 28th, 1844, he seconded Mr. Murray's motion. At the meeting of proprietors, 30th June, 1845, for re-modelling the "Rules and Regulations," he moved the resolution proposing the changes.

William C. Cormack, proprietor of pew No. 28, who also took an active part in favour of Mr. Esson, in 1844, began life in Montreal as head clerk in the retail department of Hector, Russel and Company's dry goods establishment. He married Miss Kidd, of Laprairie, and entered into a business partnership in the dry goods line with Messrs.

Kidd and McKay, under the style of " Kidd, Cormack and McKay." Later the firm was known as " Cormack, Dickson and Company," 162 St. Paul Street. Mr. Cormack's residence was at the head of Drummond Street.

Mr. Cormack was elected a member of the temporal committee in 1838, when he was made vice-president, as he was also the next year. He was re-elected a nember of the committee every year afterwards, until 1848. He was also a member of the special manse committee, appointed in 1845. He moved the 3rd resolution at the meeting of proprietors, 30th June, 1845, for changing the rules.

James Macfarlane owned pew No. 20. He was chosen a member of the temporal committee in 1842, and every year afterwards until 1850. When Mr. Gunn resigned the secretaryship of the committee in 1844, he was appointed to that office, and continued in it for four years. He and his brother, W. S. Macfarlane, were natives of Perth, Scotland, and succeeded Hon. James Ferrier in the grocery business which he had established on Notre Dame street, opposite the Court House, W S. Macfarlane being married to Mr. Ferrier's daughter. He also signed the call to Mr. Leishman. James Macfarlane removed to Chicago, where he died.

Robert Dalgleish, who owned pew 17 in the gallery, and seconded the fourth resolution at the meeting for changing the " Rules and Regulations," in 1845, was a native of the Loudons, near Edinburgh. He came to Montreal in 1828, and that same year received, through Lord Dalhousie, an appointment in the military secretary's department, the duties of which he fulfilled faithfully for 45 years. He died 4th July, 1877. He married a daughter of William Aird. She left St. Gabriel Street Church for Coté Street, in 1844, and he afterwards followed her.

David Rea, who owned pew 47 at this crisis, and second the resolution moved by Mr. Urquhart, 30th June, 1845, was a book-keeper, living in Lagauchetière Street, near Wolfe street. He was elected a member of the temporal committee the same year. Mr. Rea is still among us, enjoying a green, old age, and attending to business as an agent in his office, St. James Street, as punctually as the youngest. He is a member of Knox Church.

Andrew Simpson, who was elected a member of the temporal committee in 1847, and re-elected in 1848, and who owned pew No. 20, at the time of the disruption, was a native of Caithnesshire, Scotland, and came to Canada in 1834. He was of the firm, Simpson and Dawson, brewers. He moved the 6th resolution at the meeting 30th June, 1845, at which the "Rules and Regulations" were changed. He was the step-father of Thomas Graham, now one of the elders in St. Gabriel Street Church, and its treasurer for many years. Mr. Simpson died in 1871.

John Sutherland, who seconded the resolution on this occasion moved by Mr. Simpson, and who had become lately joint-proprietor of pew No. 65, in the church, was a blacksmith, partner of William Burnett. Their shop was on Chenneville Street, near Vitré Street. He was a member of the temporal committee in 1842, and again in 1847, 1848, and 1849.

George Middlemiss, who owned pew No. 5, in the gallery, and moved the fourth resolution at the meeting on June 30th, 1845, was a cabinetmaker in St. Catherine Street, near Bleury. He was chosen a member of the temporal committee in 1848, and re-elected in 1849 and 1850. Mrs. D. McBurney is his daughter.

James Mearns, who owned pew 25 in the gallery at

this time, and moved the 5th resolution at the proprietors' meeting, June 30th, 1845, and was elected a member of the temporal committee in 1846, was also a cabinetmaker, St. Mary Street, near Campeau. Of Alexander Bertram, blacksmith, who seconded the resolution, a fuller account will be given at a later stage.

William Hutchison, who owned pew No. 21, and seconded the motion made by Hon. Adam Ferrie, at the meeting of pew proprietors, on September 2nd, 1844, was born at Kilwinning, Ayrshire, Scotland, 12th September, 1809. He came to Canada in the year 1833. He was an enterprising builder, and has left some splendid memorials of his energy and capacity behind him, both in Montreal and elsewhere. The Bank of Montreal, the Bank of British North America, the Baptist College, now Mount St. Mary convent, and St. Andrew's Church, in this city, only need to be mentioned.

He removed to Cobourg, Upper Canada, in 1857, as a central point from which to conduct the extensive building enterprises he had on hand, which was the erection of houses for the branches of the Montreal Bank, in different parts of the Province. When he had brought these large operations to a successful close in 1860, he entered the Public Works department of the civil service at Ottawa, as inspector of government buildings, and continued in this position until his death, which occurred August 6th, 1875.

Mr. Hutchison joined St. Gabriel Street Church when he first came to the city. He was elected a member of the temporal committee in 1842, and re-elected in 1843 and 1844. In the latter year he was also chosen, along with Walter M. Peddie, a member of the manse trust, in room of Thomas Blackwood and Robert Simpson, deceased. This office he resigned afterwards, when he connected himself with the Coté Street movement. Meanwhile, he built the

manse on Sherbrooke Street, corner of St. Charles Borromée Street, now the property of Alderman Mooney,—being both its architect and builder.

He was one of the twelve gentlemen forming "the Free Church committee," and his energy of mind and character was of great service to their undertakings. He was ordained an elder in that church, 19th September, 1847. In 1835, he married Helen Hall of Largs, Scotland.

Mr. Hutchison is worthily represented by his sons, A. C. Hutchison, architect, R.C.A., J. H. Hutchison, contractor, and Dr. Hutchison, dentist of Ottawa, all famous as curlers.

Andrew Wilson, who owned pew No. 94, and was a member of the temporal committee in 1849, was born near Edinburgh, Scotland, in 1822, and came with his family, in 1834, to Montreal. In 1836, he entered the Montreal *Herald* office, in a very subordinate capacity; but by his industry, probity and intelligence, gradually secured for himself a leading place in its management. In 1847, he, with Messrs. Potts and Penny, purchased the *Herald* property, and he continued a shareholder in it, till his death, 24th October, 1879. In 1852, he married Esther Matthews, who survives. The late Senator Penny, who was associated with him in the conduct of the *Herald*, wrote this sentence regarding Mr. Wilson, in a brief, but hearty obituary notice: "he never heard him utter an unworthy thought, or do an ungenerous action, while his amiability was such, that during that long period, sometimes in very trying circumstances, no word of unkindness ever escaped him. It is a rare blessing to have such a friend." All that was best in the city of Montreal, cordially echoed this affectionate tribute to Mr. Wilson's worth.

Mr. Wilson removed, in 1865, with the Knox congregation to the new edifice in Dorchester Street, and worship-



ANDREW SHAW.

ped there for several years, but, owing to trouble over the instrumental music question, and other causes of irritation in the church, he ceased his connection with the congregation and joined St. Andrew's Church, in the communion of which he died, and which his family still attend.

The foregoing were worthy men, and an honour to any Christian church; but, with two or three exceptions, they had not, up to this time, taken any considerable part in the work of the congregation, and many of them had only within a few months acquired the right of voting in its affairs. It was only in the spring of 1844 that the following had become pew-proprietors:—

James Turner, Alexander Bertram, Robert Dalgleish, Charles Mearns, Alexander Urquhart, Alexander and Donald Fraser, Dr. Wm. MacNider, George Middlemiss, Archibald Macfarlane, Robert Davie, and Arch'd. McGoun, all of whom were counted in among the thirty-two proprietors voting together on September 2nd, 1844.

The 27 protesters, on the other hand, were, for the most part old members and proprieters of the congregation,—gentlemen who had stood by Mr. Esson in the day of trial, and had contributed to secure the prosperity of the congregation, and to give it the high status it occupied in the community. Kenneth Walker, Wm. Suter, D. P. Ross, James Logan, James Scott, Thomas Ross, and Charles Tait have already been spoken of as office-bearers, in the church, long prior to 1844. Of John Fisher, a full account will be given farther on in connection with the lawsuits regarding the church property.

Of the others, the oldest and most noted member and proprietor was Andrew Shaw.

Mr. Shaw, who, for twenty-five years, was one of the most prominent members of the church, was son of Wil-

liam Shaw, a West India merchant, of Glasgow, Scotland, and was born in that city, July 27th, 1775, and died in Montreal, May 11th, 1862.

He came to Canada in 1810, acquiring a knowledge of business as head clerk with the late James Dunlop, who died in 1815, when Andrew Shaw began business on his own account, and was for many years an extensive ship-owner. He projected and superintended the building of the first Atlantic steamer, intended for this port, the "Oneida," but it was purchased by the British government, for the transport of troops to the Crimea. He was the originator of the Montreal Telegraph Company, and its first president, in 1847. He was "Master of the Trinity House" for many years, and up to the time of his death, in 1862. He was a major in the militia, and took an active part in suppressing the rebellion in 1837. He was a governor of the Montreal General Hospital for thirty years, and one of the original contributors to its building fund, in 1820. He married March 14th, 1821, Hannah Ferguson, a direct descendant of the Grants both of Duldreggan and Corrimony, and had six children. One only survives, Annie, the youngest daughter, wife of Dr. Wheeler of Montreal. Three of his nephews are now living in the city,—David Shaw, a ship broker, James Gibb Shaw, Port Warden of Montreal, and Capt. John Low, a stock broker, —formerly of Her Majesty's 15th Regiment. Mr. Shaw took an active and prominent part in connection with the early history of the St. Andrew's society, being chairman of the committee of management, in 1837 and 1838, first vice-president in 1839, second vice-president in 1840, and again in 1842.

Mr. Shaw connected himself with the St. Gabriel Street Church on his coming to Montreal, in 1810, and up till 1844, it had not a warmer supporter than he. He bought pew No. 8, in the gallery, for £19 10s. in 1817, and it he

occupied until after the disruption. He was elected to the temporal committee in 1820, 1821, 1822, 1823, when he was made treasurer. In 1822 he and John Fisher, the half-brother of his wife, were appointed a committee for signing deeds of pews. He was re-elected to the committee in 1829, but then declined to act; but he served on the committee again in 1833, 1834, and 1835, being president the last named year. He was appointed under Rev. James Somerville's will, made in 1833, a trustee of the £1000 which that gentleman left for the erection of a manse for the future ministers of St. Gabriel Street Church. He was also one of the executors of Mr. Somerville's will, after his decease in 1837. He was chairman of the committee appointed to superintend the building of the manse; he and the other trustees held it for the Church of Scotland, and he received the revenues derived from it during the period of litigation, and applied them in keeping up the property. The surplus was allowed to accumulate in his hands, and afterwards in those of Mr. James Tyre, the tenant of the building, until it amounted to a large sum, and this was available at length to assist in paying off the $5,800 allowed to Knox congregation in lieu of their claim on the old building. Mr. Shaw's name appears first on the protest of 7th September, 1844, against the resolution of the majority of the congregation and proprietors to follow Mr. Esson into the Presbyterian Church of Canada. He was also made defendant in the first suit taken for the recovery of the manse by the congregation in the church after the disruption, "*James Leslie, et al., plaintiffs,* v. *Andrew Shaw et al. defendants,*" fyled 29th January, 1846. In a subsequent suit "*Kemp* v. *Fisher,*" he gave important evidence 11th May, 1860. The final suit taken on behalf of the Presbyterian Church of Canada, in connection with the Church of Scotland, by Attorney-General Cartier, was instituted by his affidavit, made 14th

April, 1860. He and his family attended St. Andrew's Church, after 1844.

Mr. Shaw ranks with Duncan Fisher, Thomas Blackwood, James Leslie and John Fisher, as among the most active and devoted members, and office-bearers of the congregation, during the period it was in communion with the Church of Scotland, and as such his portrait appears in this volume.

Walter Miller Peddie inherited pew No. 11, in the gallery, from his brother William. His name appears on existing documents, connected with the St. Gabriel Street Church, first in February, 1831, as the favoured purchaser of pew 27,—he, being a friend of Mr. Esson's, had the temporal committee on his side. He next appears as one of the nine laying the information against those who had seized the church, March 30th, 1831. When his brother, William, died, in 1834, he was chosen a member of the temporal committee in his room by the remaining members. He was chosen by the pew proprietors to this position in 1835, 1836, 1837, 1838, 1839, 1840 and 1841. He was appointed in April, 1844, a member of the manse committee in place of Robert Simpson, deceased. In his capacity as trustee, he was afterwards involved, with Andrew Shaw and John Fisher, co-trustees, in the several lawsuits, instituted to recover the manse by the congregation worshipping in the church. And when the litigation was at length brought to a peaceful issue, his name as the only survivor of the old trustees, was very fittingly placed at the head of the eleven gentlemen, appointed in the Act of Parliament, to receive the church back into the possession of the Church of Scotland. He and his family returned to the congregation when it was reconstructed in 1866. In the interval, they had attended St. Andrew's Church.

Mr. Peddie was born at Perth, Scotland, 12th February,

1797, and came to Montreal in 1814. His elder brothers, William and Stuart, had been here some years previously, and had established a hardware business. He opened a store in 31 St. Paul Street, in the same line. He greatly prospered in trade, and became a rich man. After his brother William died, Walter, at his dying request, joined the business of the two houses, and took in as partner Ferdinand Macculloch, who had been long book-keeper to his brother. Hard times came, houses in the west, with which the firm had dealt, came tumbling down, and heavy losses followed, and Mr. Peddie retired to a farm near Sault-aux-Recollets, a poor man. From that time forward his health grew feeble.

Mr. Peddie was one of nature's gentlemen. Instinctively honourable, and cultured by training, with a graceful address, he was of a gentle and lovable disposition. He married in 1833, Mary Anne, daughter of Robert McFarlane, of Perth, Scotland, mentioned elsewhere. He died at Montreal, Aug. 19th, 1876, aged 79 years. Mrs. Peddie and her two daughters opened an academy for young ladies and children, in 1861, which is still kept by Miss Peddie, and which has been a great boon to the community. Gentleness and humanity have been the refining influences brought to bear upon their pupils. Mrs. Peddie was spared to take part in the centennial service in the old church, and to be present at the final leavetaking of the ancient sanctuary: but she worshipped in the new edifice, with which she was much pleased, only a few Sabbaths when the Lord took her to Himself. A truly " elect " lady was she, in whom the meekness and gentleness of Christ shone forth, —one of God's chosen, chastened by trial and ripe for the Kingdom. She fell asleep in Jesus, 3rd November, 1886, aged 74 years.

Robert Esdaile, who also entered his protest against the

Church in St. Gabriel Street breaking off its connection with the Church of Scotland, could be expected to do nothing else considering that the Church of Scotland was pre-eminently his mother church, he having been born in one of her manses, at Perth, Scotland, November 21st, 1816. His father, Rev. James Esdaile, D.D., was 40 years Minister of the East Church, in that town. Mr. Esdaile arrived in Canada in June, 1833, and entered the office of William Peddie, hardware merchant, who was also a native of Perth. He and his brother John afterwards conducted a wholesale dry goods house, in 223 St. Paul Street ; but withdrawing from it they, in 1846, opened an office as general brokers, in St. Sacrament Street. They afterwards confined their operations to grain and produce. Mr. Esdaile was one of the founders of the Montreal Corn Exchange, and was elected its first president. He was repeatedly re-elected to the same honourable position. He was one of the experts in the knowledge of flour, employed as judges to test the capacity of candidates for the office of Flour Inspector for the city.

Mr. Esdaile joined St. Gabriel Street Church in 1833, and became one of Mr. Esson's most intimate friends. They lived in the same house for some time, and Mr. Esdaile acted as Mr. Esson's groomsman at his second marriage in 1842 ; but he could not follow his friend out of his mother church.

Mr. Esdaile having protested against the secession to the Presbyterian Church of Canada, connected himself with St. Andrew's Church, and soon became one of its most prominent members. He married the sister-in-law of Rev. Dr. Mathieson, Nancy McKenzie, daughter of John McKenzie of the firm of Russel and McKenzie, and thus his influence in St. Andrew's Church naturally became great. He was elected a member of the Board of Trustees, and was latterly, for many years, its chairman.

As he stood by the Church of Scotland in 1844, so he was averse to falling in with the Union movement in 1875, although the circumstances were very different. Mr. Esdaile was, however, too sober-minded a man to act a fanatical part in this connection. Although his views were decided and firm, they were held and expressed with calmness. He died at Montreal very suddenly, July 5th, 1882. Mr. Esdaile was one of the original members of the St. Andrew's Society, and held the office of secretary in 1842. He was one of the eleven Trustees named in the Act of Parliament of 1864, which restored the St. Gabriel Street Church to the Church of Scotland, and took an interest afterwards in its rising fortunes, acting for some time as Secretary-Treasurer His son, Robert M. Esdaile, continues his father's business, and inherits much of his public spirit.

John Speirs, whose signature appears fourth on the protest against the secession from the Church of Scotland, and who owned pew No. 7, was a dry goods merchant of the city. He was elected a member of the temporal committee in 1844. He was married to a daughter of Adam L. MacNider, and after issuing his protest, he and his family attended St. Paul's Church. He died in 1858. His sister, Mrs. Sanderson, however, went to Coté Street Church.

John Blackwood, who signed the protest, and owned pew No. 72, was a nephew of Thomas Blackwood, the elder. John was a merchant in the city, and afterwards removed to Upper Canada. Thomas Blackwood's son, James McGill, also remained a member of St. Gabriel Street Church till about 1840. He was one of the signers of the petition to the Presbytery of Quebec, in 1831. Miss Blackwood, of 112 Union Avenue, whose name is associated with so many of our public charities, is a daughter

of Thomas Blackwood, the elder. Miss Blackwood has been of immense service to the writer in pursuing his historical enquiries.

John Charles Lillie, another of the 27 protesters, was a grandson of John Lillie, mentioned at page 98. He was brought up by his aunt, Miss Lillie, and educated at Edinburgh, Scotland. He entered the office of Peddie and Macculloch, and afterwards formed a business partnership with J. & R. Esdaile, but he did not prosper. He removed to Toronto afterwards, and obtained a Government situation. He owned pew No. 21 in the St. Gabriel Street Church.

Ferdinand Macculloch, who also signed the protest against the secession from the Church of Scotland, in 1844, was the proprietor of pew No. 24. He was the son of William Macculloch, elsewhere mentioned as a native of Dornoch, Sutherlandshire, Scotland, where Ferdinand was also born. Part of his youth was spent in Edinburgh. Coming to Montreal as a lad, in 1823, he entered the office of William Peddie, hardware and commission merchant. On Mr. Peddie's death, Mr. Macculloch formed a partnership with Walter M. Peddie, William's brother, who was also a hardware merchant. Subsequently, Mr. Macculloch was appointed cashier of the City Bank, an office which he held for 25 years. Mr. Macculloch is still with us, a hale old gentleman, whose portly form reminds one of the physique of the merchant princes to be seen in the Glasgow Exchange. He married a daughter of Dr. William Robertson. Mr. Macculloch signed the petition to the Synod, as one of Mr. Esson's friends, in 1831. He held the important office of Treasurer in the congregation during the years from 1838 to 1841.

Colin McDonald, who owned pew No. 36, and was among the 27 protesters against the secession of St. Gabriel Street Church in 1844, was the redoubtable Town Major. He had been a sergeant in the 79th Cameron Highlanders, and as such had achieved prodigies of valour at Waterloo. That regiment was in Montreal in 1828, and worshipped in St. Gabriel Street Church. On retiring from active service he obtained, in 1834, the appointment of Town Major of Montreal, and bravely did he perform his part, to the delight especially of the boys, who enjoyed seeing the old Highland warrior when he rode forth fully caparisoned on his spirited charger. He was a special favourite with Lord Durham, during that nobleman's stay in the city. On one occasion when Admiral Lord Paget was on a visit to Montreal, he sent for the Town Major and publicly thanked him for having saved the life of the Admiral's brother in the action at Waterloo ; and the veteran deemed himself amply repaid by the honour done him, when he was invited to dine with his lordship. The Town Major would have considered his loyalty as liable to suspicion, had he not voted in 1844 to continue in connection with the Established Church of Scotland. He went to St. Andrew's Church after the disruption.

David Handyside, one of the 27 protesters of the 7th September, 1844, was an old and influential member of the congregation. He occupied pew No. 25 in 1825. He became an ardent admirer of Mr. Esson's, and adhered to him earnestly until he seceded in 1844. Mr. Handyside was one of those who lodged information against the Black partizans for seizing the church, and he was one of the committee to receive back the edifice in 1832. He was elected a member of the temporal committee in 1834, re-elected in 1835, when he was made vice-president,

which office he held again in 1836 and 1837. In 1838, 1839, 1840 and 1841, he was president. He was left off the enlarged committee in 1842 and 1843, but was again chosen on it in 1844. He was re-elected every year afterwards up to 1848, when Dr. W. P. Smith's name was substituted for his. Although he protested against the secession of the congregation from the Church of Scotland, he held on to his pew and his rights in the church for several years afterwards, and even signed the call to Mr. Leishman, although he formally protested against his induction.

David Handyside was born in Edinburgh, 11th August, 1794. He came to Montreal with his two brothers while a young man. At first they were merchants on St. Joseph Street. His brothers afterwards owned the distillery on the Longue Pointe road, alongside where the new House of Industry and Refuge is. David's distillery stood where the Adams' tobacco factory at Hochelaga now stands.

He was named a member of the new Corporation of the city in 1840, but declined to act. He married Melinda Adams of Burlington, Vt., who died in 1848. Mr. Handyside himself died, 15th March, 1855. After withdrawing from St. Gabriel Street Church, he joined St Thomas' Episcopal Church. His eldest daughter is the wife of Joseph Jones, Coroner. One son, Charles, resides at Lachine, and two daughters remain unmarried.

Daniel Gorrie, who owned pew No. 27, and who protested against the Presbyterian Church in Canada's claim to hold the St. Gabriel Street Church, was a native of Glasgow, Scotland, who came to this country in 1820, when he was only 15 years old. His family belonged, however, to Perth. Daniel early showed ability, and acquired a high reputation among his fellow-citizens. He had a taste for public life, and in 1845 he entered the

City Council. He served as councillor that year and the following one. In 1859, he was appointed an Alderman, for at that period there were two ranks in the Council,—Councillors and Aldermen. He continued to serve as an Alderman from 1859 to 1864, when he retired. His chief business was conducting a brewery in Jacques Cartier Street; but he had also contracts with the Government, during the period the military were in Canada, for the supply of fodder for the army horses,—and he became a rich man.

The first time his name occurs in connection with St. Gabriel Street Church was on the memorials and petitions in the differences between Messrs. Esson and Black. He joined the church in 1830. At this period, he acted with the Black party, as did also Charles Tait and William Gunn. These three were not prepared, however, to go the length of separating from the church, and so they stayed in it, in 1833. All three had to leave in the long run. He was appointed a member of the temporal committee in 1842, and remained in that office for the four following years. He was one of the three proprietors present to vote against changing the Rules and Regulations, 2nd September, 1844, the other two being D. P. Ross and James Logan.

Mr. Gorrie continued to hold his pew in the old church, as several of the other protesters did, in the hope that it would revert to the Church of Scotland; and Mr. Gorrie lived to see that wish accomplished. The writer had the melancholy satisfaction of officiating at his burial. He died 2nd July, 1872.

William MacCulloch, one of the 27 protesters, 7th September, 1844, was a native of Dornoch, Sutherlandshire, Scotland. He was father of Ferdinand MacCulloch of the City Bank. He came to Canada in 1823. For some

time he was connected with the Indian Department of the Civil Service. Afterwards he held a connection with the Champlain Railway. He died in November, 1856.

Robert McFarlane, who also protested against the secession of 1844, was born near the town of Perth, Scotland, and was a merchant in that town before coming to Canada. His business proper was that of a wholesale grocer, but besides this he engaged in large grain transactions with Baltic ports. He was proprietor of the estate at Orwell, situated on the banks of Loch Leven; but certain of his trading ventures having involved him in heavy losses, he was obliged to part with it. His only daughter, Marianne, having married Walter M. Peddie, of Montreal, in 1833, he followed her to Canada a few years afterwards, and did a limited business here as a grain broker. He died 1st May, 1861, aged 75 years.

William Skakel, also signing the protest of 7th September, 1844, who owned pew No. 68, was a clerk in the Ordnance Department. He was a brother of the teacher, Dr. Skakel, and had been connected with the church from the early days of Mr. Somerville onwards.

William Laverock, who owned pew No. 50 in St. Gabriel Street Church, and was one of the 27 proprietors and members who issued the protest of 7th September, 1844, began life in Montreal as a storeman, and afterwards kept a grocery at 97 Craig Street.

James Law, proprietor of pew No. 17, attended St. Gabriel Street Church from 1831, when he first came to Montreal, on to the disruption in 1844. He was a native of Kirkoswald, Ayrshire, Scotland, and was born in 1812. He was one of the noble Scottish merchants of whom Montreal has had occasion to be proud. He was a mem-

ber of the firm of "Isaac Buchanan and Company," afterwards "Buchanan, Harris and Company," "Harris, Law and Company," and now "Law, Young and Company," general merchants, with branches in Toronto and other places. He, too, went off to St. Andrew's Church after 1844. He died in February, 1868. Mr. Law never married.

James Tyre, who also protested in 1844, against the church's being handed over to the Free Church sympathizers, and owned pew No. 3, in the old church, was born at Largs, Ayrshire, Scotland, in 1807, and came to Canada in 1825. He resided at Niagara, Upper Canada, for some time, where he married Miss Clarke. For many years he was engaged in the dry-goods business, in Montreal, first as a member of the firm of Scott, Tyre & Co., and subsequently as principal of the house of Tyre, Colquhoun & Co. Retiring from that business he afterwards became an official assignee, and in that capacity wound up a large number of extensive estates. For a long period he was a keen curler, and was for nearly forty years a member of the Montreal curling club. He was one of the well-known "Auld Callants" team, consisting of Col. Dyde, Sir Hugh Allan, Hon. John Young and himself, and his death made the first inroad in their ranks. Now, alas! they are all gone!

A special interest attaches to Mr. Tyre's name in connection with the St. Gabriel Street Church property, not only from the fact that he was treasurer of the congregation in 1837, but for thirteen years was a tenant of the manse on Sherbrooke Street, and had injunction after injunction served upon him by the courts, as to paying any rent to either party claiming the property. A considerable sum for back rent lay in his hands for some time, and this became finally available for the settlement of the

amount agreed, in the compromise, to be paid to Knox Church.

After the disruption, he and his family attended St. Andrew's Church. He died at Lachine, 8th May, 1876.

William Muir, another of the protesters, and the owner at that date of pew No. 71, was the senior partner of the well-known firm of "W. & R. Muir," importers of dry goods, 166 McGill Street. He was a merchant of high character, and was held in general esteem. He died 13th December, 1853. His brother, Robert, continued the business under the old name. Robert Muir, who survives, and lives at Wimbledon, near London, England, was one of the eleven trustees of the St. Gabriel Street Church, appointed by the Act 27–28 Vict. Cap. 161. The two brothers went to St. Paul's Church after 1844.

Daniel Fisher, whose name appears on the protest, was a brother of John, the most vigorous champion of the claims of the Church of Scotland, at this time and afterwards. They were sons of Alexander Fisher, one of the original trustees of the St. Gabriel Street Church. He and John were at one time in partnership, as general merchants ; but John retiring from the firm, Daniel carried it on alone, for some years. Finally he went into the business of auctioneer, at 22 St. François Xavier Street. The late John Fisher, of the stamp and news office, St. François Xavier Street, was his son. One daughter was the first wife of J. Y. Gilmour, merchant in St. Paul Street. Two daughters are unmarried.

Alexander Ferguson, who signed the 7th September, 1840, protest, owned pew No. 34. His father was an old Waterloo hero, and a comrade in arms of the late Colin Macdonald, the Town Major, having been with him in the 79th Highland Infantry. Alexander was born in 1810,

in the same room in Edinburgh castle, in which "Mary Queen of Scots" first saw the light,—the regiment being quartered in the castle at the time of his birth. He came to Montreal about 1829, and joined the forwarding company of Macpherson and Crane, of which he was made a partner. He was a gentleman of fine literary taste, many effusions from his pen appearing from time to time in the Montreal *Herald*, in which he had a financial interest, under the *nom de plume* of McCrimmon. He died 1st May, 1846, of rapid consumption. He had married Miss Orkney, grand-daughter of Benaiah Gibb, senior, and his widow, Mrs. Ferguson, who lived, in the lifetime of Benaiah Gibb, the younger, and afterwards, at the Gibb Mansion, St. Catherine Street, was well known up to the time of her death, a few years ago, as an active Christian lady. Mr. Ferguson's niece, who was brought up by him, married Peter Sinclair, bookseller of Quebec, and survives. The Fergusons went, with the most of the others, to St. Andrew's Church, after the disruption.

Donald Ross, late of View Mount, the founder of the Trafalgar Institute, was also among the twenty-seven protesters on this occasion. He has been already mentioned as a nephew, as his wife was a niece, of D. P. Ross, dry-goods merchant. He followed the business of auctioneer, and made money at it, and, having become heir to part of his uncle's estate, besides, he was counted a rich man by himself, and was so regarded by others. The estate, however, which he left for the Trafalgar Institute, has not proved so valuable as he considered it; consequently, the Ladies College, which he had designed, has not yet been put in operation. Sir Donald A. Smith has come to the rescue, with characteristic generosity, and has added $25,000 to the endowment, so that there is a prospect that the wishes of the founder will soon begin to be realized.

Donald Ross connected himself with St. Paul's Church after leaving St. Gabriel Street, and had a good deal to do with erecting the magnificent edifice in Dorchester Street, in which that congregation now worships. He was specially active in introducing the use of the organ into the worship of St. Paul's Church. He died of jaundice, 16th May, 1877, aged 65 years; and Mrs. Ross did not long survive him. She died of the same disease, August 2nd, 1879.

But the gentleman who had the greatest responsibility cast upon him of all that protested against the secession of 1844, was John Fisher, the proprietor of pew 26. The son of one of the original trustees, baptized in the church, all his life associated with it, and one of its most active members for the previous thirty years; he was looked up to by the Church of Scotland party as their natural leader, holding, as he did, strongly by their views. He was first elected a member of the temporal committee in 1821, as John Fisher, junior, to distinguish him from his uncle, John. He was again chosen in 1822, and he and Mr. Shaw were entrusted with signing the pew deeds, on behalf of the committee He was a member of the committee, also, in 1823 and 1824. In 1827 he was made president of the temporal committee, and continued in that responsible office in 1828 and 1829. In January, 1830, he seconded a motion of Andrew Shaw's, at the public meeting at which Mr. Esson vindicated himself with reference to the charges laid against him by the elders, in favour of the procedure suggested by Mr. Esson. Hon. Peter McGill having resigned the presidency of the committee when leaving for Great Britain in 1831, Mr. Leslie was first chosen in his stead, but he declining on the score of being an elder, Mr. Fisher, then M.P.P., was elected, 10th March, 1832. He was on the committee to receive the church back that



JOHN FISHER.

spring. He was chosen on the committee every year afterwards, up to, and including 1844; on which year he was vice-president, as he had been in 1833, 1842 and 1843—while president again in 1837.

Born in Montreal, in 1788, John Fisher, when a lad, was sent first to the country to learn farming. But he early showed a predilection for business, and he was put by his step-father, Mr. Ferguson, into the warehouse of Hector Russel & Co., in which he remained for some years. He afterwards formed a partnership with his brother Daniel, under the style "Daniel and John Fisher," groceries and dry-goods merchants. On 27th October, 1821, he was married, by Rev. Dr. Harkness, to Miss Hunter, daughter of Francis Hunter, merchant of Quebec, who was afterwards an elder in St. Gabriel Street Church. Mrs. John Fisher was the handsome old lady who, with her daughter, Mrs. Baird, attended St. Gabriel Church, nearly fifty years afterwards, during the writer's early ministry in Montreal.

Mr. Fisher formed a business partnership with his brother-in-law, Francis Hunter, junior, after he and his brother Daniel separated. It was during this palmy period of his career, that he was elected member of the Provincial Parliament. He represented Montreal West for the term from 1830 to 1834.

Mr. Fisher having had a large commercial connection in both Upper and Lower Canada, and getting many concerns into his hands in the way of securing himself against losses, thought his best policy was to retire from business altogether and endeavour to realize as much as possible out of the farms and other securities of which he had become possessed. Nominally, he was a rich man at this time; he thought himself so, but he found the value of the securities shrink immensely as he tried to realize upon them.

But he was best known to men of the last generation

as the chief defendant named in at least two of the law-suits that took place to determine the proprietorship of the St. Gabriel Street Church and manse. This somewhat unenviable distinction fell to him because he had been named as one of the trustees of the money left by Mr. Somerville to build the manse, as well as an executor of that gentleman's will. After Andrew Shaw, the next person in order to be proceeded against was John Fisher. These suits were "*Smith* vs. *Fisher et al.*," and "*Kemp* vs. *Fisher et al.*" The former was brought to an issue, and the decision is reported in the 2nd Vol. of the "Lower Canada Jurist," p. 74—the latter was one of the suits settled by the compromise in 1864.

It will be seen that these twenty-seven dissentients represented more largely than the leaders on the other side on this occasion, the old time congregation, especially the substantial mercantile community. They were also, for the most part, the party that had stood by Mr. Esson in the day of trial. They were hard-headed Scotchmen, men who loved their minister and admired his enthusiasm, but who were not themselves of an enthusiastic temperament. Those who sided with Mr Esson were, many of them, new people in the congregation, and probably were more responsive to the minister's enthusiasm. Dr. Donald Fraser indicates that this latter characteristic was specially true of their leader, Hon. James Leslie. The 27 protesters' chief defence of their position lay in the views with which they had been carefully indoctrinated by Mr. Esson himself. For 25 years at least, he had been lauding the Church of Scotland to them, and expressing the desire to have the bonds uniting them to that church drawn closer. They had been assiduously taught by him to revere and love that church, as one of them said to me—and added, that if the

minister changed his attitude towards the parent church by a sudden accession of light, he could scarcely expect that they should all see with his new eyes. It was a very painful thing for them to go into opposition to his wishes; but their dispassionate estimate of the questions at issue left them no alternative. Yet their love for their dear friend and pastor was such that most of them stayed away from the meetings at which the situation was discussed, rather than actively oppose him. For the same reason, the greater number of them satisfied themselves with issuing their protest, then withdrew from further action in the matter, and joined the other churches in the city connected with the Church of Scotland. St. Andrew's Church received the most of them, and from that day forward, at least until the union in 1875, it secured the preponderance—and became what St. Gabriel Street Church had unquestionably been before, the Scotch church of Montreal, by way of eminence.

Two additional names belonging to this period remain to be mentioned. The first is that of James Millar, owner of pew No. 58, who was a member of the temporal committee and secretary in 1839, 1840 and 1841. He remained a member of that committee in 1842 and 1843, although he was not secretary. Mr. Millar was head of the firm of "Millar, Parlane and Company," in which Sir Hugh Allan got his training in the shipping business. Mr. Millar was one of the first directors of the Bank of Montreal, of the Montreal General Hospital, of the Montreal Savings Bank, and of the Montreal Insurance Company.

The other name is that of John Rose, who occupied pew No. 99. He was born in Aberdeenshire, Scotland, in 1820. He came to Canada with his father's family in 1834, and tried farming for a while; but he felt called to

a life more stirring. He entered as a student at Queen's College, Kingston, but completed his Arts course at Marischal College, Aberdeen. He taught school at Huntingdon, Quebec, for about twelve months, and also acted as a tutor for some time in the family of the famous Col. By, the Chief Engineer of the Rideau Canal. He began the study of law in the office of his uncle, James Thom, Editor of the *Herald*, popularly called Judge Thom, who was appointed Recorder of Rupert's Land in 1839. He completed his law studies in the office of the late Justice Day, and was called to the Bar of Lower Canada in 1842. He had distinguished himself in the examining of witnesses, in connection with the trial of the rebels of 1837 and 1838, and his success at the Bar was already guaranteed. In 1851 he was returned to Parliament for Montreal Centre, Dorion being his colleague for the Eastern Division, and D'Arcy McGee for the Western. He was appointed Solicitor-General (East) in November, 1851. He was Commissioner of Public Works in 1859, and it fell to his office to make the arrangements for the tour through Canada, in 1860, of His Royal Highness the Prince of Wales. Although the facilities for travel were not then what they are to-day, there was not a single hitch in the arrangements, so far as they depended on Mr. Rose. Every steamboat, and railway car and stage-coach was ready to start at the moment announced, and so satisfactory was this to the methodical mind of the Prince, that he was pleased to treat Mr. Rose, then and since, it is understood, as a friend. He resigned office in 1861, on the score of ill-health, and in 1864 was appointed an Imperial Commissioner on the Oregon boundary question. He was returned member for Huntingdon at Confederation, in 1867, and in November of that year succeeded Sir A. T. Galt as Minister of Finance. The duties of this office he discharged

with much ability for two years and more, but the wear and tear of public life was too much for him, and he was obliged to retire from politics altogether. He removed to London, England, shortly afterwards, and entered a banking firm there. He was first made a G.C.M.G., and in 1872 a baronet. His career has been one of spotless integrity. He was immensely popular among the Scots of Montreal. They made him repeatedly president of the St. Andrew's Society, and when, he left the city, they presented him with a very appreciative address.

It has been already mentioned that Sir John married the widow of Robert Sweeney. In this way he had a *quasi* relation to Mr. Esson, and so his name does not appear among the protesters in 1844. Indeed, it would appear as if the course he was to pursue on the Free Church question was not fully decided some time afterwards; for the temporal committee resolved to put into his hands the case for recovering the manse for the congregation in possession of the church, as late as 1845. But when Mr. Esson's connection with Montreal ceased, Sir John cast in his lot with St. Paul's congregation.

In 1886, Sir John married the Dowager Marchioness of Tweeddale. The imagination of Canadian youths may well ponder this remarkable career. Perseverance, high principle, thrift, and correct habits, founded on the training received in an intelligent and pious Scottish farmer's home, have brought the young tutor and schoolmaster of fifty years ago to his present high estate.

CHAPTER XXVI.

The Free Church Committee, members for a time of St. Gabriel Street Church—They organize Coté Street Church—Archibald McGoun—The MacKay Brothers—The Free Church Deputies, Revs. W. C. Burns, J. McNaughton, and J. Bonar, preach in St. Gabriel Street—Rev. W. Leishman called and Ordained in St. Gabriel Street Church—His ministry brief and one of trials—The U. P. Congregation worship in St. Gabriel Street—Rev. Dr. Taylor—Warden King—Rev. Dr. Gray—Robert Davie—G. A. Pyper—David Wylie and William Rowan.

From the date of Mr. Esson's removal to Toronto as professor, the St. Gabriel Street Church occupied a somewhat trying situation. The bulk of the congregation had loyally followed their much-loved and popular pastor into the new organization, and felt that by so doing they had earned a right to consideration on the part of all those with whom they were associated in the movement. They naturally supposed that Free Church sympathizers, both in Scotland and in Canada, would rally to their support, and make their church the centre of operations for the city and surrounding district. The leaders of the movement, however, determined otherwise, as we have seen. The Free Church committee had been formed 10th of January, 1844, consisting of John Redpath, chairman, James R. Orr, David and Archibald Ferguson, A. McGoun, James Morrison, Wm. Hutchison, Alexander Fraser, Donald Fraser, Evander McIvor, Wm. Bethune, and William McIntosh; and they had gained the ear of the leaders in the Synod, as well as that of the Free Church of Scotland.

There were representatives of most of the Presbyterian

Churches in the city among these gentlemen. Mr. Redpath was from St. Paul's. Mr. Orr and the two Fergusons were from Lagauchetière Street Church (Dr. Taylor's), Mr. McIvor was from St. Andrew's, as were also Mr. Joseph MacKay and Adam Stevenson, who were shortly afterwards added to the Free Church committee, along with Mr. Court from the U. P. Church, in Lagauchetière Street. The remaining seven, Archibald McGoun, James Morrison, William Hutchison, Alexander Fraser, Donald Fraser, William Bethune and William McIntosh, were members of the Church in St. Gabriel Street, although most of them had but very recently come into it. The Frasers and Mr. Hutchison have already been mentioned. Mr. Bethune was a schoolmaster in the city at the time, who afterwards became a minister of the Presbyterian Church of Canada. Mr. McIntosh was employed afterwards as a catechist, his office being to supply elementary religious instruction to the people in destitute localities, where ministers did not exist. James Morrison who purchased pew 96 in April, 1844, was a builder, and lived in Belmont street, Beaver Hall.

Archibald McGoun, who became owner of pew 63 at the same date, had been connected with the congregation for several years previously. Born in the parish of Douglas, Lanarkshire, Scotland, 29th October, 1817, he came to Canada in 1831, and after residing in Quebec for a couple of years, arrived in Montreal in 1833. He attended the services in St. Gabriel Street from the time he came to the city until he joined Coté Street Church in 1845. He became a communicant in St. Gabriel Street in 1834 or 1835. He commenced life as a grocer's clerk, then took to bookkeeping in 1837, which he prosecuted until 1870, when he was appointed secretary-treasurer and accountant to the "Citizens' Insurance Company." He was ordained a

deacon in the Free Church, Coté Street, in 1852, and an elder in the same church, 15th February, 1863.

He was one of the office-bearers appointed by the Canada Presbyterian Church, to assist in making preparations for the proposed final consummation of the Union in June, 1875. He was appointed secretary-treasurer to the joint-committee; and the writer, who had the honour to act as chairman of that committee, bears glad testimony to the zeal and efficiency with which his colleague, Mr. McGoun, entered into the work arising out of the occasion. It was evidently a joyful task to him to aid in cementing the union of the scattered forces of Presbyterianism in the land.

As Mr. Esson was known to sympathize strongly with the Free Church movement in Scotland, those who held the same views in the other Presbyterian Churches took refuge in the St. Gabriel Street Church, pending the issue which was to be finally reached at the meeting of Synod to be held in July, 1844.

Among the others, who then came and took sittings in the old church, was Joseph MacKay, the founder of the well-known dry-goods firm in McGill street, "MacKay Brothers." His brother, Donald, had been connected with the Church in St. Gabriel Street from the time he came to the country, in 1836, and remained in it until he removed to Hamilton, in 1849. Donald MacKay had a merchant-tailoring establishment at 162 Notre Dame Street. He is now of the house of Gordon and MacKay, Toronto. He signed the call to Mr. Leishman in 1846.

The name of Joseph MacKay is one that will long remain fragrant among good men. His delightful home, "Kildonan," in Sherbrooke Street, is gratefully remembered by Christian travellers of every section of the church. Its doors were wide open to all good men and true, that

visited Montreal as strangers, as it was the joy of our genial departed friend, and his no less generous brother, Edward, and their beloved niece, Henrietta Gordon, cut off alas ! all too soon, to entertain the representatives of their own church, whenever there was occasion for it.

The MacKays were all born in the parish of Kildonan, Ross-shire, Scotland. Joseph was the pioneer of the family in coming to Canada. He settled in Montreal, in the year 1832. Edward did not come till 1840. By industry and perseverance coupled with good business talents, and all backed up by a fervent religious spirit, they greatly prospered, and soon took high rank among the merchant princes of the city. And they recognized that it was of the Lord's goodness that they had succeeded so well: every object that appealed to them in God's name was sure of a favourable hearing. And their memory is blessed. Joseph built that noble charity, the "MacKay Institution" for the instruction of the Deaf and Dumb ; and at his death left $10,000 for the Home Mission work of the Presbyterian Church in Canada, as well as $10,000 towards the Endowment of the Presbyterian College. He was ordained an elder in the Crescent Street Church, February 2nd, 1879. He died 2nd June, 1881. Edward MacKay, though of a different stamp from Joseph, and more brusque in his manner, was, nevertheless, a grand specimen of manhood. He was a director of the Bank of Montreal, the highest commercial position attainable in the city, at the time of his death, which occurred on the 6th May, 1883. Both Joseph and Edward were in the 71st year of their age at the time of their decease. Edward munificently added $40,000 in his lifetime to his late brother Joseph's contribution to the College, endowing the Joseph MacKay chair of Systematic Theology ; and his nephews, Hugh, Robert, and James, emulating their uncles' fine spirit, followed their noble example, and have endowed the college in memory of their uncle Edward.

The immediate cause of the withdrawal of the Free Church Committee from St. Gabriel Street was the demand that the Kirk-session should be reconstructed, and, as a preliminary to this, that the former elders should resign. They declined at this stage, although they tabled their resignations afterwards, under pressure from Mr. Esson, when it was too late. Finding that it was unlikely that their ideal of an Evangelical church was going to be easily realised in the old edifice, the committee took the step of seceding from it, after little more than a year's connection with it, taking away with them as many as they could influence, as well as the Free Church deputy who had occupied the pulpit. This naturally exasperated those who remained and stuck to the old ship. The Free Church Committee had run up a temporary erection in Côté Street, which was opened for public worship by Rev. John Bonar, of Larbert, on the 10th of May, 1845. Up to that time, the deputies from the Free Church of Scotland had officiated in the old church, but declined to do so afterwards. This was a great grievance to the St. Gabriel Street congregation, and led to a vast deal of warm feeling, during all the years that Coté Street Church was supplied with preachers from Scotland. Some of the most eminent ministers from the parent Church visited Canada in the course of those six years; and as they refused to give supply to St. Gabriel Street Church, and officiated in a new edifice so close to it as Côté Street, it will be seen that the congregation worshipping there had not a little to contend against.

But this period of the history of the St. Gabriel Street Church is not without its precious memories. At least three of the Free Church deputies filled the pulpit for several weeks each—these were the saintly Wm. C. Burns, the eloquent Mr. McNaughton, of the High

Church, Paisley, and the godly John Bonar. The occupancy of the St. Gabriel Street Church pulpit by Wm. C. Burns, for even a brief period, has made it almost holy ground. The Church was, of course, full to overflowing, while he, Mr. McNaughton and Mr. Bonar officiated in it. Besides the morning and evening diets of worship, there was a special service for the military at one p m., the 93rd Highlanders being then quartered in the city, of whom four hundred came to the church. The remarkable devotion to his Master's cause on the part of Mr. Burns, and the earnestness of his efforts for the salvation of sinners, are well known. Many citizens can yet remember his attempts at street preaching to the French. But few probably know the means he took to qualify himself for this work. He knew nothing of their language on his arrival in Montreal, but his faith and zeal made little of obstacles: he determined to acquire French so as to be able to tell to that people in their own tongue the wonderful works of God. And it shows not only how great was his facility in mastering new forms of speech, but also how a consecrated heart sharpens all the faculties, that, shutting himself up in a room with Rev. E. Tanner for a few days, and devoting his entire powers to the study of French, he was able to speak in that language so as to make himself understood by the people. This is a most interesting phenomenon for the psychologist to study.

After the new exodus to Côté Street, the Presbytery afforded occasional supply, but this was quite inadequate, so that the congregation had to apply for assistance to other denominations. They were under special obligations to the Rev. Dr. Cramp, then principal of the Baptist College, who often filled the pulpit at an hour's notice, and earned the gratitude of the congregation for all time. Rev. Mr. Girdwood, of the Baptist Church, Rev.

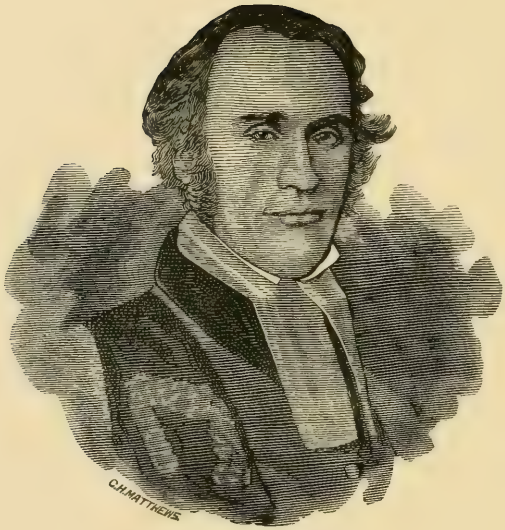
Mr. McLeod, of the American Presbyterian Church, and Rev. Dr, Taylor, of the U.P. Church, were all helpful at this crisis. No one knew a week in advance who was to officiate next. The Missionary Committee's aid was invoked, but to little purpose, and the wonder is that there was any congregation left, after months of such experience. Yet there was a band of faithful and determined men in the old congregation, and they kept the door open every Sabbath-day, even if they had to get a mere layman to officiate.

Mention has been already made of the Missionary Committee as being almost identical with the Free Church Committee. Mr. Leishman took exception to its constitution, because it was not composed of members of Presbytery. The St. Gabriel Street congregation also took up the complaint, and urged the fact that they had no representation in it. This complaint was signed by James Turner, A. Bertram, Chas. Mearns, Geo. A. Pyper, Jas. Allan, Jas. McLaughlin, Jas. Kinlayside, Donald Mackay, Peter Macfarlane, George Cruikshank, David Wylie, Alex. Urquhart, Wm. Murray, Arch. Macfarlane, A. Murray, Ken. Macaulay, Alex. Ronald, E. W. Scobell, Jas. McGibbon, Jas. Ewing and J. Macfarlane.

During this period, and after Mr. Leishman's pastorate, the Rev. Thomas Lowry, now of Toronto; Rev. John Scott, afterwards of London; Rev. Professor Lyall, now of Halifax; Rev. Robert Wallace, of Toronto, and Rev. J. C. Quin, officiated in the St. Gabriel Street Church for a longer or shorter period.

The congregation first tried to get a minister from Scotland, but they thought the influence of the Colonial Committee of the Free Church was against them, and they failed.

Then, at a meeting on 9th July, 1845: "The Session agreed to petition the Presbytery to make application on



REV. WILLIAM LEISHMAN, LL.D.

the behalf of this flock for the services of Mr. Leishman, during the next six months, and, if consistent with the laws of the Church, they pray that he may be ordained so as to qualify him for the legal performance and registration of the acts of marriage, baptism and burial, according to the statute law of this Province. This is of great importance to give stability and union to the congregation after so long a period of disappointment and fluctuation, and of deprivation of such services in the absence of an ordained pastor."

On the 26th Nov., 1845, a call from the St. Gabriel Street Church was addressed to Rev. W. Leishman. He was a native of Edinburgh, and had received his education at the famous university of that city, sitting at the feet of Dr. Chalmers in his divinity course. He had made his mark at college, and among other prizes had carried off the medal in the moral philosophy class, then taught by the famous "Christopher North." Casting in his lot with the Free Church, he was sent out to the Presbytery of Montreal as a missionary, by the Colonial Committee of that Church, in response to an earnest appeal for ministerial help sent to Scotland by the Presbytery. He brought with him the highest testimonials as to character and scholarship from leading men in Scotland, and he was cordially welcomed on his arrival here. The congregation worshipping in the old church being disappointed in either getting a minister from Scotland, although they had petitioned the Colonial Committee to send them one, or sharing in the services of the deputies that visited the city, sought to secure Mr. Leishman for supply, while looking out for a minister; but the Presbytery wanted his services in the country districts, and kept him at work mostly outside the city. He first received a call to Huntingdon, on the 14th May, 1845, and seemed inclined to accept it, but on the 6th of June he

declined it; for, by this time, overtures were made to him by the St. Gabriel Street congregation, which resulted in his ordination and induction to the charge on the 4th of March, 1846. A protest was served, 4th March, 1846, by Messrs. Lappare and Crawford, notaries public, on James Leslie, James McFarlane, William Cormack, George Johnston, William Murray, Alexander Urquhart, Archibald McFarlane, Adam Ferrie, David Rae, James Turner, D. Gorrie and A. Handyside, at the request of John Fisher, David Handyside and Walter M. Peddie, acting on behalf of Andrew Shaw, William Skakel, Donald P. Ross, Robert Esdaile, John Speirs, Kenneth Walker, William Suter, James Logan, Daniel Gorrie, Charles Tait, John Blackwood, Colin McDonald, Thomas Ross and others, members and proprietors of the said church, adherents to the Presbyterian Church of Canada in connection with the Established Church of Scotland, "calling upon them to desist from the proceedings," and from "installing or procuring to be installed or ordained any person as minister of the said church," other than one in connection with the Church of Scotland. It is not a little interesting to note that Dr. James Begg preached the sermon on the occasion, and on the following Sabbath introduced the young minister to his congregation. Mr. Leishman was chosen Presbytery clerk, 25th November, 1846. He was a man of fine taste as well as scholarship, but he was also very high strung. Of a nervous, excitable temperament, he was capable of splendid efforts at oratory; but, like all men of an enthusiastic turn, the reaction after such flights of eloquence was quite distressing. He was fond of poetry, and had been brought up in the old school, which did not embrace active pastoral work, but only preaching, in its programme, and was not averse to the social glass. Mr. Leishman did not quite meet the hopes of the enthusiastic members of his con-

gregation. The strain of the position was at all events too heavy for the comparatively inexperienced preacher. When it is remembered that Côté Street Church, hard by, was supplied by a succession of tried preachers from Scotland—men of eminence, like Revs. William Arnot and A. N. Somerville and R. Bremner, of Glasgow; J. McGillivray, of Aberdeen; John Buchanan, of Bothwell; J. MacNaughton, afterwards of Belfast; Gilbert Johnston; J. Alexander, of Kirkcaldy; J. C. Burns, of Kirkliston; James Lewis, of Leith, and J. C. Fairbairn, of Allanton, it will be seen what a heavy draught was made on the nervous force of the young minister of the St. Gabriel Street Church, when placed in competition with them; and it is not to be wondered at that he broke down under the weight of his cares and efforts, and that he was constrained to ask to be relieved of his duties, as he did, in March, 1849. His first thought was merely to obtain leave of absence for a few months, to visit Scotland and recruit his shattered health; but he found it impossible to get supply for his pulpit during the time he proposed to be away, and so there was nothing for it but to table his resignation, which he did on the 16th of August, 1849. The grounds on which he placed it were: (1) Want of financial support; (2) the want of sympathy and co-operation on the part of the Côté Street congregation; and (3) the recognition of the fact that a minister is justified in seeking a new field, when he finds his usefulness hindered in his sphere of work. As there was not Christian fellowship between the two congregations, nor Ministerial fellowship between him and the brethren officiating in Côté Street, his health, he said, could bear the strain no longer. The Presbytery "resolved unanimously to place upon record a strong expression of their sympathy with their revered and much loved brother, in the extraordinary discourage-

ments under which he has suffered throughout his ministry in St. Gabriel Street Church; and after solemn prayer, &c., agreed to accept of Mr. Leishman's resignation as pastor of the said church, and to loose him from his charge, with the deepest regret that his health had been injured in consequence of the discouragements referred to." After resting some time in Edinburgh, Mr. Leishman was induced by Rev. Dr. Mackay, of Dunoon, to accept an appointment in Australia. He was settled in two charges in Victoria, and finally in Sidney, New South Wales, where he died 18th November, 1870. During his residence in Australia, the degree of LL.D. was conferred upon him. "He was," said a Sydney newspaper, "a faithful and laborious minister of the Gospel, and died as he had lived, trusting in his Redeemer. Amid the intense sufferings of his last days, he was enabled to express his calm and joyful confidence in the Lord whom he had served." He had married Miss Gibb, a niece of Dr. W. P. Smith. He left her a widow; but they had no children. She is now the wife of Dr. Webster, dentist, Montreal.

One very pleasant gleam of sunshine fell along Mr. Leishman's otherwise dark path in Montreal, and that was the brotherly fellowship that existed between the St. Gabriel Street congregation and that of Dr. Taylor, as revealed in the following correspondence and memoranda. The U. P. congregation had first made advances towards Coté Street Church, but they were not responded to. Learning of this the temporal committee of the Church in St. Gabriel Street sent the following letter to Dr. Taylor:—

MONTREAL, 5th April, 1847.

REV. WM. TAYLOR:

REV. DEAR SIR,—Understanding that at an early day you intend commencing to alter your present place of worship, thereby rendering it necessary that you should have temporary accommodation until the same

is completed, the temporal committee of the St. Gabriel Street Church will have much pleasure in offering the use of said church to your congregation on Sabbath evenings. Of course, your congregation defraying the expenses of lighting, &c., until your own church is completed.

I remain, &c.,

GEORGE A. PYPER,
Secretary."

The following arrangement was finally made:—

"During the forenoon service, when the pulpit shall be occupied by the Rev. W. Leishman, it shall be recommended to the congregation of St. Gabriel Street Church to give every accommodation in their power to Mr. Taylor's congregation,—the collection belonging to the funds of St. Gabriel Street Church. During the afternoon service when the pulpit shall be occupied by the Rev. W. Taylor, it shall be recommended to Mr. Taylor's congregation to afford every accommodation to the people of St. Gabriel Street the collection belonging to the funds of Mr. Taylor's church. During the evening service, when the pulpit shall be occupied alternate Sabbaths by the respective pastors, both congregations shall assemble indiscriminately, the collections going to defray the expense of lighting, &c., and the overplus to belong to the funds of St. Gabriel Street Church."

This pleasant and brotherly arrangement puts the author in the happy position of having a right to notice that grand old man, Dr. Taylor. His noble presence, and calm and dignified demeanour always commanded attention and respect. Dr. Taylor was a scholar and a Christian gentleman. His family, who owned landed property in his native county, belonged to the Church of Scotland, but he preferred the Church of the Erskines, and was licensed to preach in 1827, and ordained at Peebles in 1831 to the ministry of the Secession Church. He landed in Montreal June 3rd, 1833, and on the 20th of the same month the Secession congregation was organized. At the first communion, on July 21st, 1833, 105 members participated. Although a seceder, Dr. Taylor had great respect for the Established Church of Scotland, and no one more cordially promoted the union of all the Presbyterians in the country into one body than he, and it was

his happiness to see that event consummated before he departed hence. He was a fine Hebrew and Greek scholar, and, in consequence, was an excellent expounder of Scripture. His views, while warmly evangelical, were liberal, and his sentiments were eminently catholic. He was a life-long apostle of temperance, and an earnest upholder of religious liberty. His ministry covered a period of 43 years; and the result is seen in the splendid congregation worshipping in Erskine Church. The extended ministry is that which tells. He gave the congregation a character, and stamped a spirit upon it, which it bears to this day.

Warden King, one of the strong pillars of Erskine Church, we also claim a part in. Born in Gourock, Scotland, on Christmas day, 1823, he came to Montreal with an uncle and aunt in 1832. They connected themselves with St. Gabriel Street Church in 1833, and young Warden attended the Sabbath-school, which was then superintended by a Mr. Graham, and afterwards Mr. Esson's Bible Class. He took singing lessons in the church from David Smith and James Cameron, precentors, and in this way was led into connection with Laugauchetière Street Church. He was the successful candidate for the precentorship in the church when he was only 17 years of age. It was, therefore, in no spirit of dissatisfaction that he became separated from the old church. This took place in 1840, before the disruption controversy had arisen in Canada.

Mr. King was ordained as an elder in Lagauchetière Street Church in December, 1850. Mr. George Rogers and he commenced business together on their own account in St. Mary's Foundry, St. Mary Street, near Papineau Road, in June, 1852. They removed to their present premises in 1856. God has greatly blessed and

prospered his servants; and they recognize His favour shown them, by holding their substance as from Him, and dedicating a proportion of it yearly to His service. Mr. King has done eminent service in the way of promoting church extension in Montreal. Chalmers Church and Taylor Church, especially, owe much to his efficient help.

Among others prominent in the Church at this period appears the name of Robert Davie. He was chosen a member of the temporal committee in 1849. He owned pew No. 76. He was one of the 32 voting for the Free Church platform, on 2nd September, 1844, along with A. McGoun, Donald Fraser, James Turner, H. B. Picken, William Gunn, Robert Dalgleish, William Murray, Alexander Urquhart, Alexander Fraser, Alexander Bertram and others. Mr. Davie was an auctioneer at 180 St. Paul Street. His brother, J. C. Davie, who carries on a dry-goods business at 769 Notre Dame Street, is vice-president of the Banque Ville Marie. He was a member of Knox Church.

The John Gray whose name stands as proprietor of pew No. 49, in 1844, is now the Rev. John Gray, D.D., *pastor emeritus* of the Presbyterian Church of Orillia, Ontario, and clerk of the Synod of Toronto and Kingston. At the time of the disruption he was a clerk in the town major's office. He is a native of Elgin, Morayshire, Scotland. His father was commandant at Lachine for some time, and an officer in the Royal Canadian Rifles. The rest of the family remained in the old Kirk, but John's sympathies with the non-intrusionists in Scotland were strong. After a course of study in Knox College, he was ordained at Orillia, a beautiful town on the banks of Lake Simcoe, May 21st, 1851. Here he continued in the faithful and efficient discharge of his ministerial duties, until failing health compelled him to resign his active pastorate, 31st December, 1881.

He received the well merited honorary degree of D.D. from Knox College, in 1885.

No member of the church rendered heartier personal service to it from 1844 to 1850 than George A. Pyper. He came to Montreal on May 1st, 1844, and witnessed the disruption movement in the old church. He is of a Peterhead family although born in Edinburgh, his father being a writer to the *Signet*. He is a nephew of the formerly well-known Professor Pyper, of the Chair of Humanity in St. Andrew's University. He enlisted in the Sabbath School at once, under Alexander Fraser, then Superintendent of the St Gabriel Street School; and when Mr. Fraser withdrew to Coté Street, the duties of superintendent devolved upon him. He shall tell the story himself:—

"The Sabbath before the opening of the new Church, Mr. A. Fraser, superintendent of the Sabbath School, requested the teachers to remain after the exercises. The teachers remained as desired, when, in the presence of Mr. Bonar, he alluded to the formation of the new church, and stated that the teachers and scholars would meet in the new building on the following Sabbath. The majority of the teachers were in sympathy with Mr. Fraser, but I suggested the propriety of calling a meeting of the teachers during the week, as it was possible there might not be unanimity on the subject. My suggestions acted like a bomb-shell, as it was taken for granted that not a *hoof* should be left behind. Mr. Fraser, in rather a cavalier manner, replied : "Oh ! if that is so, we shall meet on Wednesday evening." In the interval I had seen a few of the teachers who were in harmony with my views, and who engaged to be present at the meeting. (I may here state that up to this time I had not taken any active part in church matters, being young in years and wanting in experience). When we met I concluded that whoever took the initiative would have an advantage. I spoke first and gave my reasons why we should remain in connection with the old church, as I regarded the steps taken as neither generous nor honorable, and expressed my determination to stick to the old ship so long as a plank remained. Mr. Fraser's temper got the better of his judgment, but I held the fort. The following Sabbath, the school met but the sight was a painful one. Teachers who for many years had been connected with the school were absent, and empty pews told plainly how the school had been decimated. I may say that I had been appointed to succeed Mr. Fraser, and from that day until I left for Toronto, on 1st of November, 1850, I never lost faith in the promises of God."

Mr. Pyper was chosen a member of the temporal committee in 1846, and was re-elected every year so long as he remained in Montreal. When, at Mr. Leishman's suggestion, the session constituted themselves a Deacons' Court, for the management of the finances, 28th November, 1848, Mr. Pyper was named an assessor to it along with Archd. Macfarlane, Jas. Turner, W. D. McLaren, Andrew Starke, Alex. Gardner and James Stevenson,—Robert Davie's name being afterwards added. Mr. Pyper got the congregation to try what is known as the weekly offering system. The finances of the congregation being very much embarrassed, he had understood that Zion Church had succeeded with the envelope method. He says :—

"I suggested to the members of the temporal committee the propriety of our trying the envelope system. And as a result, although we could not pay arrears, we raised sufficient to pay the minister his salary and current expenses. The system continued until I left for Toronto, the result being satisfactory."

After residing in Toronto for some time Mr. Pyper removed to the country for some years. He now resides in Woodstock, Ontario, and continues interested in the development of church matters in Montreal.

All the elders in St. Gabriel Street Church resigned in 1846, and the Presbytery appointed assessors to aid Mr. Leishman to constitute a Session. An election of elders was held in January, 1848, which resulted in the choice of David Wylie and William Rowan.

David Wylie was born at Johnstone, parish of Paisley, Renfrewshire, Scotland, March 23rd, 1811. He came to Montreal in the year 1844, and connected himself at once with the old Church in St. Gabriel Street, and became a teacher in the Sabbath School. Mr. Wylie came to Canada to take the position of foreman in the late J. C. Becket's printing office. While in this position, he ad-

vised with Mr. John Dougall as to the conducting of the "Canada Temperance Advocate" and the Montreal *Witness*,—prepared an outline of the same, and made up the first forms in type with his own hands. He removed to Brockville in 1849, after the burning of the parliament buildings in Montreal, with a view to editing the *Recorder* newspaper, published in that town. This work he discharged with singular ability, retiring from the editorial chair only a few years ago. He continued to take a share in Christian work after going to Brockville. He was the superintendent of the Sunday School in connection with the first Church for several years. He has also been an elder in that church for a long period. He was for some time Lieut.-Colonel and paymaster of volunteers in Military District No. 4. He has been a member of the public School Board of Brockville for 38 years, and chairman of the Board for 26 years. On the occasion of his leaving Montreal for Brockville, the Kirk-session of St. Gabriel Street Church put on record the following minute:

"Mr. David Wylie, printer in Montreal, and one of the elders of the Scotch Presbyterian Church, St. Gabriel Street, Montreal, being about to depart from the city to reside in Brockville, Canada West;—the Session in addition to the ordinary certificate of membership granted to Mr. Wylie and his spouse—cordially and unanimously agreed to give him a letter commending him to the kind regards and the christian love of the minister and elders and congregation of the Church at Brockville in connection with the Presbyterian Church of Canada":

"The session do, therefore, bear a most affectionate and cordial testimony in behalf of their beloved brother from whom they are now about to separate. Mr. Wylie during his residence in this city has secured the confidence and respect of all who have known him—as an intelligent, upright and consistent Christian man. In this congregation, and as an elder of the church, he has been universally esteemed and there is an unmingled feeling of regret on parting with him. While, therefore, the



WILLIAM ROWAN.

Session say farewell to Mr. Wylie with much sorrow, they commend him earnestly to God and to the word of his grace—and to the christian kindness and brotherly regards of the minister, elders and congregation at Brockville, as well as to all Christian brethren in all places to whom at any time these lines may bear testimony. That He that keepeth Israel and neither slumbers nor sleeps may preserve from all evil—from this time, forth and for evermore their brother in the bonds of the Gospel: —that the Lord Jesus Christ himself and God even our Father which hath loved his people, and hath given them everlasting consolation and good hope through grace, may comfort his heart and stablish him in every good word and work throughout his pilgrimage on earth, and may receive him at length into his heavenly kingdom, is the earnest prayer of his brother office-bearers in the church. Given at Montreal, on this fourteenth of June, one thousand eight hundred and forty-nine, and subscribed in name, and by appointment of the Session, by

(Signed, "WILLIAM LEISHMAN,
"*Moderator.*
" "WILLIAM ROWAN,
"*Session Clerk.*"

William Rowan, who owned pew No. 47, and became a prominent and useful member of the Scotch Church in St. Gabriel Street, was a native of Strathaven, Lanarkshire, Scotland. At the age of 17, he entered the British army, serving in the 79th Highlanders, in which he rose to the rank of sergeant. He came to Canada with the regiment. Soldiers are exposed to a great many temptations, and, as a rule, piety is not very much countenanced among them. Notwithstanding this, William Rowan's religious character was early shown. His piety was deep and abiding, and of a kind not to be concealed. By much study of the Scriptures, he became so well grounded in the word of God, that he was ever well able and ready to console the mourner, counsel the doubter, and comfort the sick and afflicted, and thus make himself a welcome visitor in every household. He was a ready expounder of the Bible, and was specially interested in the spiritual welfare of the young, with whom he always cherished a warm sympathy. He was for upwards of 20 years super-

intendent of the Sabbath School in the St. Gabriel Street Church, as he was indeed ready for every good work. His activity and usefulness soon fixed all eyes on him as a fit and proper person for the eldership, and he was unanimously chosen for that office, and was set apart to the office at the same time as David Wylie, 30th January, 1848. For 26 years he continued in the faithful discharge of its duties under the ministrations of the Rev. W. Leishman, Rev. W. Rintoul, Rev. D. Inglis, Rev. A. F. Kemp in the St. Gabriel Street Church, and Rev. Dr. Irvine and Rev. R. M. Thornton in Knox Church,—part of the time acting as Session clerk. Rev. Dr. Donald Fraser makes an appreciative allusion to the sweetness of Mr. Rowan's Christian character. When a soldier is a man of God, he is one out and out. Mr. Rowan had also served as an elder in Knox Church, Toronto, for some time, under the ministry of Rev. Dr. Burns. He died in Montreal, 21st January, 1874, in his 71st year.

At the distribution of tokens to the new communicants at the communion before his death, Mr. Rowan gave an address to those then joining Knox Church, which was so full of the Gospel and of the experience of a long and faithful walk with Christ Jesus, that all present were moved—many to tears. He warned them that the lips that then addressed them might never do so again, as if he had a presentiment that he was soon going home.

Mr. Rowan was appointed town sergeant under Town Major Macdonald, both being retired veterans of the same famous Highland regiment. Although he accompanied the Knox congregation to their new church, he never ceased to be interested in the old one, and always spoke words of encouragement to the writer in connection with his attempt to build up a new cause in the ancient edifice. His three daughters, each in turn, became members of the congregation in St. Gabriel Street.



REV. WILLIAM RINTOUL, M.A.

CHAPTER XXVII.

Rev. William Rintoul, M.A.—Sketch of his career—His illness and Death—Rev. Dr. Burns' Tribute to his memory—Rev. William Reid, D.D. of Toronto—Rev. George Smellie, D.D., of Fergus—Rev. David Inglis, D.D., LL.D.—His work in Montreal—His subsequent career.

The Rev. William Rintoul, M.A., was born at Kincardine, Perthshire, Scotland, on the 30th of October, 1797. He studied at the Universities of Edinburgh and Glasgow, and took the degree of M.A., at the former. He was ordained by the Presbytery of Dunblane, in 1821, as minister of the Presbyterian Church at Maryport, Cumberland, England. But he was deeply imbued with the missionary spirit all through life, and his thoughts travelled beyond the seas. His sympathies followed his co-religionists who were then in large numbers seeking homes in the distant colonies, and he wrote a pamphlet on the "claims of the colonists on the churches at home." In 1831, he was appointed by the Glasgow Colonial Society to the charge of St. Andrew's Church, Toronto, of which he was the first minister. He arrived in Canada just in time to take part in the formation of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland. In 1834 he was translated to Streetsville; but so public-spirited did he commend himself to his brethren, and so clear-headed an organizer and man of affairs generally, that he was the same year appointed missionary and corresponding secretary to the Synod. It was intended that he should resign his charge

and devote his entire energies to this work; but he did not see his way to leaving Streetsville so soon after his settlement there; and so the Synod had to be satisfied with such efforts in the way of promoting church extension as he could put forth in conjunction with the duties of his pastoral charge. We find the Synod in 1835 "expressing the high sense which that Reverend court entertained of Mr. Rintoul's diligence in fulfilling the duties of his office during the past year." It shows how eminent the services were which he had already in five years rendered to the church in this country, that in 1836 he was placed in the Moderator's chair of the Supreme Court, the highest honour which the church had in its keeping. When it was resolved to establish Queen's College at Kingston, with a view especially to training candidates for the ministry, Mr. Rintoul, with Dr. Cook of Quebec, was selected for the task of visiting the churches of Great Britain and Ireland, for the purpose of helping to raise the necessary funds to equip the Institution. This was a kind of work for which he had a special aptitude, as his mind was at once nimble and vigorous. In 1844, he chose to cast in his lot with the Free Church sympathizers, and this step involved him in herculean labours in order to extend the organization of the newly formed church throughout the entire country. He was appointed Clerk to the new Synod when it was constituted in 1844, and he performed the duties of the office efficiently until he resigned in 1851. Subsequent history tells how remarkable was the success which followed the efforts of the Presbyterian Church of Canada. Its ministers and missionaries were everywhere; and Mr. Rintoul bore no small share in the plans and labours by which these remarkable results were achieved. Like Mr. Esson and Mr. Leishman, he was a man of ripe scholarship; and so when Knox College was organized, he was appointed to the

Chair of Hebrew and Biblical Criticism in that Institution. In consequence of a change in the arrangements in University College, by which a Professor of Hebrew was added to the staff, the authorities of Knox College resolved to abolish their Hebrew Chair, and in this way Mr Rintoul was again free to accept of a call to a pastoral charge. The Rev. Thomas Henry, of Lachute, having declined the call tendered to him by the St. Gabriel Street congregation in March, 1850, the attention of the people was drawn to Mr. Rintoul, and a unanimous call was addressed to him on the 3rd of July, 1850, and as he was present and signified his acceptance of it, he was inducted to the charge on the same day. The Rev. J. C. Fairbairn of Allanton, Scotland, then supplying Coté Street Church, preached. So crying were the necessities of the situation that the Presbytery felt they were justified in dispensing with the usual somewhat tardy preliminary steps. A protest was served on the congregation by Mr. Gordon Mack, as in the case of Mr. Leishman. The settlement of Mr. Rintoul was full of promise. The congregation felt that they had secured the services of a strong man, a man of mark and experience in the country, and they were able to indulge in sighs of relief that at last they seemed getting out of deep water. The faint-hearted acquired new courage, and the resolute now became confident. But while man proposes, God disposes. Scarcely had his ministry begun to make itself felt here, and the congregation to rally to the old church, when he was suddenly cut down by that fell disease—cholera. But he died in harness. He was about his Master's business at the time, prosecuting, with characteristic zeal and eagerness, missionary work on the lower St. Lawrence. He was sent by the Presbytery to visit the congregation of Metis, which at the time was without a pastor. He had got as far as Trois Pistoles

when he was struck with the illness which proved fatal on the 13th of September, 1851. This was a serious blow not only to the prospects of his own congregation, but also to those of the church to which he belonged, in this Province. His judgment was such as to inspire confidence in all with whom he came into contact. He was also a man of deep personal piety, as well as of exemplary pastoral fidelity. Mr. Rintoul wielded a facile and vigorous pen, and amongst other good services rendered by him to the church was editing for two years the Ecclesiastical and Missionary Record of the Presbyterian Church of Canada; and he well merited the eulogium passed upon him by Rev. Dr. Burns who preached his funeral sermon on the 28th Sept. 1851, as well as the appreciative minute which the Presbytery passed at their first meeting after his death: "The Presbytery in consideration of the heavy loss they have sustained in the lamented death of the Rev. Wm. Rintoul, late minister of St. Gabriel Street Church, do most readily avail themselves of this opportunity to record the high sense which they entertain of the many virtues and excellencies which adorned his character, both as a man and a Christian minister. While none were more exemplary in the relations in which he stood to his fellowmen or more amiable in the intercourse of private life, few equalled and none surpassed him in the diligent and conscientious discharge of the duties connected with the pastoral office; and as a member of Presbytery his services were invaluable. During his short residence in Montreal, he secured to himself the love and esteem of men of all classes among his fellow citizens." Dr. McLagan, surgeon to the 20th Regiment, then stationed in Montreal, an elder of the church, proceeded with Mr. Rintoul's son, David, to Trois Pistoles, as soon as word reached Montreal of Mr. Rintoul's illness. He afterwards communicated to the

Missionary Record of the Presbyterian Church of Canada, the following interesting account of the last days of this man of God:

"Mr. Rintoul left Montreal to all appearances in good health on the evening of Monday, the 1st of September, reached Quebec next morning, and after a stay of an hour or two at that city, proceeded by steamer on his way to Metis, and arrived at Cacouna, 120 miles below Quebec, at night. He appears to have been somewhat indisposed during the voyage, nevertheless he started on Wednesday morning by land, and in the evening reached Trois Pistoles, a distance of twenty-one miles. There he was received into the house of Mrs. Sexton, from whom, and from her son, Mr. John G. Sexton, he received unwearied attention during the short remainder of his life. Mr. R. had been decidedly ill on the road between Cacouna and Trois Pistoles, and soon after his arrival at the latter place, his illness took the form of cholera; and as he had suffered from a form of the disease before, he thought lightly of it, and expressed his intention of going to Metis, as soon as the parties sent to meet him from that place should arrive. On Tuesday, the 4th, however, his illness had so rapidly increased, that although the expected convoy had arrived, all idea of going on to Metis, in the meantime, was abandoned. On Wednesday evening he had conducted family worship, but on Thursday, being too ill to rise, he requested that when the family were assembled the psalm might be sung and the Scriptures read in his hearing, and this being done he offered up a fervent prayer from his sick bed. On Friday and Saturday he became much worse, and consented to have medical advice, but he still refused to send word to his family in Montreal, lest they should be too much alarmed. On Sabbath, 7th, his illness still increased and he dictated a letter to his son in Montreal, requesting him to join him as soon as possible, as he sometimes doubted

whether he should ever reach home again; and begging that the elders and the congregation generally should pray for him. The letter he signed in a faint and irregular manner, which attests his weakness at the time. It was on the same day that a gentleman passing on his way to Quebec, and hearing of the sick stranger visited him, and promised to convey the intelligence to his friends; and it was through this channel that the first report of Mr. Rintoul's illness reached Montreal, on Wednesday, the 10th. From the time that the letter was written, he seems to have been impressed with the certainty of a fatal issue to his sickness. He remarked what a blow it would be to his family, and by many other expressions intimated a consciousness of his danger. His uncomplaining patience and quiet resignation were observed, and afterwards frequently commented upon by his kind attendants. Mrs. Sexton spent much time in reading the Bible to him; the 7th chapter of Job, and the Psalms, particularly the xxiii. and xxxi., were more than once asked for by the sufferer, and several times he repeated the last verses of the xi. chapter of Matthew, and said quietly, *That is just what I am doing*, evidently alluding to the 28th verse. As the body failed, the mind suffered with it. And having some verses read on Tuesday or Wednesday, he exclaimed, sorrowfully, *Is it not amazing that I cannot fix my thoughts on spiritual things*, —and after this time he lay, for the most part, in a kind of stupor, only occasionally asking with eagerness, if there were no tidings of his son. I had started from Montreal in company with the latter on the 10th, as soon as the account of Mr. Rintoul's illness was received, and by travelling day and night we reached Trois Pistoles, on Friday evening the 12th. For a moment he revived and seemed to recognize us both, enquiring if any letter had arrived from Mrs. Rintoul, then in Scotland, and almost immediately relapsed into his former state of semi-consciousness,

from which he did not again rally. Every means likely to stimulate and revive the vital powers were at once had recourse to, but without the slightest benefit. When spoken to, he gave evidence of having heard, but it is doubtful if he ever comprehended what was said, or could join in prayer offered up at his bedside. During Saturday, the 13th, he continued to sink gradually, and at seven in the evening breathed his last, quietly and without pain.

Under the circumstances it was impossible to have his body conveyed to Montreal, and as he had himself requested to be buried in the nearest Protestant burial place, his remains were next day carried to Rivière du Loup, a distance of twenty-seven miles, where we were kindly received by the Rev. Mr. Ross, of the Church of England, in whose church the body was laid for the night. Through the kindness of the same gentleman, and their own desire to do every honour to the almost friendless stranger, nearly all the Protestant inhabitants of the village were in the church next morning, when the burial service was read by Mr. Ross, and the body committed to the dust."

The following tribute to Mr. Rintoul's memory was paid by Rev. Robert Burns, D.D., Toronto, through whose agency, Mr. Rintoul came to Canada, in a sermon preached in St. Gabriel Street Church, September 28th, 1851:—

"The mind of Mr. Rintoul had early attached itself to the spiritual interests of the North American colonies, and while at Maryport he published an excellent pamphlet on the 'Claims of Scotsmen abroad'. to the benevolent consideration of the churches at home. The design of this publication was to rebuke the apathy and indifference of ministers and preachers in Scotland in regard to a theme whose importance was at that time rightly appreciated by very few. The work became, under God, the occasion of Mr. Rintoul's settlement, personally in Canada. It brought him under the notice of the Glasgow Colonial Society,

which had been formed in 1825 ; and when, in 1831, application was made to that Society by the Trustees of St. Andrew's Church in the town of York, U. C., for a minister, Mr. Rintoul was selected as one that seemed to possess the qualifications desired—soundness in the faith ; experienced zeal in pastoral duty ; pious discretion ; and a steady, consistent walk. Moreover, he loved the colonial field, and this was a recommendation of no ordinary kind, at a time when the prejudices of young men lay strongly in an opposite direction, and when few were found ready to emigrate, from choice, to the settlements of the west. We may add that Mr. Rintoul came to Canada at a time when the difficulties which lay in the way of success were much greater than now. He had few predecessors in the colonial line, and certainly there had not been above one or two who had from choice their lot amid the supposed bushmen of British America. He had the wish to begin as one of the pioneers in the service ; and we this day have to thank God that for twenty years these lands have been permitted to enjoy the services of such a man. His name will stand out in the page of the future historian of the Colonial Church, as that of a faithful and devoted minister of the cross, who was ever ready to spend and be spent in the service of his Master.

"In the town of York, now the city of Toronto, he labored faithfully for the space of three years. He preached the word in all purity and simplicity ; he reproved vice and sin of every form ; and he maintained the wholesome discipline of the house of God with impartiality and independence. The city was then limited in population and extent, but its character was in the process of formation, and the footsteps of Christian men and Christian ministers, are deeply and beneficially indented on the virgin soil ; for it is by the conscientious labors of such men, and their consistent conduct in connection therewith, that a favor-

able national character is formed. He organized the church in that city; he beheld it with pious interest in the first germ of its spiritual being; and he watched over its infant strength with anxious solicitude. There are still to be found in the midst of us, those who loved the good man for his own and his Master's sake, and who look back on his early labours with a grateful remembrance.

"The sentiments of Mr. Rintoul, regarding the spread of the gospel in the province and in the world, were enlarged and liberal. He entered cordially into the formation of the Upper Canada Bible and Religious Tract and Book Societies, and he was an office-bearer in both till his removal to Montreal. Sabbath Schools and Bible Classes in his own congregation he zealously patronized. For union among brethren he earnestly pleaded and perseveringly prayed, and few men were more respected and loved by brethren of all denominations, than was your late laborious and painstaking pastor.

"To the circumstances which led to a change in the field of Mr. Rintoul's pastoral labours, I do not advert further than to say, that the breath of slander never lighted on the pious minister of Christ, whose sincerity was unquestioned, and whose unimpeached fidelity was the theme of just approval of all conscientious men. His Lord and Master, had ample service in reserve for him in another and no distant field; and for thirteen years the worthy members of the Church at Streetsville, enjoyed the labors and example of this judicious and humble minded pastor. The Christian society there was likewise young, and the memory of his ministrations among its members is still fragrant.

"Amidst various labours Mr. Rintoul's special aim was the advancement of the cause of evangelical truth in connection with his own countrymen and his own church. His correspondence with friends in Scotland, and especially

with the Colonial Society of Glasgow, was large and full. The information he furnished was minute and authentic; and he spared no pains in methodizing and arranging for practical use his ample store of statistical investigation. Ceaseless were his efforts to induce young men of piety to come out to these colonies; and it was the difficulty of gaining this object to any great extent that led him very early to form the plan of a local institute for training a native colonial ministry. The idea of a Theological College early engaged his mind, and the first lessons in literature and theology were gratuitously given by him to a few hopeful aspirants to the Christian ministry, who are now pious labourers in the field of the harvest.

"As a special feature in his character, I observe that Mr. Rintoul was a very valuable visitor at the bedside of the sick and dying. Yea, there are few men whose services in distress were so cheerfully rendered, and when rendered ever proved so beneficially effective. Without any show of warm feelings, he really possessed them. A kind adviser, a most disinterested friend, he never grudged labour nor expense when conscience or duty dictated their application.

"With advance of years he grew in devotional spirit. He walked with God. He was a man of prayer; and while he held communion with his God, he cultivated a profitable self-employment in secret. The best experiment we can make in order to know a man thoroughly, is to live with him, and see how he is, and how he acts, in everyday life. Such as knew your pastor best, esteemed him the most."

The *Montreal Witness* of 29th September, 1851, in an appreciative notice of Mr. Rintoul, remarked:

"The leading object of his life, from first to last, was to fill North America with good ministers; and it was somewhat remarkable, that one of the last acts of his career was to assist in sending off the first mis-

sionary to the large Presbyterian population of the Red River. . . . . Mr. Rintoul had in a singularly short time secured the confidence and love of the ministers and laymen who form the committees of our religious societies. He was secretary of the Tract Society, and since Mr. Black's departure had been induced, at the unanimous request of the committee of the French Canadian society, to fill his place. Both these institutions will suffer materially in losing his services; and unless God in His mercy see fit to raise up others in his room, his death will in this point of view be a public calamity."

The congregation placed a monumental tablet on the wall of the church, with the following inscription :

SACRED TO THE MEMORY
OF THE
REVD. WILLIAM RINTOUL, M.A.,
WHO DIED AT TROIS PISTOLES, C. E.,
13TH SEPTEMBER, 1851,
IN THE FIFTY-FOURTH YEAR OF HIS AGE,
AND THE THIRTY-FIRST OF HIS MINISTRY.

After labouring in England and Canada, he was appointed professor of Hebrew and Oriental Literature in Knox's College, Toronto; from which he was called to the pastoral charge of this congregation. Distinguished by extensive erudition and unaffected piety, by the catholicity of his spirit, and his missionary zeal, as well as by his ministerial faithfulness, commanded the esteem of his flock, and of all who knew him.
He was attacked by cholera while performing a missionary journey to Metis, and suddenly called from his earthly labours, to his heavenly reward.
"Blessed is that servant, whom his Lord when he cometh, shall find so doing."

In the interval which elapsed between the death of Mr. Rintoul and the settlement of another pastor, the pulpit was supplied by several of the ministers of the western province. Two of them deserve special notice, Dr. Reid and Dr. Smellie.

The Rev. William Reid, D.D., the venerable Clerk of the General Assembly and agent for the schemes of the

western section of the church, who was in charge of the St. Gabriel Street Church pulpit at the beginning of 1852, when the annual register required to be taken out, and whose name is inscribed in the register for that year as officiating minister, was born in the parish of Kildrummy, Aberdeenshire, 10th December, 1816. He was educated at King's College, Aberdeen, in both Arts and Theology, and was licensed to preach in 1839. He came to Canada in the autumn of that year, and was ordained to the ministry and inducted to the united charge of Grafton and Colborne, Ontario, 30th January, 1840. In April, 1849, he was translated to Picton, Ontario, where he laboured faithfully until he was appointed editor of the Record of the Presbyterian Church of Canada and agent for the schemes of that church. He was appointed joint-clerk of its Synod when Mr. Rintoul resigned that office in June, 1851,—and sole clerk in 1853. When the Canada Presbyterian Church was formed by the union of what is popularly known as the representatives of the Free Church and United Presbyterian Church in Canada, in 1861,he became joint-clerk of the new General Assembly —and when the larger union was consummated, in 1875, he was continued in the office, for which he is admirably qualified by business ability, and knowledge of church law. He was chosen Moderator of the Synod of the Presbyterian Church of Canada, in 1850, and Moderator of the General Assembly of the Presbyterian Church in Canada, in 1879. The university of Queen's College conferred upon him the well merited degree of Doctor of Divinity, in 1876. Dr. Reid kindly took part in the centennial services in March, 1886, and his sermon and address, near the end of this volume, will be read with interest.

The Rev. George Smellie, D.D., minister of Melville



REV. DAVID INGLIS, D.D.

Church, Fergus, Ontario, was another of the kind friends who came to the relief of the St. Gabriel Street Congregation, and officiated for a considerable length of time, after Mr. Rintoul's sad taking off, and before the congregation could find another pastor. Dr. Smellie is a son of the Manse, his father being minister of St. Andrews, Orkney. He received his literary and professional training at Edinburgh University, and was set apart to the office of the holy ministry, March 30th, 1836, as assistant and successor in Lady Parish, North Isles. In 1886, the jubilee of this event was held in his church at Fergus, and it was shared in by the Presbytery of Guelph, of which Dr. Smellie has been long an honoured member, as well as by his own congregation, who made a handsome presentation to himself and his partner on the occasion. On March 18th, 1843, he was married to Margaret L. Logie, daughter of Rev. Dr. Logie, of Kirkwall, and immediately afterwards he removed to Canada, settling at once at Fergus, where he has since remained; and by the consistency of a noble christian life, as well as by the faithful ministration of the word and sacraments, has built up a strong and influential congregation—affording another proof of the value of long pastorates. In 1871, he published a brief memoir of his friend and neighbour, the great leader of the Free Church party in Canada, Dr. John Bayne, of Galt. The university of Queen's College bestowed upon him the well-earned degree of D.D. in 1885. His daughter, Elizabeth Logie, was married to Rev. D. J. Macdonnell, minister of St. Andrew's Church, Toronto, 2nd July, 1808.

The next settled pastor was Rev. David Inglis. While paying a visit to some friends in this city, he preached with such acceptance in several of the churches that the St. Gabriel Street Congregation resolved to extend a call to him to become their pastor. He accepted it, and was

inducted on the 13th July, 1852. It was a blessed Providence that threw him in the way of the congregation at this particular crisis. His style of preaching began soon to tell, and crowds flocked to the old church. The tables were now turned upon the churches that had drawn people away from St. Gabriel Street: it became once more the popular resort. There was magnetism in this new preacher. He had pathos in his voice as well as in his soul. His tongue answered to his heart. People yet speak of a wonderful series of discourses on the Apocalypse which he delivered on Sabbath evenings to immense gatherings. But this tide of prosperity also was alas! destined to be short lived. A great sorrow befell this young prophet in the year 1854. With one fell stroke cholera swept away his beloved partner and three of his four children, and left him desolate.

The following is the entry in the Registers:

"Jane Meldrum, wife of Rev. David Inglis, died 8th July, 1854, and was buried on the 9th day of the same month, aged 30 years."

Elizabeth Archibald Inglis, died 10th July, aged 6 years and 9 months. Catherine Meldrum Inglis, died 10th July, aged 3 years and two months. James Inglis, an infant, died 19th July, only 19 days old.

The constitution of the church, even with the changes effected in 1845, was not according to his mind. There was friction between the Session and the temporal committee. He had succeeded in getting the congregation to have deacons appointed for managing the business matters of the church. A deacons' court was accordingly constituted 17th June, 1853. The next step was to get the temporal committee to surrender their prerogatives to the deacons. A good deal of misunderstanding followed, which was attended by an irritating correspondence between the minister and the temporal committee.

The outcome of it was that the committee agreed to denude themselves of the functions they had discharged for 50 years, and hand over the church and all its belongings to be managed by the deacons,—the committee however, remaining nominally in possession. This was the condition of things until, in 1864, the temporal committee was abolished by Act of Parliament. The committee took this action, 11th April, 1855, but the concession came too late. These unpleasant differences following so soon after his great sorrow, Montreal had lost for him its charm. His health gave way under the double pressure, and as a change of scene seemed advisable, he accepted a call, 26th April, 1855, to what is now known as McNab Street Church, Hamilton, where a portion of Knox Church, having separated from their brethren, had set up a new cause. Mr. Inglis had declined a call to the undivided Knox Church, the year before. A blessing rested upon his ministry in this new sphere, as well as in Brooklyn, where he ended his days in distinguished usefulness, Dec. 15th 1877.

The following sketch of Rev. David Inglis, who received the degree of D.D. from the Rutgers College in 1874, and of LL.D., from Olivet College, Michigan, has been kindly contributed by Rev. David Waters, LL.D., formerly of St. John, N.B., now a pastor in Newark, New Jersey,—an intimate friend of Dr. Inglis, who was with him at the time of his death,—and will be read with pleasure by the many friends of the departed divine.

"His father Rev. David Inglis, was for many years pastor of a U. P. Congregation in the parish of Greenlaw, Berwickshire, on the Scottish side of the Tweed. He was a man of good attainments, and was highly esteemed in the United Presbyterian Church of which he was a minister. By his influence and example, a suitable bent was given to the aspirations of his son David, who in

time resolved to study for the ministry of the church. His attention to his scholastic studies was from the very first assiduous and devout, and in the various subjects of humanity, moral philosophy, rhetoric, *belles lettres*, &c., he distinguished himself at once by his zeal and attainments. After passing through the regular course in the University of Edinburgh, he graduated with honors. He subsequently passed through a course of divinity studies, attending among others the classes of those eminent theologians, the late Dr. Chalmers and Dr. John Brown. At the early age of 20 years, he was licensed by the Presbytery of Carlisle, England.

"After licensure he resided in Cumberland, England, for a short time. It was not destined that he should remain long at home. Providence pointed out the western world as affording a more suitable sphere of labor, and having paid a short visit to his friends in Scotland, he emigrated to America in 1846. Almost immediately he entered on missionary work in the Western States, after which he became pastor of the Detroit Scotch Church, 1846-7; stated supply N. Y. C. Washington Heights, 1847; Bedford, N.Y., 1847-52. From Bedford he came to Montreal, and from Montreal he was called to McNab Street Church, Hamilton.

"This church was puny and small. It was formed by the division of Knox Church, then under the care of the Rev. Dr. Irvine. It consisted of only forty-two members. Divine services were conducted in a wooden building which would accomodate only about 300 persons. But under the efficient ministry of the new pastor, the congregation and church rapidly grew in numbers and strength, and it was soon found necessary to build a new church. This led to the erection of the present handsome and commodious structure on McNab Street. Here he carried on his pastorate for upwards of sixteen years.

He gradually drew around him a large and strongly attached congregation, and during the period of his ministry he received into membership with this church not fewer than 1000 persons. In Hamilton he married for his second wife Miss Gale, daughter of the late Rev. Alexander Gale, a well known Presbyterian minister, and grand niece of Rev. Henry Esson. As the pastor of a large and flourishing congregation, and as a man of recognized public ability, he took an active interest in the affairs of the Presbyterian Church, and in the social and moral well-being of the city. His talents were often in requisition for special religious services, for lectures in connection with literary and other institutions, and for contributions to the press. These services were always cheerfully rendered, and whilst they contributed to the instruction and interest of the people who attended them, they added greatly to his own reputation and influence. A commodious stone manse was also erected for him. His congregation always on the increase was devotedly attached to him; whilst in the city, amongst all denominations and classes, he was regarded as a central figure, as a useful citizen, and as a distinguished ornament. In 1865, on the resignation of Mr. Kemp, and before Dr. Irvine was thought of, Mr. Inglis received a very pressing call to return to his old congregation in Montreal, then about removing to their new edifice of Knox Church; but he did not see his way to accept it.

"But the exigencies of the Presbyterian Church in Canada, seemed to require that he should take charge of a most important and responsible post in connection with Knox College. His eminent attainments as a scholar and his sound theological views as a divine, evidently fitted him for training candidates for the Christian ministry. He was therefore summoned in 1871 to occupy the chair of systematic theology in Knox College, Toronto. It was

a call which came upon him unexpectedly; the strongest efforts were made by his friends to induce him to decline it. But he felt it to be the call of God; and painful though it was to separate from his flock, he had no alternative but to obey. His spirit was one of devout faith; his conduct an illustration of cheerful obedience to the call of duty.

"In leaving Hamilton the friends of Mr. Inglis, resolved to present him with some tangible token of their esteem. A public subscription was therefore organized, and a very liberal sum of money was spontaneously contributed from all classes of the public. This, with a service of plate, was presented to him at a public meeting which was largely attended. The Hon. Isaac Buchanan presided at the meeting, and recounted in glowing language the many excellent qualities possessed, and the many useful services rendered, by Mr. Inglis.

"The duties of his new vocation, he discharged with exemplary zeal, and with great acceptance to the church, and profit to the college. But in about a year another change was proposed. He was called to the pastorate of the Reformed Church on Brooklyn Heights. To the great grief of the Canadian Church, he saw it to be his duty to sever his connection with the college, and accept the call which was so cordially extended to him. As pastor of this church, he labored with great zeal and much acceptance, beloved by his people, and highly respected by the whole community. His labors were not only appreciated by his own flock, but were influential and useful in a public sense generally. The church grew under his ministration, and honors were conferred upon him. But his happiness was not unmixed with pain. He lost a beautiful child and subsequently his wife.

"A short time before his death, he received a unanimous call to Knox Church, Toronto, to become the colleague

and successor of the venerable Dr. Topp. He was not able to come to any decision in regard to this matter. There were strong influences at work either way. But in the meantime he had been attacked by malarial fever and other ailments. Medical skill failed. He was called up higher.

"Dr. Inglis was a man of commanding presence, of kind and genial disposition, and one whom to know was to love. He won the affection and esteem of a large number of his brethren in the ministry, and his people were devotedly attached to him. He was a powerful and eloquent preacher of the great truths of the Gospel. Many will remember his striking and earnest appeals which thrilled the souls and melted the hearts of his hearers. For years he had made systematic theology his special study. That combined with a careful study of kindred subjects made him in every way well qualified to fill the professor's chair or the preacher's desk.

"For some years he prepared the Sabbath School lessons for the *Sower*. These were masterly expositions of Scripture. He had been appointed Vedder lecturer for 1879, and was engaged in preparing these lectures when taken ill. He was a most valuable member of a Church Court. Possessed of a powerful mind, an able debater, and being well acquainted with the rules and forms of ecclesiastical procedure, he was able to guide the discussion of important subjects, and not seldom was a wise conclusion of a difficult question reached through his instrumentality.

"As a Scotsman he always cherished an ardent love for his native land, and was fond of roaming among its hills and dales, and of portraying with his pen some of the more stirring scenes of its history. He was a member of the St. Andrew's Society of New York, and warmly espoused the interests of other organizations by which his countrymen could be benefited. Whether viewed as

a Scotsman, as a pastor, or as a friend, he gave evidence of the possession of the noblest qualities; and in his removal the lamentation of old may be repeated that a great man and a prince in Israel has fallen.

"He engaged with deep interest in all the deliberations which were held during many years, in reference to the union of all the branches of the Presbyterian Church in Canada, a union which he did much to further, and in the consummation and success of which he greatly rejoiced.

"In the summer of 1877, he went as one of the delegates of the Reformed Church in America, to the Presbyterian Council at Edinburgh, and rendered good service there."

Dr. Inglis was an author of repute. Among his publications were, "Crown Jewels," a sweet little book giving an account of his bereavement in Montreal; papers to a monthly, "Waymarks in the Wilderness," published in Detroit, of which he was associated as editor with his brother, Rev. James Inglis, and Rev. John Hogg, afterwards Dr. Hogg, minister of St. Andrew's Church, Guelph; Exposition of International S. S. lessons in *Sower* and *Gospel Field*, 1874-7; Historical sermon commemorating the 25th Anniversary of the church on the Heights, Brooklyn, 1875; Many contributions to the press; Vedder lectures in course of preparation at his death.

CHAPTER XXVIII.

Rev. J. Crombie, M.A.—Rev. A. F. Kemp, LL.D., settled as Pastor—His birth and training—His ministry in Montreal—Subsequent career—John McCallum—Dr. McLagan—Wm. McBean—Edward Moore—Donald McLean—Angus McIntosh—H. B. Picken—Geo. Selkirk—Robert Gardner—Andrew Mitchell—Archd. Moir—Hector Munro—Dr. W. P. Smith—William D. McLaren—Peter Dods—Archd. Swan—Alex. McGibbon—Jas. Brown—Matthew Hutchison—David Rodger—George Cruickshank—James Sculthorp—William Brown—W. F. Lighthall—George Irving—James Robertson.

The Rev. John Crombie, M.A., supplied the pulpit of St. Gabriel Street Church from the beginning of May till the middle of August, 1855. Mr. Crombie was born in the city of Aberdeen, 13th November, 1820, but when he was two years old, his father received an appointment under Gordon of Fyvie, and he was brought up in the delightful neighbourhood of Fyvie castle. He received a good education in the parish school, and entered Marischal College when he was 17 years of age with a view to preparation for the ministry, Gordon, who was a patron, affording encouragement that he should not want a parish when qualified for it. John was borne along, however, on the wave of enthusiasm created by the non-intrusion controversy, and, despite the earnest protestations of his father, and the sacrifice of his ecclesiastical prospects, he cast in his lot with the Free Church; and was required by his father to leave the home of his childhood and provide for himself. Through what he could make as a teacher, and the good offices of Free

Church friends, he was able to complete his education for the ministry—which he did at Edinburgh under Chalmers, Cunningham, Buchanan, and Duncan. Licensed by the Free Presbytery of Kincardine O'Neil, 19th June 1849, after serving as an assistant for some time in Aberdeen and Banff, and occupying the mission station of Newburgh and Foveran for three years, he was persuaded by Dr. John Bonar, Convener of the colonial committee of the Free Church, to offer himself for work abroad. In consequence he came to Canada in 1854, and began work in the Scotch settlement of Inverness. He was first settled for 9 months at Laguerre, then 14 years in Inverness, Quebec, and during the last 18 years he has been minister of Smith's Falls, Ontario. He resigned this charge in March, 1887, and is now *pastor emeritus.* Mr. Crombie laboured hard to bring about the union in Canada, and has been an honoured and useful minister of Jesus Christ. He was raised to the dignity of Moderator of the Synod of Montreal and Ottawa, in 1881.

Rev. Alexander Ferrie Kemp succeeded to the pastorate of St. Gabriel Street Church, 4th September, 1855. Mr. Kemp was a man of the kind that always makes a deep mark on the community in which he resides. He had a strong individuality, and contact with him was influential. Yet his strongly accentuated nature made him foes as well as friends. He had many personal qualities which were fitted to keep him in the remembrance of his fellowmen; and yet, in the city of Montreal to the public interests of which he devoted not a little of his time and energy, during his stay in it, but a few here and there can recall his face and form,—and to the rest his very name is unknown. "*Sic transit gloria mundi.*" It is not yet quite twenty-two years since that ministry here ceased, which



REV. ALEX. F. KEMP, LL.D.

has been so soon forgotten—a mournful commentary upon the fate of a public man, if there was nothing for him to look forward to beyond posthumous fame.

Mr. Kemp was born in Greenock, Scotland, in 1822, so that he was only 62 years of age at the time of his death. He studied first at the university of Edinburgh, and afterwards at the Presbyterian College, in London, England. Receiving his orders from the Presbytery of Lancashire, his first exercise of the functions of the ministry was as chaplain to the 26th Cameronian Regiment, then stationed in Bermuda. When Mr. Inglis was translated from this church to McNab Street Church, Hamilton, Ontario, Mr. Kemp, on the recommendation of eminent men in Great Britain and America, was called to St. Gabriel Street Church, although he had never officiated here previously, nor was he known except to a very few persons in the congregation. Mr. Kemp continued earnestly and faithfully to proclaim the Gospel message in Montreal, until his resignation was accepted by the Presbytery on the 9th June, 1865. It was a transition period in the history of the churches of the city, and Mr. Kemp came in for even more than his share of the trials from which all ministers and congregations were at that time suffering, through the removal of members and adherents from the centre to the suburbs, and the demand that arose for new churches and organizations in what is called the "West End." In accepting his resignation, the Presbytery put on record their appreciation of his peculiar aptitude for business, his accurate knowledge of church law, his lively interest in missionary work, his laborious and excellent services as Clerk of Presbytery, and his earnest and enlightened zeal in promoting all the schemes of the church. This was a well merited tribute from those who knew him best.

But Mr. Kemp, though feeling that he owed his chief

labours to the cause of religion, and especially to that congregation and church to which he had promised his undivided allegiance, on the occasion of his induction, stood also in active and useful relations to the wider public. He was for some years a school commissioner, at a time when the discharge of the duties of that office was attended with even more anxiety than it is to-day; for the means at the disposal of the Board of that period were meagre in comparison of those which it now commands. He took an active interest in all efforts to promote the intellectual and moral welfare of the citizens, without distinction of nationality or creed. He was a valued contributor to the "Canadian Naturalist," the earlier numbers of which were enriched with papers from his pen. He was especially expert in Botany, and helped to keep alive a wholesome taste in the community for the study of the works of God. The "Natural History Society of Montreal," of which he was one of the Vice-presidents owed something of its prosperity, during his residence in this city, to his earnestness and zeal in furthering its work. Mr. Kemp wielded a fluent and graceful pen. He found scope for his literary activity, for two years, in editing, jointly with Dr. Donald Fraser, the "Canadian Presbyter," published in this city, as the non-official organ of the branch of the church with which he was connected. A work, less popular, but of greater permanent value, was his "Digest of the Minutes of the Synod of the Presbyterian Church of Canada," in which his knowledge of ecclesiastical affairs obtained adequate expression. Besides many contributions to transient literature, he wrote a pamphlet, in 1866, on the effects of the union of 1861, between the Canada Presbyterian Church, and the U. P. Church of Canada, which called forth a good deal of criticism. In it he contended that the union had not been productive of the good that its

enthusiastic promoters had expected. But he lived long enough to find that his conclusions in this matter had been premature; and no one rejoiced more than he in the results of the large union, of all the Presbyterians, which took place in 1875.

Not the least interesting to us, or important in itself, of the services which he rendered to the cause of Presbyterianism in Montreal, was the active and successful effort which he put forth, in concert with Rev. Dr. Snodgrass, Hon. Alexander Morris, Alexander McGibbon and others, to settle the long-pending suits which had been carried on between the Presbyterian Church of Canada, and the Presbyterian Church of Canada in connection with the Church of Scotland, as to the ownership of the St. Gabriel Street Church and the manse which then belonged to it.

The following are the male names appended to Mr. Kemp's call:—

Wm. Rowan, elder,	John McCallum, elder,	Wm. McBean, elder,
Archd. Moir, deacon,	Robert Gardner, deacon,	George Selkirk,
Daniel Fisher,	HenryB. Picken, deacon,	William Wilson,
Peter Dods,	George Purkis,	Alex. McGregor,
David Brodie,	John Morrison,	Alex. McLeod,
Allan Cameron,	A. H. McKenzie,	Wm. Kingland,
Alexander Fraser,	John Walker,	Wm. Murray,
J. Rattray,	Andrew Simpson,	John Boyd,
W. R. Smith,	James Laverock,	William Meek,
George Middlemiss,	M. G Gosselin,	Henry Ashby,
Angus McIntosh,	Alex. Bertram,	John Boyd,
Stephen Johnson,	H. T. Lamplough,	Jas. Kinleyside,
David Rodger,	James Sculthorp,	W. A. S. Fisher,
Archd. Swan,	Wm. H. Woods,	Andrew Wilson,
And. Mitchell, deacon,	Peter Moir,	John Aird
William Hunter,	George Brown,	Matthew Hutchison,
Robert Kent,	Alex. Wilson,	Archd. Wilson,
Archd. Spence,	John McPherson,	J. Bonner,
Alex. McGibbon,	And. Johnson,	John Russel,
James Wilson,	James McGibbon,	James Rough,
Robt. Lockhart, jun.,	James Brown,	W. J. W. Alison,
John McRobie,	Daniel Fisher,	John Irvine,

James Millar Wilson,	Wm, Lester,	D. M. Urquhart,
Alex. Macfarlane,	Henry Robertson,	David Bansley,
Andrew Masson,	J. Y. Gilmour,	John Collins,
William Ferguson,	Hugh McCallum,	Robert Anderson,
John McPherson,	John McCallum, jun.,	C. Nelson,
William Wilson,	Thomas Hodge,	John Fraser,
Hector Munro,	James Duncan,	George Irving,
William Douglas,	Alex. Batchelor,	James Catto,
Alex. Chisholm,	Charles Lawson,	William Wilson,
J. A. Malcolm,	James Shearer,	William Fraser,
James Hodge,	D. J. Macfarlane,	T. Nelson.
James A. Harte,	James Fraser,	

James Fairie, Kenneth Campbell, and Mrs. Robert Seath, were afterwards members under Dr. Kemp's ministry.

Considerable friction had been developed between him and a portion of the congregation on the subject of a new church, and it ended in his resignation being tendered on the 16th of May, 1865, and it was accepted by the Presbytery on the 9th of June following.

The Presbytery of Montreal, of the Canada Presbyterian Church, recorded the following minute on the occasion :—

"In accepting Mr. Kemp's resignation of the pastorate of St. Gabriel Street Church, the Presbytery unanimously resolved to express their unfeigned regret, that he has deemed it his duty to take this step, and to record their unabated confidence in his piety and ministerial faithfulness, as well as their high appreciation of his varied gifts and attainments. They specially mention his peculiar aptitude for business, his accurate knowlege of Church laws, his lively interest in missionary work, his laborious and excellent services as Clerk of the Presbytery, and his earnest and enlightened zeal in promoting all the schemes of the church ; and now while being deprived of his counsel and fellowship as a member of Presbytery, they unite in devout prayer to Almighty God that He may crown him with his favour, and continue to make him eminently useful in the services of the Gospel."

After leaving Montreal he was minister for a short time at Windsor, Ontario. But the sphere there was insufficient to engage the interest and energy of a man who was yet in his prime, and had been acting on a larger theatre. As affording fuller scope to his literary activity and scholastic tastes, he, therefore, soon afterwards accepted an appointment as Professor of Mental Philosophy, Logic and Moral Philosophy in Olivet College, Michigan, and afterwards in Knox College, Galesburg. At this time Queen's College, Kingston, conferred upon him the degree of LL.D. But his desires were towards this the land of his adoption, much as he appreciated what was good and true in the institutions of the United States. Accordingly, we find him back in Canada in 1874, as Principal of the Ladies' College in Brantford, Ontario, where he remained four years—his last position being that of Principal of the Ottawa Ladies' College, which as well as the one in Brantford, is under the patronage of the Presbyterian Church in Canada. He resigned this latter office, broken in health and spirits, and after that he was without a fixed home or occupation. The last few months of his life were spent in a measure of sadness, arising in part from the feebleness of health, but in greater measure from a sense of the want there is in the Church of an adequate provision for the declining years of those who have given to it the energy and strength of a lifetime. In his prostration of body, he was prone to take a dejected view of his life's work, since it ended thus without home or position. But his friends would not allow him thus to speak. It does not, indeed, redound to the credit of a church so large and powerful in resources, as our own, that those who have served it faithfully should have even the shadow of ground for complaint that grey hairs bring them only humiliation and penury. Even the law of old was more generous, since it provided for the retirement at the age

of fifty, of those who had served the altar twenty years. Surely the grace of the gospel ought to put it into the hearts of God's people, to provide at least equal things for the servants of Jesus Christ.

Dr. Kemp entered into rest, May 4th, 1884. He left a widow and three children,—S. A. Kemp, M.D., of Calicoon, N.Y.; Mrs. C. H. Sutherland, of Hamilton, and Miss Kemp, who is a skilful teacher of drawing.

One of the disheartening features of Mr. Leishman's ministry was the difficulty experienced in getting elders to serve. This was partly owing to the treatment accorded to Hon. James Leslie, and Messrs. Johnston and Gunn, on whom even Mr. Esson had brought pressure to bear to secure their resignation, broadly hinting that they had not the temper of mind to qualify for their office; but also was in some degree due to the absence of a spirit of enthusiasm in the congregation during Mr. Leishman's pastorate. An effort was made, in August, 1848, to add four new members to the session. The congregation nominated seven, James Stevenson, Andrew Gibb, George A. Pyper, Arch'd. McFarlane, James Turner, John Drysdale, and William McBean; but with one voice they declined the office. At communion seasons, the Session had to appoint temporary deacons to assist,—Messrs. Pyper, McBean and Bertram, acting in that capacity, 2nd October, 1850, and Edward Moore, and John McCallum, 30th January, 1851.

At length, on the 11th May, 1851, under the new influence brought to bear upon the congregation by Rev. Wm. Rintoul, John McCallum, Dr. Philip McLagan, and William McBean were set apart to the office of the eldership.

John McCallum, ordained elder, May 11th, 1851, was born at Stranraer, Scotland, 11th April, 1806, his parents

having come originally from Argyllshire. He came to Canada in the summer of 1832. Cholera being bad in Quebec, the good ship " Oxford," which carried him and others to our shores, and which had no sickness on board, did not deliver up its passengers until it reached Montreal, and when they get to the city, it was with the greatest difficulty lodgings could be had, so great was the people's fear that the plague should be introduced into their dwellings by immigrants. Mr. McCallum pursued the business of a piano-forte maker, at 73 St. Dominique Street. He joined St. Gabriel Street a short time before accepting office. He continued to discharge the duties of the eldership until 1858, on the 13th of October in which year his name appears for the last time as attending a meeting of Session. He was greatly attached to Mr. Inglis, and stood by him in his efforts to bring the practice of the congregation more into harmony with the genius of Presbyterianism. He died 15th September, 1876, aged 70 years. Mr. R. N. McCallum, merchant, St. Catherine Street, Treasurer of Crescent Street Church, is his son. The old piano-forte business is carried on still by members of the family, at 66 Bleury Street.

Dr. Philip Whiteside McLagan, who was ordained at the same time as Mr. McCallum, was surgeon to the 20th Regt., then stationed in Montreal. Mention has been made of him already in connection with the efforts to save Mr. Rintoul's life. He was a native of Newcastle-on-Tyne, England, where his father was a physician, and where he himself now resides, having retired from the army several years ago. He was of eminent service to the congregation, acting as superintendent of the Sabbath School, as well as elder, and when his Regiment was ordered off, the people wished to present him with some token of their regard and appreciation; but when he heard of

it, he intimated his unwillingness to receive it. The money raised for this purpose, added to by some subscriptions from friends outside, was applied rather to procuring cenotaphs to Professor Esson, and his friend, Mr. Rintoul. The Kirk-session put the following minute on record, 11th July, 1855 :—

"The Session cannot avoid noticing the vacancy now caused in its midst by the removal of their worthy brother in Christ, Dr. Philip W. McLagan, of Her Majesty's 20th Regiment of Foot, who for a period of upwards of two years past has been associated with them as elder of this church, and a most faithful and diligent labourer in the cause of religion and humanity. The virtues of Dr. McLagan's example, the untiring activity of his efforts in the church and Sabbath School, and his unaffected piety as a disciple of his Divine Master, will be long remembered with love by this Session, and esteem by the congregation of which they have the oversight—while his professional aid, at all times bestowed most freely on the needy sick and afflicted, will lead them to feel, that they have lost a friend, whose place, under similar circumstances, may never be again supplied."

"The Session record their sentiments, commend him to the blessing of Almighty God, whom it has been his delight to serve, and to the affection and respect of Christians wherever Providence may order his lot."

William McBean, ordained elder in St. Gabriel Street Church, May 11th, 1851, was born near Aberdeen, Scotland, 27th April, 1798, was married in 1822. He carried on the business of miller and distiller in or near the city until 1848, when, with the progress of the age, he became convinced that the manufacture of spirits was a bad business, and forever abandoned it. He became quite

a temperance advocate; and, although from his youth up, surrounded by various forms of liquor, he never drank it; and he brought up his sons to eschew both drink and tobacco. He joined the St. Gabriel Street Church in 1832, and after the disruption bought Mr. Skakel's pew. In his evidence, in the suit *Kemp* v. *Fisher*, he said he saw no cause for the disruption in Canada. He succeeded Mr. Rowan as Session clerk, and performed the duties of the office with efficiency for several years. He died 8th September, 1883, aged 85 years, much respected by all that knew him. Dr. McBean, of the Turkish baths is his son.

Edward Moore, who was admitted a deacon, July 22nd, 1853, and an elder 28th October, 1855, was born near Belfast, County Down, Ireland. His father's family attended the ministry of Dr. Henry Cooke, May Street, Belfast. Mr. Moore came to Canada in 1832, and at once joined St. Gabriel Street Church. He was a useful member and office-bearer in the old church, and he continues to serve his generation faithfully in Knox Church. He taught a class in the Sabbath School for fourteen years in St. Gabriel Street. He was treasurer to the committee appointed to procure the funds for erecting the memorial tablets to Professors Esson and Rintoul. He was treasurer also for the Deacons' Court, for some time, and was appointed Session clerk in 1865, an office which he still holds in Knox Church. Mr. Moore was a long time in the employ of the late Hugh Fraser, of the Fraser Institute. He officiated at the communion service in the old church, March 7th, 1886, in connection with the centennial celebration, and has afforded the writer much assistance in the present undertaking.

Donald McLean, whose name stands at the head of the list of Deacons ordained in St. Gabriel Street Church,

namely, those set apart 22nd July, 1853, was a devout Highlander, whom Mr. Inglis encouraged to study for the ministry, and he entered as a student at Knox College. During his course of preparation he spent his vacation in Montreal, and conducted a Gælic service in the old church, with much acceptance. He had a fine command of the language of the Celt. He returned to Scotland, where he died soon afterwards.

Angus McIntosh, proprietor of pew No. 2 in the gallery, the second on the list of deacons, was clerk to Hector Munro, who at the time was carrying on extensive undertakings as a builder and contractor. Mr. McIntosh was appointed secretary to the temporal committee in 1853, and continued in that office in 1860, although not acting in that capacity in 1854, and 1855. He was an important witness in the lawsuits, having to produce the minute-books of the congregation. He joined the church on his coming to the country in 1830.

Henry Belfrage Picken, owner of pew No. 6, who was ordained deacon, in the St. Gabriel Street Church, July 22nd, 1853, was born in Edinburgh in the year 1809, and was the son of Ebenezer Picken, the poet, of whom Robert Brown of Underwood Park, Paisly, published a beautiful monograph, in 1879. Ebenezer Picken was a native of Paisley, and a friend and literary rival of Alexander Wilson, the ornithologist. He had received an education in part for the ministry, but was drawn rather to literature. He taught school at Falkirk, where he married a sister of Henry Belfrage, D.D., the author of a popular series of sermons. Through her the name Belfrage was introduced into the family. Mr. Picken afterwards removed to Edinburgh, where he set up as a teacher of languages. He published in 1813, "Poems and Songs"

by subscription; and also "A Pocket Dictionary of the Scottish language."

H. B. Picken emigrated to Montreal in 1832, and was employed a couple of years in the *Gazette* office. He then entered the service of the Bank of Montreal, and continued in it for thirty-five years. He and his family accompanied Knox Church to their new edifice. One son, Henry Belfrage, is treasurer of that congregation; another, John Belfrage, is an elder. H. B. Picken, senior, died of paralysis July 8th, 1887, aged 78 years. His two sisters, Catherine and Joanna Belfrage, also lived in Montreal, and established a high-class boarding school. Joanna contributed many poetical effusions to the *Literary Garland* and *Transcript*, during her residence here. She died in 1859. His brother, Andrew Belfrage Picken, the author of "The Bedouin," and "Lights and Shadows of a Sailor's Life," also came to Montreal, in 1830, and became well-known as an artist and teacher of drawing. He died in 1849.

George Selkirk, ordained a deacon at the same time as Donald McLean, Mr. Picken and others, was a cabinet-maker in Craig street, near St. Charles Borommée Street, son of Mr. Selkirk, already mentioned as taking part in the disruption controversy.

Robert Gardner, owner of pew No. 21, the last of the first list of deacons ordained, 22nd July, 1853, is still to the fore, is the senior of the firm Robert Gardner & Son, and the founder of the "Novelty Iron Works," Nazareth Street. He was a member of the committee representing the congregation in the negotiations with the Church of Scotland committee, regarding the compromise of 1864. He and his family are still connected with Knox Church. His son, Robert, was formerly the popular Colonel of the Sixth Fusiliers.

Andrew Mitchell, ordained a deacon 14th June, 1854, and an elder, 28th October, 1855, had been a non-commissioned officer in the 26th Cameronian Regiment. He adopted anabaptist views in 1856, and his name was struck off the roll, October 1st in that year.

Archibald Moir, who was ordained a deacon 14th June, 1854, was a member of the firm of "Adams and Moir," wholesale dry-goods, St. Paul Street. He was afterwards associated with Robert Forester in the wholesale grocery business, under the style of "Forester and Moir." He is a native of Scotland. He is now an efficient Customs' officer, being an appraiser in the examining warehouse. He was a special friend of Dr. Kemp's, and is still a member of Knox Church. He was nominated to the eldership in 1855, but declined the office.

Hector Munro, owner of pew 27 in the gallery, who was ordained a deacon 14th June, 1854, and an elder September 13th, 1868, was born in Roxboroughshire, Scotland, 21st January, 1807. He went to Edinburgh when he was sixteen years old, where he learned the business of a mason. Marrying in 1832, he and his wife came to Montreal in that year, but they were three times wrecked on the way and lost all their effects except their clothes. He and Mrs. Munro, were among the original communicants in the Lagauchetière Street Church, but they afterwards went to St. Gabriel Street Church during Mr. Esson's ministry, before the disruption. They were among the supporters of the Free Church in Coté street at first, but soon afterwards returned to St. Gabriel Street. Mr. Munro was one of the committee of the congregation to arrange the terms of the compromise with the Kirk in 1864; but it ended in his remaining in the church and affording efficient help in having a congregation organized in connection with the

Church of Scotland. He was a member of the first board of trustees, appointed under the new *regime*, and acted for some time as its secretary. He was also chosen an elder, but resigned the office in 1870. Feeling the infirmities of age gaining upon them, he and Mrs. Munro resolved to attend St. Paul's Church, which was near their home.

Mr. Munro erected a large number of buildings in the city, but the most important was the Bonsecours Market. He filled many Government contracts on the Lachine and Rideau Canals, and at Sorel, Three Rivers, St. John and Chambly. He also had contracts on the Lachine railway, as well as on the Grand Trunk, between Longueuil and the Province Line. Whatever Mr. Munro undertook, he prosecuted with energy. He was a Protestant School Commissioner for many years, and in this capacity rendered important service, especially in connection with the erection of school houses. He is still full of fire and force.

Robert Anderson, one of our most successful merchants, and now vice-president of the Merchant's Bank, was ordained an elder, 28th October, 1855, at the same time as Edward Moore and Andrew Mitchell. John Louson was also nominated for the eldership at the same time, but declined it. Mr. Anderson was one of the people attracted from Coté Street, in 1854, by the devout ministrations of Dr. Inglis. He resigned the eldership 3rd March, 1857, during the pastorate of Mr. Kemp. He is now a member of St. Paul's Church. Mr. Anderson's name has been long associated with every good cause; and as the Lord has greatly prospered him, he has had it in his power to render efficient help to those objects that commend themselves to his mind and heart.

Mr. Anderson was born near Glasgow, and removed to Montreal in 1840. He came early under the influence of religion, and his life has been characterized by devout-

ness. Although an octogenarian, he is still hale and vigorous, realizing Psalm xci. 16.

Dr. William Primrose Smith, son of elder Robert Smith, and owner of pew No. 1, was ordained a deacon, 14th November, 1855. He was a native of Glasgow, Scotland, and a very particular friend of Mr. Leishman. Mrs. Leishman was his niece. He was a member of the temporal committee from 1846 until it was abolished, and was vice-president most of the time. An action was taken in his name to compel John Fisher and Andrew Shaw to call a meeting of proprietors for the election of three new trustees for the manse, but the suit went against him. He continued a member of Knox Church until his death. A serious misunderstanding arose between him and his fellow deacon, Alexander McGibbon, which caused a great deal of trouble to the Session, and made him withdraw from the membership of the congregation for a time; but he resumed it. He died 13th December, 1877.

William Duncan McLaren, also ordained a deacon, 14th December, 1855, was born at Stirling, Scotland, 27th January, 1827. He came to Montreal with his parents in 1830. The family attended St. Andrew's Church till 1835, but in that year they became connected with St. Gabriel Street. Mr. McLaren long carried on business as a grocer, at the corner of St. Lawrence and St. Catherine Streets; but for several years past he has confined his attention to the manufacture of the "Cook's Friend Baking Powder."

Mr. McLaren was repeatedly nominated by the people for the eldership, in the old church, but declined. He accepted the office, however, in Knox Church, in which he was ordained 12th March, 1879. Rev. James Fleck, B.A., pastor of that church, is married to his daughter. Mr. McLaren has done good service in promoting Home Mis-

sion work in the city, especially in connection with Taylor's Church. He has been also an active member of the city mission committee.

Peter Dods, ordained a deacon 14th November, 1855, had kept a grocery at the corner of Wellington and Prince Streets. He was at this time in the employ of Hon. Peter McGill.

Archibald Swan, born at Dollar, Scotland, 12th March, 1829, and set apart for the office of deacon, 14th November, 1855, was a dry-goods merchant, of the firm "Brown and Swan," and latterly of "Robertsons, Linton and Co." He was ordained to the eldership in Knox Church, 12th March, 1879. He came to Montreal, in 1849, and died 12th August, 1885.

Alexander McGibbon, who was ordained a deacon, 14th November, 1855, was born at the village of Petite Côte, near Montreal, on the 15th February, 1829. He was the son of a Scotch settler who came to Canada from Perthshire, early in the century. Mr. McGibbon's early years were spent in agricultural pursuits, but when about 15 years of age, he entered the employment of Mr. Neil MacIntosh, a prominent merchant of Montreal, embarking in business for himself a few years later. He married Harriet Davidson, a Scotch lady, and had a family of 13 children, of whom 8 survive, the eldest being Robert D. McGibbon, B.A., B.C.L., barrister of Montreal. Mr. McGibbon was early connected with St. Gabriel Street Church, taking an active part in its affairs; continuing his interest in Knox Church, by the minister and congregation, of which he was, in 1869, presented with a splendid testimonial, the famous Columbus clock and marble pedestal, in token of his services and liberality. Mr. McGibbon

was for many years one of the most active and public-spirited citizens of Montreal, and has occupied the positions of member of the City Council and President of St Andrew's and Caledonian Societies. He was a Governor of the Montreal General Hospital, of the House of Refuge, and repeatedly chairman of citizens' organizations to promote the different interests of the city. At the outbreak of the Riel rebellion, he was offered, by the Dominion government, the position of Quarter-master General and Chief Transport officer of the Alberta Field Force, under General Strange, and accomplished most efficient work by his undoubted executive abilities. He now fills, with credit to himself and benefit to the country, the position of Inspector of Indian Agencies and Reserves in the North-west Territories, with head-quarters at Regina, N.W.T. On leaving Montreal to fill the latter post, he was entertained at a public banquet by a large number of his friends, and his departure evoked most complimentary expressions of esteem from the French and English press of the city, for which he had so frequently and unselfishly labored for many years.

James Brown, who was chosen more than once before a deacon, but was at last persuaded to accept the office in 1857, is a brother of William Brown, the elder. He was born at Dunse, Berwickshire, 8th April, 1822, and came to Montreal in 1848, and immediately joined St. Gabriel Street Church. He has been engaged, and is now, in the wholesale dry goods business. He was at one time in partnership with Archibald Swan ; now the firm is James Brown & Son. Mr. Brown's specialty has been Sabbath School work, in which he has been actively engaged for 40 years. It was he who succeeded in rallying the large school now in connection with Taylor Church, in which he was assisted by a band of faithful workers from other

churches. Mr. Brown has been repeatedly solicited to accept the office of elder in Knox Church, with which he is connected, but he has uniformly declined.

Matthew Hutchison, chosen a deacon in September, 1857, is a brother of William Hutchison, already mentioned. He was born at Largs, Ayrshire, May 17th, 1827. His first business was that of a baker, but he was appointed Deputy Inspector of Flour for the city, which position he filled with much satisfaction until his removal to Goderich, to take charge of the Harbour Mills there, the property of the Ogilvies and Hutchison. His wife is Helen Ogilvie, sister of the Hon. Senator Ogilvie. Mr. Hutchison has been much missed on the curling rinks of Montreal.

David Rodger, who was chosen a deacon in September, 1857, was a native of Edinburgh, Scotland. He was educated at Heriot's Hospital. Receiving an appointment to the High School, Montreal, as colleague to his fellow-townsman, T. A. Gibson, in 1848, he came to reside here that year, and connected himself with the St. Gabriel Street Church at once. For 27 years he laboured assiduously as a teacher, most of the young students of the city passing through his hands; and many of them can trace the formation of their habits of study to his stern discipline, which they did not appreciate at the time, but which they were thankful for afterwards. One of his daughters is now a teacher in the High School for girls. During Mr. Kemp's ministry, Mr. Rodger left St. Gabriel Street and joined Dr. Taylor's church in Lagauchetière Street.

George Cruikshank, who was elected a deacon in September, 1857, and inducted an elder May 19th, 1867, is a

native of Rothes, Morayshire, Scotland, his father being a staunch member of the Church of Scotland. He visited Montreal first in 1842, but left it and went to Demerara, in the West Indies, where he remained a couple of years. When he returned the disruption was over, and Mr. Esson had removed to Toronto. Mr. Cruikshank accompanied his friends, John Gray and Archibald McGoun, to Coté Street Church for some time ; but at length settled down in St. Gabriel Street. The first time his name appears is in connection with Mr. Pyper's efforts to improve the finances of the congregation in Dr. Leishman's pastorate. He was specially attached to Rev. Wm. Rintoul, and mourned sincerely his sudden taking off, and the brevity of his hopeful pastorate in St. Gabriel Street. Mr. Cruikshank lived some time at Streetsville, Ont., where he enjoyed the ministry of Dr. Ure, now of Goderich ; and also at Three Rivers, where he sat under Rev. G. D. Ferguson, now Prof. Ferguson, of Queen's University. There he was ordained to the eldership.

Mr. Cruikshank married the daughter of James Turner, and thus became identified with the past history of St. Gabriel Street Church. He was among those who did not approve of the westward movement of Knox Church ; and no single individual contributed so much as he to the success of the congregation organized in 1866. He took hold of the Sunday school, when Mr. W. M. Black resigned the superintendency to assume that of St. Paul's Church ; he acted as the deputy to the eleven provisional trustees, and enthusiastically supported the new pastor after his induction in December, 1866. He did the work of six men at that period, and when the first twelve trustees were chosen by the reorganized congregation in 1867, Mr. Cruikshank was one of them, as he was also one of the first elders nominated by the congregation. He continued faithfully to discharge the duties of both

offices till 1872, as well as to assist in the work of the Sabbath School, in which he took a lively interest, as he was most successful in dealing with the young. Removing to too great a distance for Mrs. Cruikshank, in her weak state of health, to be able to go to St. Gabriel Street, they connected themselves with Chalmers Church, which they now attend.

James Sculthorp, who was chosen a deacon at the same time as James Brown, David Rodger, and George Cruikshank, in the autumn of 1857, was a native of London, England, where he was born on September 24th, 1807. He came to Montreal, May 24th, 1836, and first attended the services of the Episcopal Church, in which he was brought up. Marrying a Presbyterian wife in after years, he went with her, first, to Coté Street Church, and then to St. Gabriel Street, during the popular ministry of Mr. Inglis. He continued to discharge the duties of deacon until the conclusion of Mr. Kemp's ministry; but, his Presbyterian wife having died, he and his family resumed their connection with St. George's Church. Mr. Sculthorp was a respected leather merchant; and ought to be remembered by the St. Gabriel Street congregation, especially, as the donor of the splendid chair that adorns the pulpit.

William Brown, who was ordained an elder on February, 1881, was born at Dunse, Berwickshire, Scotland, 1st March, 1824. He came to Montreal in 1845, and begun business as a nurseryman at Côte des Neiges. He joined St. Gabriel Street Church in 1846. When the House of Industry and Refuge was opened in 1864, he was appointed the first superintendent, a post which he filled with great fidelity up to 1874. He resigned his eldership on account of the establishment of a church at Côte des Neiges, which he attended, and his resignation

was accepted, 21st April, 1865. He died 4th July, 1883. Mr. Brown was a thinker as well as an active worker. He published two little treatises, one on the currency question, the other on the land question,—both of which display literary ability and grasp of these two important economical subjects.

Mr. W. F. Lighthall, who was ordained an elder, 3rd February, 1861, was born at Troy, N.Y., October 30th, 1827. He was descended on his mother's side from the good old Knickerbocker stock, her people belonging to the Dutch Reformed Church. Through her he is also connected with the VanBuren and Schuyler families. His father settled at Huntingdon, P.Q., in 1829, when all around was a wilderness. He was the postmaster, as well as registrar for the counties of Huntingdon and Beauharnois. Mr. W. F. Lighthall, having learned the notarial business, came to reside in Montreal, in 1859, and went immediately to St. Gabriel Street Church. He resigned the eldership, September 21st, 1863, and left the church altogether, but he and his wife returned to it in 1865. They removed with the Knox congregation, where they worshipped until 1872, when they connected themselves with the American Presbyterian Church, in the membership of which they now are. They resided near Chalmers' Church, at one period, and attended its services, although they never formally joined it. Mr. Lighthall then joined Mr. Jones, who was in charge of the church, in an effort to seat the building, each of them contributing $100 out of his own pocket.

George Irving who was ordained a deacon, 11th April, 1863, was born at Annan, Scotland, and came to Canada in 1838. He was connected first with the Champlain Railway, and then joined the staff of the Grand Trunk, which he has served for 25 years, during the greater part of which time he has been paymaster of the Road. He was

ordained an elder in Knox Church, November 1st, 1867; but, owing to his inability to discharge the duties of the office satisfactorily, on account of his necessary absence so much from the city, he resigned the office, 29th March, 1881.

On the 9th of February, 1863, the constitution of the deacons' court was altered so that one-third of its members should retire every year. On the 12th of April, 1863, Robert Forester, George Irving, James Robertson and Archibald Swan were ordained, conformably to this regulation.

Robert Forester was partner with Archibald Moir, of the firm Forester and Moir, wholesale grocers. He is a native of Glasgow, Scotland.

James Robertson, proprietor of the "Canada Lead and Saw Works," who was ordained deacon April 12th, 1863, was born at Old Kilpatrick, but brought up at Fintry, Stirlingshire, Scotland. Trained to business in the office of Newton, Keate & Co., Glasgow, he came to Montreal in 1857, to conduct a manufactory for the construction of lead pipes.

He joined St. Gabriel Street Church that same year, and taught in the Sabbath school under the superintendence of Mr. Rowan. When the final arrangements regarding Knox Church were made, he resolved to cast his lot in with those who remained in the old church, and consequently tendered his resignation of office as a deacon, 27th November, 1865. It was accepted, 12th February, 1866. When the writer was called to St. Gabriel Church in 1866, Mr. Robertson appeared before the Presbytery of Guelph, as a delegate from the congregation to plead for the translation to Montreal, and the high opinion the author formed of him was an element helping him to decide to come to Montreal. Mr. Robertson has never failed in duty since to the pastor whom he was largely

instrumental in bringing to St. Gabriel's. When the new Board of Trustees was erected, April 10th, 1867, he was elected a member of the trust, and has been on it ever since. On the decease of William Darling, who was fourteen years chairman of the trustees, Mr Robertson was chosen his successor; and it fell to him to prosecute the work of selling the old church and buying the new one. This work he accomplished with much ability and address; and the congregation owe him a deep debt of gratitude for the success which attended his negotiations.

On the 20th May, 1883, Mr. Robertson was prevailed upon to accept the office of elder, although he had declined it on several previous occasions when the membership of the church had an opportunity of indicating their preference. And no more faithful office bearer does the church possess; for, while the head of an extensive mercantile concern with branches in Toronto, Baltimore, St. John and Winnipeg, he deems it his duty to give a considerable share of his time and thought to promoting the spiritual interests of his fellowmen. He married, in 1864, Amelia, daughter of David Morris, Seignior of St. Therèse de Blainville.

James Stevenson, who had declined the office of elder when pressed to accept it, in 1848, was ordained a deacon, 9th May, 1853. Born in Campbellton, Argyllshire, Scotland, in 1810, he came to Canada in 1840. A Highlander himself, he was an ardent patron of the Gælic language, and was instrumental in having services occasionally in that tongue in the old St. Gabriel Street Church. He was the proprietor of pew No. 34. He was a book-keeper and lived in St. Monique Street. He afterwards removed to Sorel. S. C. Stevenson, secretary to the Board of Arts, A. W. Stevenson, J. A. Stevenson and David Stevenson are his sons. Most of Mr. Stevenson's family are members of Knox Church.

CHAPTER XXIX.

THE FREE CHURCH MOVEMENT IN CANADA ENDED IN A SECESSION, NOT A DISRUPTION—THE CAUTIOUSNESS OF THE CHURCHES AVOIDING LITIGATION —THE DEFECTS IN ST. GABRIEL STREET CHURCH TITLE DEED—ITS FORMS CLAIM TO BELONG TO THE CHURCH OF SCOTLAND—PETITION TO LORD DALHOUSIE IN 1825—THE SYNOD FORMED AT THE INSTANCE OF ST. GABRIEL STREET CONGREGATION, WHICH IF SO, IN FACT BECAME INCORPORATED IN IT—THE LEGAL QUESTIONS INVOLVED—THOSE FREE TO ENTER INTO A COMPACT, NOT ALWAYS FREE TO GO OUT OF IT.— THE LAW-SUITS—THE COBOURG CASE—THE ST JOHN'S, LEITH, CASE— THE COMPROMISE—THE ACTION OF THE ST. GABRIEL STREET CONGREGATION—ACTION OF THE PRESBYTERY IN CONNECTION WITH THE CHURCH OF SCOTLAND—KNOX CHURCH QUIT THE OLD CHURCH, AND THE CHURCH OF SCOTLAND IS RE-INSTALLED—THE QUESTION OF SESSION RECORDS AND REGISTERS.

We have seen that the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, desired the congregations and people still adhering to it, to exercise due caution in the matter of law-suits regarding such Church property, as might be involved in the disruption, communicating a proposal to the brethren who had formed themselves into a new organization, to have questions of property in dispute settled in a friendly way; still it instructed Presbyteries to prompt and definite action with respect to the ministers who had seceded, or might yet secede. The newly formed Synod of the Presbyterian Church of Canada also adopted a cautious policy, so far as properties in dispute were concerned, appointing a committee to confer with a similar committee of the Kirk on the subject. Indeed, its attitude with regard to the Presbyterian Church of the

past in Canada, was, from the beginning, clear and fair. It did not claim to be the same Church that had been formerly in existence. On the contrary, the first minute of the dissentients, before declaring themselves a Synod, described them as having "just withdrawn from said Synod" (of the Church of Scotland), and distinctly recognized an entirely new departure. So that the situation in this country was quite different from that in Scotland, where the Free Church claimed to be the true Church of Scotland of the past, and the only rightful continuator of that past. There was not a word said by the minority, in Canada, in the way of assailing the right of the majority to claim to be the true and legal representative of the Presbyterian Church of Canada, in connection with the Church of Scotland, as it had been previously constituted. The event was regarded by the minority themselves as a secession rather than a disruption.

Mr. Bayne's resolution proposed that the Church should surrender any properties and emoluments that came to it through its connection with the Church of Scotland, if the British Legislature should indicate that the altered relation to the Established Church affected their rights to those properties and privileges,—which it did in withdrawing the Clergy Reserve allowance, or its equivalent, from the seceders. This did not hinder Mr. Bayne himself from afterwards putting forth a claim to the church and manse at Galt; nor Mr. Esson from seeking to secure the church and manse in Montreal,—on the ground that these properties belonged to the congregations respectively, and were not gifts from the crown. But the Galt case was easily settled. The manse had been vested in four trustees, three of whom seceded. The trustee remaining in the church, with other members of the church, who, though they were in the minority, thought they had a right to the property, sued the three trustees for breach

of trust, in allowing Mr. Bayne, after his withdrawal from the Church of Scotland, to retain possession of the manse. The Court of Chancery issued a decree removing those three trustees complained of, and appointing three belonging to the Church of Scotland instead, with costs against the seceders. The church in St. Gabriel Street, Montreal, was in a peculiar situation; this was acknowledged by both sides. The Synod of the Presbyterian Church of Canada hesitated about admitting it in 1845 as it then was; partly on account of its Erastian constitution, no doubt, but also partly on account of the uncertainty of the tenure of the property. The leaders of the new church, apart from Mr. Esson, would have preferred that all the people had abandoned the old place of worship and concentrated their energy, means and enthusiasm in building up Côté Street Congregation, where there could be no legal questions raised to interfere with the growth of the Church, and its proper work. The conservatism of the Congregation—the unwillingness of its leaders to cut away from their past—stood however in the way of the wishes of Bonar, Arnott, Burns and Redpath.

We have seen how Mr. Esson viewed the legal and constitutional questions involved. He saw clearly where the defects in the title deeds of the St. Gabriel Street Church lay. He had pointed them out years before, in the historical sketch prepared for the Synod of 1832. The property was not vested in the Church of Scotland, in so many words. If it had been, there would have been no room for protracted law suits. The Church of Scotland people would have claimed it, and it would not have taken long to bring the question to an issue. But there was a missing link to establish the title to the property on the part of the adherents of the old Kirk. The deed bore that the land on which the Church stood was

acquired, in the first instance, by the committee of ten trustees, "elected by the members of the Presbyterian Congregation, settled in the town and neighbourhood, accepting it for the glory of God and divine service, for the use of the said Presbyterian Congregation and their successors, in the future, according to and in conformity with the usage of the Church of Scotland as it is established by law in Scotland." Here it is said the property was for the use of the Presbyterian Congregation of Montreal; the only limitation being that the services should be conducted according to the manner of the established Church of Scotland. This was the weak point in the title, when it came to be scrutinized in the light of subsequent events. But when it was drawn, it was in accordance with existing facts, as it was meant to be. The Presbyterians then forming the congregation were not all members of the Church of Scotland—a considerable number of them were from New England and the American colonies, as we have seen. The very minister under whose advice, doubtless, the titles were drawn, Rev. John Young, received his orders in New York; but he conducted the Services in accordance with the usages of the Church of Scotland, which licensed him. He and the congregation were not to blame, if they framed the title deeds to supply their present want, and did not provide for all the possible exigencies of the future. The same remark holds good respecting the terms of the seventh of the Rules and Regulations adopted by the congregation in 1804:

"To prevent anything like a mistake respecting the electing of a minister, it is hereby provided and always to be understood, that no proprietor, as is pointed out in the Fifth Article, upon any pretence whatever, shall give his vote to any person but to one who shall have been regularly bred to the ministry, and who shall have been licensed by some regular Presbytery in the British dominions,—he producing credentials to ascertain the same—and who shall profess to be of the persuasion, and who shall

adhere to the laws, government and mode of worship of the Established Church of Scotland, properly so-called and denominated to be such, and also a natural born subject of Her Majesty."

This article was in exact conformity with the facts as they then existed. Mr. Somerville, who had just been settled over the congregation, had been licensed by a regular Presbytery in the British Dominions, although it did not belong to the Church of Scotland. He had been ordained, indeed, by ministers of the Church of Scotland, as he had become a member of it at Quebec during his residence there. But the congregation, in drawing up the rules, legitimized their own procedure in calling a licentiate of the Relief Church. What the regulation was meant to guard against was the possibility of any republican clergyman from the United States being called to the Church. Political sentiment had become already strong in the city, the danger to be apprehended was from without—there was no thought as yet of difficulty arising from within. But though there was a flaw in the title deeds, when they came to be enquired into with a view to establishing the right of the Church of Scotland to the property, the congregation became *de facto*, from 1803 onwards, more closely united to the Established Church, as years passed by. The people who joined it from that date were all members and adherents of the Church of Scotland; the Americans and dissenters found their way to St. Peter Street. The war with the United States, in 1812-14, put the seal upon this fixed character acquired by the congregation—it was regarded henceforth by the community as the Church of Scotland in Montreal, as Christ Church was the Church of England. Expression was given to this decided Church of Scotland sentiment, that had grown up in the congregation, in the resolution to call a minister from the Established Church to be Mr. Somerville's colleague—when Mr. Esson was selected—and when, as he tells us,

he was made the mouthpiece of the congregation in desiring a corporate union with the Church of Scotland, although he and they had to be content with being acknowledged as a congregation in communion with that church. All the casual advantages accruing from a connection with the Church of Scotland fell to the lot of St. Gabriel Street Church from the beginning. Mr. Young and Mr. Somerville each received £50 a year from the Government, the members and adherents of the Church of Scotland coming to Montreal went to the Church—its ministers belonged to the establishment,—and the people began to assert, more loudly than ever before, the rights that belonged to them, in virtue of their connection with the establishment, from the day Mr. Esson came among them onwards. The following document is important in itself, as well as interesting in relation to Mr. Esson's subsequent attitude in repudiating the congregation's connection with the Church of Scotland—

TO HIS EXCELLENCY THE EARL OF DALHOUSIE, GOVERNOR-IN-CHIEF OF BRITISH AMERICA, &c., &c., &c., IN COUNCIL.

The Memorial of the undersigned Elders and Committee of Members, representing the congregation of the Scotch Church in St. Gabriel Street, Montreal,

Humbly Sheweth :—

That in the year 1792, a place of worship for a congregation in connection with the Established Church of Scotland, was built in Montreal, and since that period has undergone extensive improvements. That to this congregation are now attached several settlements in the vicinity. That the extended duty which has thus devolved upon the Church of Montreal, renders the active service of two clergymen necessary. That under these circumstances, and in consequence of the retirement, from bad health, of their senior clergyman, the Rev. James Somerville, the congregation is now charged with the support of three ministers, namely, the Rev. James Somerville, the retired minister, who receives an annuity from the Church and a salary of £50 sterling from Government,—the two acting ministers, the Rev. Henry Esson and the Rev. Edward Black. That the only fund which they have for paying the stipends of these clergymen, and for defraying the expense of repairs, and all other contingent expenses incident

to the church, arises from pew-rents, a fund which is at best precarious and necessarily dependent on circumstances over which they can have no control. That they find themselves unable to raise annually a sum sufficient to afford a suitable maintenance to their ministers, and for meeting all other incidental ecclesiastical expenses. That they have been only informed that the Committee of the General Assembly of the Church of Scotland, appointed to correspond with His Majesty's Government on Canadian ecclesiastical affairs, having memorialized His Majesty's Government on the subject of procuring aid to the congregations in connection with the Established Church of Scotland in the North American colonies, have received an answer, bearing, 'that whenever a congregation in any of these provinces shall have erected a suitable place of worship, and be prepared to acknowledge the jurisdiction of the Church of Scotland, and to contribute according to their means towards the maintenance of a minister, upon their presenting a memorial to the Governor in Council, the Governor will have received His Majesty's commands, authorizing him, upon being satisfied that these conditions have been complied with, to contribute to the support of the clergyman in such proportion as, together with the contribution of the parties presenting the memorial, may be sufficient to afford him a competent maintenance.'

We, therefore, representing the congregation of Montreal, humbly pray that your Excellency in Council will be pleased to grant to our clergymen, out of the funds referred to in the above extract, as being placed at your Excellency's disposal for the benefit of the clergymen of the Established Church of Scotland resident in Canada, the sum of one hundred pounds, sterling, to each minister, which we most respectfully state to be the smallest sum that, together with our own contributions, is fitted to secure to them a competent maintenance.

And your Memorialists, as in duty bound, shall ever pray, &c., &c.

Montreal, 12th December, 1825.

(Signed,)

T. PORTEOUS,
THOS. BLACKWOOD,
ROBERT ARMOUR,
ANDREW WHITE,
J. LESLIE,
JAMES CARSWELL.
PHILIP ROSS,
GEORGE GARDEN,
H. McKENZIE, *Session Clerk.*

} *Elders.*

H. McKENZIE, *President*,
ADAM L. MACNIDER, *Vice-President*,
KENNETH WALKER,
ALEX. GLASS,
C. TAIT, *Secretary*,
JAMES LOGAN, *Treasurer.*

} *Committee of Management.*

There is no hesitancy in this document. Those signing it, representing the entire congregation, not only plainly desired to belong to the Established Church, but clearly believed that they, as a congregation, were a portion of the Church of Scotland. And so when the Clergy Reserves question came to be discussed, and it was proposed to send an advocate of the claims of the ministers and congregations in Canada to Great Britain, Mr. Esson was at the head of the movement, and his congregation backed him up, and a member of it was selected for the mission. So far as it lay in the power of both ministers and people to declare it, St. Gabriel Street Church was emphatically, *de facto*, in connection with the Church of Scotland. Not only so, but they plumed themselves upon their establishment principles, and sought to cast imputations upon the loyalty to the same, of the St. Peter Street congregation, when the latter were endeavoring, in 1826, to get a minister from the Church of Scotland and "none else,"—spreading damaging reports regarding the "seceders" among several Presbyteries—as Dr. Mathieson complained, even so late as the year 1840. Then, Mr. Esson, in 1831, went so far as to crave the erection of an establishment in Canada on lines similar to those of the Church of Scotland. And, finally, it was at the instance of the St. Gabriel Street congregation, and specially with a view to settling its difficulties, that the Synod in connection with the Church of Scotland was established in 1831. And not only was the congregation represented by its ministers in the act of forming the Synod, but they recognized its jurisdiction by submitting to the Presbytery which it erected,—by sending an elder every year afterwards to sit in it,—and by obeying its mandates. So far as the moral argument has any weight, surely, Mr. Esson and his congregation were in connection with the Church of Scotland up to 9th July, 1844. Not a few, therefore, of the people listened with astonish-

ment, when they heard their old friend and pastor, who had built them up in a firm faith in their Church of Scotland principles and, as they thought, position,—declare, on the 28th of August, 1844, that they had never belonged to the Church of Scotland at all,—that they always were and always might be whatever they chose, provided only they called a minister who had been regularly bred and licensed by some Presbytery in the British dominions.

The St. Gabriel Street Church case was forty years ago a *cause célèbre* about the Montreal Court House. It reappeared in one form or other for nearly twenty years, and so many leading lawyers afterwards sat on the bench who had to do with it while still at the bar, that towards the end of the litigation, there was found some difficulty in getting a Judge qualified to sit on the case, as not having had a previous connection with it.

We have seen that the representatives of the Church of Scotland exercised great caution in the matter of beginning law-suits over property; but they took certain preliminary steps which would reserve their rights, if they ever judged it prudent to press the question to a conclusion. The Presbytery declared the St. Gabriel Street Church vacant, and entered on their minutes the series of resolutions given in a previous chapter, moved by Dr. Mathieson. A protest was also served on the congregation before the induction of Mr. Leishman and Mr. Rintoul, at the instance of the minority of the congregation that had declined to follow Mr. Esson into the Presbyterian Church of Canada. These steps were taken to clear the course for future action, if it was thought desirable. At this point they paused. Their legal advisers saw that there might be difficulty in dislodging the majority of the congregation, considering the indefiniteness of the title deed, and the character of the Rules and Regulations of 1804. As yet there were few or no

decisions, bearing on the case, elsewhere in Canada, or even in Scotland, which could be cited in argument. The legal question involved was novel as well as complicated, and so the Church of Scotland people were in no hurry to rush into Court. On the other hand, the congregation in possession felt aggrieved that they were denied the occupation of the manse, which was in the hands of the minority that continued to adhere to the Church of Scotland. They were indignant that Mr. Shaw, Mr. Fisher, Mr. Peddie and others should withhold the manse, which they firmly believed was of right theirs, from the minister of the St. Gabriel Street Church. Confident in the justness of their cause, they resolved to take the initiative and institute legal proceedings. Accordingly the first suit was entered January 29th, 1846, *James Leslie et al.* v. *Andrew Shaw et al.* The Church of Scotland party were nothing loath to join issue as defendants. That position suited them better than being plaintiffs in the cause. F. G. Johnson, Advocate, now His Honor Justice Johnson, had charge of the case for the plaintiffs, Mr. Burroughs being afterwards associated with him; while the defendants entrusted their case to Alexander Cross, then lately called to the bar, now His Honor Justice Cross, with whom Chief Justice Smith was afterwards associated. Justice Day had also had some connection with it. No issue of the suit was reached for more than six years. At last, 21st October, 1854, judgment was given in favour of the Trustees of the manse:

"This cause being called from the *Rôle de droit*, and the Plaintiffs not appearing, although duly notified of the inscription upon the said *rôle*, on the application of the Defendants, this action is dismissed with costs."

It was found before this stage was reached, that a suit, to have any chance of success, must be taken in the name of the minister, whose right was supposed to be at stake, and so the Plaintiffs let judgment go by default.

As the manse property played an important part from first to last in the litigation, the clause in Mr. Somerville's will, under which it was purchased, is here inserted:

"I give and bequeath the sum of £1,000 lawful current money of the said Province of Lower Canada, unto John Fisher, William Peddie, Andrew Shaw, Robert Simpson, David Handyside, and Thomas Blackwood, Esquires, merchants, and James Charles Grant, Esquire, Advocate, all of the said City of Montreal, or to the survivors or survivor of them, upon their special trust, that they, the said John Fisher, William Peddie, Andrew Shaw, Robert Simpson, David Handyside, Thomas Blackwood and James Charles Grant, or the survivors or survivor of them, shall and will faithfully lay out and expend, as soon as may be practicable after my decease, the said sum of £1000, hereby bequeathed, or cause the same to be laid out and expended as far as the same may go, towards purchasing a lot of ground and thereon building and erecting, a suitable manse, or parsonage for the residence of the clergyman or minister of the Scotch Presbyterian Church in St. Gabriel Street, of the said city of Montreal, and his successors in office, and further, it is my wish and desire that they, the said John Fisher, William Peddie, Andrew Shaw, Robert Simpson, David Handyside, Thomas Blackwood, and James Charles Grant, or the survivor or survivors of them, shall do, execute and perform all and every act or acts, deed or deeds necessary and requisite for more effectually securing the possession of the said lot of ground so intended to be purchased, and the manse or parsonage so to be erected to the clergyman or minister of the said Scotch Presbyterian Church, and to his successors in office, as it is my express wish and desire, that the lot of ground so intended to be purchased, as aforesaid, with the manse or parsonage, thereon erected, or intended so to be, shall belong to and be the property of the clergyman or minister of the said Church, for the time being, or shall belong to the corporation of the said Church, should any such corporation ever be erected for the sole use and enjoyment of the said clergyman or minister and his successors in office, whichever may be the most effectual method of securing the possession thereof as aforesaid."

Mention should also be made of the fact that the silver communion service of St. Gabriel Church was the gift of Miss Somerville. The inscription on the chalice reads thus:

PRESENTED TO
THE SCOTCH CHURCH, ST. GABRIEL STREET,
MONTREAL,
BY MISS MARIAMNE SOMERVILLE,
DAUGHTER OF THE REV. JAS. SOMERVILLE.
1833.

At the same time she presented the Lachine congregation, as really part of her father's former charge, with a similar service, having the same inscription.

Subsequently, it was agreed that the number of trustees for the manse should be kept up to five. In 1839, an Act, 2 Vict., cap. 26, L.C., was passed, securing properties, held in trust by individuals, to the congregations whom they represented. Sec. 2 reads thus:

"It is hereby ordained and enacted by the authority of the same, that all lands, of what extent soever they may be, which shall be in the possession of any parish, mission, congregation, or society of Christians of any denomination whatever, by virtue of a deed, vesting in them the property thereof, by sale, donation, or exchange, or by legacy, or by prescription legally acquired, or in trust, or under any other title whatsoever, at time of the publication of this ordinance, shall be deemed to be held in mortmain forever, by, and for the benefit of such parish, mission, congregation, or society of Christians, and shall become their incommutable property, in so far as their respective titles may extend and be valid, by virtue of this ordinance; any law, usage, custom, or seigniorial right to the contrary, notwithstanding."

The congregation found that so long as the manse trust remained in the hands of members of the Church of Scotland there would be difficulty in securing possession of it even by process of law, and so a new plan of operations was decided on, namely to secure a controlling representation on the trust. David Handyside was dead; William Hutchison had resigned the trusteeship, and Walter Peddie was now living at Sault aux Recollets, and, therefore, they contended, was disqualified to act as trustee. But a meeting of the trust could be summoned only by the remaining members of it; and as they refused, an action at law was taken to compel them to summon a meeting for the purpose mentioned. Dr. W. P. Smith was plaintiff and John Fisher, defendant. The case is reported in the "Lower Canada Jurist," Vol. 2, p. 74: *Smith* v. *Fisher et al.*—An action was taken by Smith to compel

John Fisher and Andrew Shaw to call a meeting of proprietors for the election of three other trustees in the room of William Hutchison resigned, David Handyside deceased and Walter M. Peddie, left the City. It was held by the Court:

"That under the Religious Congregations Act of L. C., 2, Vict. cap. 26, one member of a congregation has not an action at law to compel the Trustees of the Church property to take certain formalities in order to enable certain vacancies in the trusteeship to be filled up. The remedy is not by action but by prerogative writ, by which the court could compel a specific peformance."

Here again the congregation was foiled, and had to pay the costs of the suit.

The experience of litigation by the congregation had so far proved rather costly and vain, but profiting by former mistakes, they resolved, during the ministry of Mr. Kemp, who also was himself a dexterous lawyer, to make a supreme effort to gain possession of the valuable manse property in Sherbrooke street. Mr. Kemp threw himself into the contest *con amore*. He spared no pains to make good the case of the congregation, which was entered in his name, October 8th, 1856. He strained every nerve to obtain evidence to support the claims which he, as minister in the St. Gabriel Street Church, had to the manse. Yet, although the rights of the Presbyterian Church of Canada found a new and able champion in Mr. Kemp, the rights of the Church of Scotland were maintained with equal ability and tenacity by Rev. William Snodgrass, who, as the lately inducted minister of St. Paul's Church, now entered the arena. He was just as industrious and eager in marshalling all the evidence procurable on the other side. At last the merits of the question were to come before the court, and volumes of notes were taken at *enquête*. To these notes, the writer has been much indebted for information contained in the present volume; so that,

although judgment on the merits of the pleadings in evidence was never reached, the weary days spent in the *Enquête* Court were not wholly time lost. The lawyers were gathering material for illustrating the history of the St. Gabriel Street Church.

The case from the point of view of the Presbyterian Church of Canada, was completely covered by Mr. Esson's eloquent periods, on August 28th, 1844, already cited. The lawyers could only go into details, and furnish evidence to support the position then so forcibly and ably taken, dwelling on the fact, that up till the formation of the Synod, in 1831, the congregation was really independent, although Presbyterian, and claiming connection with the Church of Scotland, and the majority of the congregation always ruled, and that its joining that Synod, when it was constituted, was a purely voluntary act on its part. Some of the congregation went even farther, —justifying themselves, it is to be presumed, on the ground that everything that may be urged to advantage in a lawsuit, is fair, as all strategy is held to be fair in war,—and contended that the Church, as such, had never come properly under the authority of the Presbyterian Church of Canada, in connection with the Church of Scotland, saying that the mere fact that the ministers of the congregation acknowledged the Synod, and that elders from it sat in the court, did not bind the congregation—that the congregation, as such, never passed a resolution to put itself under the Synod's jurisdiction. They held that the rules and regulations of 1804, under which the proprietors held their pews up to 1844, left the majority free to make such a change as they had made in 1844, and afterwards, in calling clergymen, so long as their minister conducted the service in accordance with the practice of the Established Church of Scotland ; and they led evidence to show that Mr. Kemp was in the habit of doing so, as Messrs. Leishman, Rintoul and Inglis

before him had done. They maintained, too, that as the congregation had framed the rules and regulations in 1804, so the proprietors, or a majority of them, who held deeds under these rules, were equally free to draw up new rules, so long as the conditions of the original deed were not violated, and the making of the changes was gone about regularly.

From October 8th, 1856, on to the 14th April, 1860, the Church of Scotland still stood on the defensive, and enjoyed whatever strategical advantage flowed from that position. Meanwhile, however, there had been a good deal of light let in upon the case. The mass of evidence had seemed to promise that not only the manse could be retained for the Church of Scotland adherents of the St. Gabriel Street Church, but that the church, too, might be brought back into their possession. The judgment given in the Cobourg case, in 1857, by Vice-Chancellor Esten, of Upper Canada, was so sweepingly in favour of the Church of Scotland, even where the facts went to constitute apparently a poor claim, that Mr. Snodgrass and the other champions of the old Kirk's rights in the St. Gabriel Street Church, were emboldened to assume the offensive. The text of the judgment referred to, is given in volume 10 of Ontario Chancery Reports, p. 273.

"The Attorney-General *v.* Jeffrey."

"In 1833, lands situate in Cobourg were conveyed to certain parties, and the Kirk-session of the Presbyterian Church of Canada in connection with the Church of Scotland, in trust for the use of that congregation, who erected a church thereon, and used and enjoyed the same until the disruption of the Presbyterian Church of Canada, in 1844, similar to that which had previously occurrred in Scotland. In Canada, as there, the Presbyterian Church became divided into two Churches—the Presbyterian

Church of Canada in connection with the Church of Scotland; the other, forming a new Church, called "the Presbyterian Church of Canada, similar in principle to the Free Church of Scotland, and to which the congregation at Cobourg almost unanimously adhered, and they continued to use the same church as hitherto until 1857, there being in the interval no congregation of the Presbyterian Church of Canada in connection with the Church of Scotland. In this year, certain residents, professing to belong to that Church, applied to the surviving trustees to have the trust estate devoted to the purposes intended by the donor, by allowing them the use thereof for the purposes of religious worship, which was refused. On an information and bill filed by the Attorney General, and certain persons so claiming to be entitled to the use of the said trust estate, the court ordered:

"That the only persons entitled to the use of the said church, were those in communion with the Church of Scotland, and the fact that there had ceased to be a Kirk-session in Cobourg was immaterial.

"*Held*, also that the congregation, for the use of whom the house had been originally created, having ceased to exist, any new congregation in connection with the Church of Scotland, which might be afterwards organized were proper objects of the gift; and to such, it was not necessary that the present should be a continuation of any previously existing congregation."

The case of the Church of Scotland, was taken under the Act, 12 Vict., chap. 41, sec. VIII., declaring it the duty of Her Majesty's Attorney General to "apply for and on behalf of Her Majesty's Superior Court," in case any corporation or public body shall violate its constitution, "complaining of such contravention of the law, and praying for such order or judgment thereon as may be allowed or authorized by law."

It having been resolved to institute a cross suit to recover the church, as the Act demanded, an affidavit was lodged with the Court, giving the information on which the Crown had to act. This affidavit was made by Andrew

Shaw, Mr. Cross being counsel for the Church of Scotland in this suit, as in all the others, having his partner, Mr. Bancroft, associated with him.

The congregation being now put on the defensive, added to their former pleas this one,—that they were a mere voluntary association, meeting for religious worship, and not a corporate body, and as such they could not be proceeded against. Mr. J. J. Day acted as counsel.

Now, Mr. Cross took advantage of the knowledge of the facts and of the papers involved in the case available for evidence, which his former experience had given him. He was backed up by Mr. Alexander Morris, as honorary counsel, aided by Mr. Snodgrass, an able ecclesiastical lawyer. They maintained that the congregation was organized in 1786, as a congregation of the Church of Scotland, by Mr. Bethune, a minister of the Church of Scotland, that Mr. Young found it organized, and that though it was under the spiritual jurisdiction of the Presbytery of Albany for upwards of a year, it did not lose its former character during that period, and, withdrawing from that Presbytery, came again under the spiritual jurisdiction of a Presbytery of Montreal, in connection with the Church of Scotland,—that the provision in the title deed of the lot on which the church was erected, prescribing that the services to be held in it, should be in accordance with the Established Church of Scotland, implied that it was to belong to the Church of Scotland, and to no other church, although all the Presbyterians of the district were to enjoy the privilege of worshipping in it, and it is to be interpreted by the previous history of the congregation,—that the deeds of pews, issued 1792, not only were headed "Church of Scotland, Montreal," but began with these words: "know all men by these presents, that we, the undersigned, elders of the Presbyterian Protestant Church, in the city of Montreal, named the Church

of Scotland,"—that the deeds of pews, all along had the same bearing, " Church of Scotland, Montreal,"—that Mr. Young, who first officiated in the church, although he was never legally its minister, was a licentiate of the Church of Scotland,—that Mr. Somerville had become a member of the Church of Scotland before accepting the call to the church, and although he had been licensed by a Presbytery of the Relief body, he was ordained by a Presbytery composed of ministers of the Church of Scotland,—that Messrs. Esson and Black were ministers of the Church of Scotland, and that when Mr. Esson was ordained to the ministry of the congregation, by the Presbytery of Aberdeen, it was declared to be in communion with the Church of Scotland, as the temporal committee, in calling Mr. Esson, had expressed the wish that it should be,—that the congregation, all along, had been made up chiefly of members of the Church of Scotland, and as such, had claimed and received favours and privileges from Government,—that when the church was founded in 1792, there was no Free Church in Scotland, or Presbyterian Church of Canada, so that any such church could not be contemplated by the framers of the title deeds,—that the congregation and Mr. Esson, with them, had deferred constantly to the views and wishes of the Established Church of Scotland, prior to the erection of the Synod in connection with it, in Canada,—that the Synod was established at the solicitation of the St. Gabriel Street congregation, and the advice of the Church of Scotland, and that the congregation then and afterwards gave in its adhesion to the Synod, accepted its decisions, acknowledged its authority for thirteen years, and was subject to the government of the Presbytery, which the Synod erected during all that period,—that, though it were granted, that the entering into relations with other congregations in Canada to form the Synod, was a purely voluntary act, on the part of the St. Gabriel Street

people ; the conclusion that they were equally free to withdraw from the Synod, does not follow, since there are many engagements into which one is free to enter, but which he is not equally free to relinquish,—that the Presbyteries and Synods, all the world over, bind their members, and the individuals composing them can be released from membership only by the consent and action of the courts themselves —that Mr. Esson and his congregation had not been released from their allegiance to the Presbytery and Synod, but had illegally and defiantly refused to acknowledge the authority of these courts, and in consequence that he had been declared no longer minister of the church or a member of the Presbytery or Synod, while the Presbytery and Synod still claimed jurisdiction over the Church in St. Gabriel Street, and all that chose to remain worshipping in it,— that even though the people claiming to be the St. Gabriel Street congregation were only a voluntary association, they were bound by their own rules and regulations, so far as temporal matters were involved, as certainly and as firmly as if they were an incorporated body—that their status was recognized and provided for in the Act. 12 Vict. cap. 41, sec. 8, under which the suit was taken, in the name of Attorney-General Cartier, — and that, finally, when the deed of the church property was first registered, as it was only in 1841, the congregation was described as belonging to the Presbyterian Church of Canada, in connection with the Church of Scotland.

As to the apparent concession in rule 7 of 1804, by which any properly educated and regularly licensed British probationer was declared eligible for the pulpit, so long as he was prepared to conduct the services of the church in conformity with the practice of the Church of Scotland, they held that the interpretation put on the terms of the deed, in 1804, did not fix the proper meaning of those terms, and that the rules of 1804 were not of

binding force—which, indeed, the other side admitted, as they changed said rules. And, further, they maintained that even though the congregation were free to call a minister from any section of British Presbyterianism, the moment he became a minister of the St. Gabriel Street Church, he was then to be counted as in connection with the Church of Scotland. He took the status of the congregation—the congregation did not take his. Then, the name engraven on the front of the Church supported their contention :—" CHURCH OF SCOTLAND, 1792." Mr. Morris tells what influence his pressing this fact upon the attention of all the parties before the court was. He says, in a letter, dated 8th January, 1885 :—

"One morning I was going to the Court House. The question was—what *was* the church when founded? The old building was covered, it being a thaw, with hoar frost, and looking up, I saw to my wonder, high up, the words: "CHURCH OF SCOTLAND, 1792." That solved the query. I went to see Dr. Mathieson in the afternoon, and told him of my discovery, when, to my surprise, he said he knew it all along, but did not attach any importance to it. I told him that monumental evidence was the highest and proved the founders' designs. It contributed largely to the compromise."

After this discovery, as Mr. Morris calls it, a truce to hostilities was proclaimed, and Mr. Morris is entitled to the credit of having suggested it, as well as that other more important political truce between Hon. John A. Macdonald and Hon. George Brown, in 1864, which resulted in the confederation of the scattered provinces of British North America, into the Dominion of Canada. Has not Mr. Morris well-earned a title to the blessedness of the peacemaker? All parties were by this time weary of the strife, and with the proverbial uncertainties of the law present to their minds, were nothing loath to listen to proposals of a compromise. Mr. Kemp, and his congregation were all the readier to discuss such proposals, as their thoughts were directed to the question

of building a church somewhere in the St. Antoine suburbs. If they could arrange to dispose of their interest in the old edifice for a round sum of money, this would help them to carry their wishes in the matter of building into effect. Committees representing the two sides were chosen to conduct the negotiations, and soon they found a *modus vivendi.* The compromise effected was on somewhat the same lines as that of 1832, in regard to the portion of the congregation seceding to found St. Paul's Church. The old kirk people were to buy up the proprietary rights of the congregation that continued worshipping in the church from 1844 to 1864—and these rights were valued at $5,800. The following minutes show how cordially the congregation fell in with the plan of settlement :—

" At a meeting of session, held January 18th, the Moderator (Rev. A. F. Kemp) stated that the proprietors of pews and the temporal committee of the church had agreed on the terms of a compromise of the two lawsuits now pending regarding the church property, and had appointed a committee to meet with representatives of the other parties in the suits, with instructions to bring the same to an early issue—the terms being that the party representing the Church of Scotland pay to this church the sum of £1,400, or such greater sum as may be agreed on, they agreeing to give up possession of the church and all claim to the manse—it being stipulated that the congregation keep possession of the church for two years from the present date."

At a meeting on January 20th, 1864, " The session having prayerfully considered this matter so important to the interests of the church, agreed to express their entire concurrence with the proposed settlement of the matters so long in litigation; and deeming this circumstance an opportunity, in Providence, of promoting the

welfare of this church, by providing for it another place of worship, recommend the congregation to make a united effort, as early as possible, for this purpose,—the session resolving unanimously, trusting on the divine blessing, to promote this matter to the utmost of their power."

At a meeting of session, held August 2nd, 1864, the following minute was recorded:—

"It appearing that the terms of the compromise referred to in the minute of 20th January last, had been finally settled by the congregation agreeing to accept the sum of £1,450 in lieu of all their claims, and to vacate St. Gabriel Street Church on the 1st of November, 1865. It appearing also that the congregation, at a public meeting regularly convened, had appointed trustees, viz.: John Ewart, William D. McLaren, Alexander McGibbon, Matthew Hutchison, Archibald Moir, and Robert Gardner, to receive the money agreed to be paid, as aforesaid; and that the congregation at said meeting had adopted a new name, viz,: that of "Knox Church." It appearing farther, that an Act of Parliament had been obtained confirming and ratifying the terms of said compromise, and designating the said trustees as the "trustees of Knox Church." It is therefore necessary that the session should henceforth be styled the session of Knox Church, Montreal."

The terms of compromise were also approved of by the Presbytery of Montreal, in connection with the Church of Scotland.

At a meeting, held 3rd February, 1864: "Mr. Morris reported, on behalf of the committee on St. Gabriel Street Church and Manse, that an agreement had been come to between certain representatives of the St. Andrew's, St. Paul's and St. Gabriel Street congregations for a compromise of the existing litigation, so that the possession of the church should revert to the Presbyterian Church of Canada, in connection with the Church of Scotland, and

all claims to the manse be abandoned by the Canada Presbyterian Church. The Presbytery, while holding that the church and manse were and are the property of the Presbyterian Church of Canada, in connection with the Church of Scotland, yet do not feel disposed to take any steps to prevent the existing compromise being effected."

An Act of Parliament, 27-28 Vict., cap. 161, was drawn up by Mr. Cross, and approved of by the counsel for the other side, embodying the terms of the compromise, and providing for the succession of trustees for the church. Mr. Morris, M.P.P., took charge of the Act in passing it through Parliament. A portion of the preamble, and two or three of the important sections are given :—

"And whereas, at a meeting of the congregation of the said church, held on the 28th August and 2nd September, 1844, the majority did approve of the conduct of the minority of the Synod in connection with the established Church of Scotland, and determined to adhere to their protest and to follow them in the course they had taken, and thereby virtually determined to annul all previous rules and regulations inconsistent with their said resolution, and did also exhibit their sanction to the principles of the Presbyterian Church of Canada.

"And whereas, on the 30th June, 1845, a majority of the subscribers, proprietors in the said church, adopted a series of new rules and regulations, whereby it was, among other things, declared that the powers of proprietors of pews should be interpreted and limited by the laws and standards of the Presbyterian Church of Canada, and since the said year, 1844, two distinct organizations of regular Presbyterians have existed in this Province, each laying claim to the said property, the one being the Presbyterian Church of Canada in connection with the Church of Scotland the other being the said Presbyterian Church of Canada, since included in the organization known by the name of Canada Presbyterian Church, to the latter of which the majority of the congregation of the said St. Gabriel Street Church, adhered, adopting the said new rules and regulations, and much litigation having arisen as to which of said organizations had a right to said property, and the parties having agreed to a compromise and settlement of their differences according to the tenor and terms of the present Act, which both have petitioned for, to confirm and legalize the said compromise and settlement: Therefore, Her Majesty by and with the advice and consent of the Legislative Council and Assembly of Canada, enacts as follows :—

"The property aforesaid, including that purchased under deed of date the 2nd of April, 1792, with the building thereon, and all the members and appurtenances thereto belonging, as well as the ground acquired for the said deeds of the 21st of March and 10th of December, 1840, the buildings thereon, the rents, issues and profits thereof, accrued and to accrue, and all the members and appurtenances thereto belonging, are declared to pertain to the said Presbyterian Church of Canada in connection with the Church of Scotland, and are hereby vested in Walter Peddie, Thomas Paton, Alexander Morris, Archibald Ferguson, Joseph Moore Ross, James McDougall, William Darling, Robert Esdaile, Alexander Mitchell, John Kingan, and Robert Muir, who, with their successors in office, are constituted a body politic and corporate by the name of "The Trustees of the St. Gabriel Church," with power to exercise and maintain all such actions, remedies and recourse as may be necessary for the recovery, protection management and administration thereof; Provided always, that the building at present used as the St. Gabriel Street Church, being part of the said property, may be used by the present occupants up to the 1st day of November, 1865, or such earlier time as they shall have provided another place of worship, but no longer, and after which time they shall be bound to vacate the same, and no other than the said corporation of the St. Gabriel Church shall thereafter have the right to hold or possess the same.

"Until a congregation shall have been regularly organized in connection with the said church, and a minister for the same duly called and inducted to the charge thereof, the aforesaid trustees shall remain in office, and three of them shall be a quorum for the transaction of business, and in the event of the death of any of them, or their residence being removed from the city of Montreal, or its environs, the remainder shall alone be the trustees, with full power to exercise all the functions of the said corporation, until their number shall have been reduced to less than five, when those remaining, as often as this occurs, shall appoint the number wanting to make up five, and after the organization of a congregation, such congregation shall themselves by rules and regulations to be by them adopted for this purpose, and approved of by the Presbytery of Montreal, in connection with the Church of Scotland, prescribe the time and manner for the trustees to go out of office, and the election of others in their stead, but until such rules and regulations shall have been adopted and approved as aforesaid, the number of five shall be kept up by the appointments to be made by the trustees themselves, in the manner above mentioned.

"And whereas it has been agreed that the members of the congregation of the said St. Gabriel Street Church who have adhered to the said Presbyterian Church of Canada should receive, for abandoning their claims in the premises the sum of $5,800 to be employed towards building or procuring a church for themselves, and for that purpose have assumed the name of the congregation of Knox Church, in connection with the Canada

Presbyterian Church, and have organised and appointed John Ewart, Wm. D. McLaren, Alex. McGibbon, Matthew Hutchison, Archibald Moir, and Robert Gardner, as trustees to represent them under the name of the Trustees of the Knox Church, it is therefore enacted, that the said corporation of the Saint Gabriel Church, are declared to owe and to be indebted to the said trustees of the Knox Church in the sum of five thousand eight hundred dollars, payable as follows: three thousand two hundred dollars on the passing of this Act, and the remainder in three equal annual payments, bearing interest at six per centum per annum, from the time that the said Saint Gabriel Street Church shall be vacated by the adherents of the Canada Presbyterian Church, and the said trustees of St. Gabriel Street Church put in possession thereof."

Thus the long and bitter controversy was brought to a peaceful conclusion. The only parties that could regret it were those who wished to see the legal points raised in the several suits settled. The great question, whether, granting the flaw in the title deed, its effect was not remedied by the subsequent history of the church, affording strong presumption that the contention was correct that the congregation was meant from the first to be one in connection with the Church of Scotland—and, especially, whether, coming under the jurisdiction of the Synod and Presbytery in 1831, after which only the deed of the Church was registered, did not create a good title to the property, even if it were defective before,—would have been an important one to be determined. Was not the congregation bound by the implied terms of the compact into which it then entered, which became paramount over all congregational rights, and limited those rights to consistency with the supremacy of the Presbytery and Synod? A case showing that the title deed of a church not made in favour of any religious denomination, was adjudged sufficient to secure it to the Church of Scotland, when years after its erection the congregation worshipping in it joined the Estabished Chnrch, was not known at the time this suit was in progress. It was that of St. John's Church, Leith, Scotland, which is reported in Court of Session Cases, Vol. VII., 1868–69.

"The church was erected by subscription in 1773, for Divine Worship. It was not formally connected with the Church of Scotland until 1828 but all ministers before that year belonged to the Church of Scotland. In 1843, minister, managers, trustees and nearly the whole congregation connected themselves with the Free Church. In 1868, the Presbytery of Edinburgh raised an action to have it declared that the defenders presently acting as trustees and managers of the said church are disqualified to hold or possess the said church, or any part of the subjects and others forming part of the property of the same, as such trustees and managers, and to have the said defenders ordained to denude themselves of, and dispose, assign, and make over to and in favour of the pursuers, as interim trustees and managers of the said church, the church itself, and all subjects and property of any kind now possessed and held by the defenders as acting trustees and managers. The Court found the contract and agreement of 1828 was not beyond the powers of the parties thereto, and that the same is binding and effectual, and that the church and its pertinents are thereby permanently attached to the Church of Scotland."

The Session of Knox Church held its last meeting in the St. Gabriel Street Church, 31st July, 1865. The last congregational meeting of Knox Church—one for the purpose of calling a minister, after Rev. D. Inglis declined, and at which it was resolved to call Rev. Dr. Irvine,—was held in the old church, October 31st, 1865. The last time Knox congregation met for Divine Worship in St. Gabriel Street was 26th November, 1865. And here ends another chapter in the history of the venerable edifice.

CHAPTER XXX.

THE NAMES BY WHICH THE CHURCH HAS BEEN KNOWN—THE CONGREGATION REORGANIZED — PETITION TO CANADA PRESBYTERIAN CHURCH OF 48 MEMBERS AND 4 ADHERENTS— THEY FALL IN WITH THE REORGANIZED CONGREGATION — LIST OF FAMILIES THUS REMAINING — REV. ROBT. CAMPBELL, A.M., D.D., ELECTED—FIRST BOARD OF TRUSTEES — THE REGISTERS AND RECORDS — ALEXANDER BERTRAM— JAMES DUNCAN— HENRY LUNAN—JAMES LILLIE — CHARLES ESPLIN — W. L. HALDIMAND — WILLIAM PATTON— ANDREW B. STEWART — FIRST ELECTED KIRK-SESSION—DOUGLAS BRYMNER—LIST OF TRUSTEES SINCE 1867— ANDREW MCNIECE—DAVID STRACHAN—JOHN WHITLAW—ALEXANDER SCLATER—REV. ALEX. CAMPBELL, B.A.

The first registers of the congregation were taken out by Rev. John Young, 31st December, 1785, under the name of the "Presbyterian Church, City of Montreal," —the title used during his incumbency. Rev. James Somerville's first registers were authorized, under the name of the "Presbyterian congregation, City of Montreal," 19th September, 1803. This designation continued until 1817, when, on Mr. Esson's advent on the scene, the name was changed into that of the "Scot's Presbyterian congregation, City of Montreal." In 1819, Mr. Esson introduced another change, calling it the "Scotch Presbyterian Church, City of Montreal." In 1828, the name settled down into the form which it kept until 1864,—"Scotch Presbyterian Church, St. Gabriel Street, Montreal." In 1839, a proposal to call it St. John's Church, was negatived by the voice of the majority of the proprietors. In 1864, the congregation about to leave the church, took the name of Knox, while the congreg-

ation, in connection with the church of Scotland, that came in and occupied the old edifice, henceforth was known as "the St. Gabriel Church," although it continued to be called in fact, the St. Gabriel Street Church, both by the members of the congregation and the general public. The Act of Parliament, 27–28 Vict. Cap. 161, constituted the Trustees of the church a corporation, under the designation of "the Trustees of the St. Gabriel Church." It might seem that it was part of the compromise that the old name would be given up. But such was not the case. There was nothing said in the negotiations for the settlement between the two committees, of a change of name; and, as a matter of fact, the original draft of the terms of compromise agreed to by the committees, and the form in which it was introduced into Parliament, had the old name in it. The change was an afterthought, and was made by the representatives of the Church of Scotland alone and on their own motion. Rev. Dr. Snodgrass, who had to do with the matter, writes to say, that one reason of the change was that all the congregations in connection with the Church of Scotland might have uniformity of nomenclature. There was already a St. Andrew's, a St. Paul's, a St. Matthew's and a St. John's—to have it in line with the rest, they resolved to call the church St. Gabriel's, retaining as much as possible of the old name,—with this advantage, that while the designation of the street might be altered, or the congregation build on a new site, the name of the church would remain unchanged.

On February 1st, 1865, in the Presbytery of Montreal, in connection with the Church of Scotland, "A committee consisting of Dr. Mathieson and Mr. Darrach, ministers, and Messrs. Ferguson, Hunter and Henry, elders, with power to add to their number, was appointed to co-operate with the Trustees of St. Gabriel Street Church, after the 1st of November, next."

On February 15th, 1866, in the same Presbytery, "It was moved by Dr. Jenkins, seconded by Mr. Hunter, and agreed,—that the St. Gabriel Street congregation be put upon the roll as a vacant charge." It had remained on the roll of the Presbytery in connection with the Church of Scotland, as a vacant congregation from 1844 to 1849; and Dr. Mathieson held tenaciously to the view that it was, during all the twenty-one years, a vacant congregation. This conviction was emphatically stated in his deposition before the Court in 1860. His view of the situation was taken by the Presbytery in 1866, and so none of the preliminary steps required to be taken by Presbyteries, in connection with the Church of Scotland, at that time, in organizing new congregations, were taken in this case. An interim Kirk-session was appointed consisting of Rev. Dr. Jenkins, Moderator, and Messrs. James Burns, from St. Andrew's Church, and William Christie, from St. Paul's. Several of those who had been members in 1844 at once returned to the Church, and as they had never had their names entered on the rolls of other churches, they were acknowledged members of the congregation on their own declaration without any certificates. So were all those belonging to the congregation in the interval, who claimed to be so, and cast in their lot with the re-organized congregation, acknowledged members without certificates. These latter had previously applied to the Presbytery of the Canada Presbyterian Church to be organized as a congregation, but they had not received much encouragement.

At a meeting of the Presbytery of Montreal of the Canada Presbyterian Church, held September 27th, 1865, "A petition was laid on the table of the Presbytery, signed by 48 members and four adherents of the church, praying for the counsel and aid of the Presbytery regard-

ing the purchase of Gosford Street Church, and the formation of a congregation in the eastern part of the City of Montreal. The Presbytery received the petition, but agreed to defer the consideration thereof till next ordinary meeting, and instruct the Clerk to notify the Sessions of the congregations likely to be affected by this movement."

At a meeting of the same Presbytery, held later,—"Two motions were made, one by Mr. Watson, to recognize the petitioners as a new congregation, provided they secured a building nearly out of debt, and were able to support themselves;—the other by Dr. Taylor, which was carried: "That this Presbytery would rejoice to see a new congregation in said district of the city; but looking at all the circumstances, this Presbytery does not think the way is yet opened for such a movement, or that there is a call in Providence to proceed in it. If, however, said petitioners can satisfy the Court that they are able to beome a self-supporting congregation, it might then see cause to alter its judgment."

The petitioners, finding their proposal to buy the Gosford Street Church, and set up an east end congregation, under the auspices of the Canada Presbyterian Church, opposed, resolved to unite with the old kirk people, and remain in the ancient edifice, when the rest of the congregation returned to Knox Church. This course they took without offering any formal opposition to the removal to Knox Church of the congregation that had been worshipping in St. Gabriel Street. They did not claim to represent the congregation, which removed with its entire organization. Nevertheless, they had previously formed a no inconsiderable part of the congregation, and some of them had been high in office. The following were the thirty-two families thus remaining, when the congregation removed to Knox Church:—

Aird, John, a long time a member, with his wife, and their eight children.

Batchelor, Mrs. Alex., widow, many years a member, with eight of a family.

Bertram Alexander, Chief of Fire Brigade, a member from 1831 onwards, formerly of the temporal committee, with his wife, a member since 1834, and their son and daughter.

Bickerstaff, David, teamster, a member for several years, as well as his wife—their children, three in number.

Booth, Edward, bricklayer, not a communicant himself, although attending the church since 1858, but his wife was—five children.

Burnet, Mrs. Samuel, widow, a member since 1853—four children.

Cruikshank, George, produce dealer, a member since 1857, a former deacon—his wife, the daughter and representative of James Turner.

Duncan, James, artist, a member since 1834, as his wife also was—with their son and daughter.

Ferguson, William, hose maker, an adherent since 1835, with his wife and five children.

Fletcher, George, clerk, baptized and brought up in the church—his sister, Sarah, a communicant.

Fraser, James, pensioner, a member from 1834 onwards, with his wife and grand-daughter.

Gabler, Theodore, although a member of the German Church, had for some time attended St. Gabriel Street Church, of which his wife was a member since 1853—their children four in number.

Haldimand, W. L., hardware merchant, a communicant since 1860, and his wife, daughter of Roderick McKenzie, baptized and brought up in the church, had been a member since 1855—four children.

Houston, Mrs. Adam, a member since 1844—two nieces adherents.

Irwin, William, tailor, a member, with his wife, for several years—three children.

Kelly, William, brought up among Protestants, though born a Roman Catholic, an adherent, his wife a communicant since 1855—one child.

Leslie, Hon. James, a member since 1808, a former president of the temporal committee, and an acting elder from 1819 to 1846.

Lunan, Henry, grocer, a member since 1857, his wife also—two children.

McIntosh, Robert, commercial traveller, an adherent for some years—a wife and child.

McMillan, Hugh, baker, a member since 1863, as well as his two daughters.

McNiece, James, trader, a communicant since 1859—his wife and his two children.

Munro, Hector, contractor, a communicant at intervals since 1840,

and a deacon—one of the committee representing St. Gabriel Street Church in the compromise—his wife and three daughters also communicants—three other children younger.

Paterson, Alexander, piano-maker, a member since 1861, also his wife —three children.

Robertson, James, lead manufacturer, a communicant in the church since 1857, a former deacon—his wife also a member—two children.

Robertson, John, foreman, a member since 1858,—as well as his wife—seven children.

Ross, William Joseph, brickmaker,—he and his wife communicants since 1863—four children.

Ross, Arthur,—an adherent since 1860,—his wife a communicant since then.

Russel, John, stonecutter, an adherent—his wife a member since 1845.

Shepherd, Mrs. George, widow, a member since 1843.—Her daughter, Mrs. Lee, a member since 1855.—Two other children and two grandchildren.

Spooner, Mrs., widow, a member since 1848.

Wand, Mrs., widow, a member for nearly fifty years—Her son-in law, Thomas Clapperton, and his wife, adherents.

Wright, Robert, carpenter, a member since 1842—as well as his daughter, Mary Jane.

Several of these families had remained in the church at the crisis, in 1844, more from personal regard for Mr. Esson, and from old associations with the building, than from any interest they took in the questions at issue between the Established and Free Churches of Scotland ; and now they made up their minds again to remain in it, both on account of their past relations to it, and of the convenient religious accommodation it afforded them.

These 32 families and 50 communicants themselves formed a substantial nucleus for a congregation. Along with them joined 16 families that had been attending St. Andrew's Church, and 18 from St. Paul's. Of these a good many had formerly belonged to St. Gabriel Street, but left it after the secession in 1844. There were also nine families from Erskine Church, and four from the American Presbyterian, among those combining at this time to uphold a church in the city proper, when most of the congregations had removed to the St. Antoine suburbs.

The Presbytery of Montreal, in connection with the Church of Scotland, reorganized a congregation that had once been upon its roll, in the only way in which it could do so, in the circumstances. Had the minority, in 1844, chosen to adhere together and continue organized, meeting somewhere for worship in the interval of twenty-one years, and acknowledged by the Presbytery, that would have been one way of preserving their distinctive position. But they did not take that course ; they attended other churches, without becoming members of them, where they resolved to wait and see whether they could not recover the dear old sanctuary. The same thing took place elsewhere ; the Church of Scotland had to recognize in Galt, Hamilton, London, Guelph, Peterboro', and numerous other places, a minority of the congregation, as the rightful continuators of the old history and the true representatives of the former congregational position. In some of these cases there had been a vacancy for years, and the people had been scattered ; but when a minister was again settled, and ordinances administered, they did not themselves doubt whether they were the old congregation or not, nor did the Presbytery or Synod to which they belonged doubt it. The length of the vacancy did not affect the principle. The minority alone, on this occasion also represented the old time position ; for whatever defect there might be in the technicalities of the title deed, there could be no question that from the first, and all along to 1844, the sentiments of the congregation worshipping in St. Gabriel Street, had been those of love and veneration for the Church of Scotland, and implied confidence in it. The minority, not the majority, in 1844, were the successors to that sentiment, and therefore to the old position. This is the gist of the whole question of succession. Knox Church indisputably represented the majority of the Kirk session and congregation prior to 1844. But this remark

has to be made, that the majority has to act constitutionally in order to claim to have its own way. When the majority of the congregation recognized and obeyed a minority of the Presbytery and Synod rather than the majority of those courts, they were not in a position to insist so strongly on the rights of a majority in the congregation. In the Presbyterian Church, the Supreme Court binds all the lower ones—the majority in the Assembly, over-rides a majority against it in any individual synod, or Presbytery or congregation. So that, constitutionally, the St. Gabriel Church was bound by the decision of the Synod, in 1844 —and as the majority of the congregation violated the the constitution of the Church, by defying the Synod, the minority that stood for the Synod's position, came to be the true and only representatives of the former congregation, ecclesiastically as well as civilly. It is not as if the question lay between the action of a majority and a minority acting constitutionally, and in acknowledged connection with the same ecclesiastical body. In that event, the majority's action must prevail, That, however, was not the situation here. According to these well understood principles of the constitution of Presbyterianism, then, the majority in 1844, made a new departure, and should have vacated the church to the minority. Had they done so, there would have been no questions raised forty years afterwards as to who were the successors of the old congregation, as there has not been in other congregations where the minority were left in possession of the church, and held continuous service. If, for argument's sake, it be granted, that the majority wrongfully held possession of the church, could that injustice be deemed a sufficient reason to deny the minority the rights, at the end of the period of wrongful occupation, which would have been conceded to them, had they been allowed to occupy the church at once? The question is

put thus, to show that the length of the vacancy, does not affect the principle involved—just as Vice-Chancellor Esten held it did not in the Cobourg case. This was the view of the matter taken by the Presbytery of Montreal, in connection with the Church of Scotland, in 1866 They declared it to be the same congregation *de jure* as that which had been on the roll of the Presbytery, in 1844. That Presbytery alone was the judge in the matter, and the Synod upheld their action. All this was done before the writer had any personal interest in the question, or knew anything about it, but his apprehension of the principles of Presbyterian polity tells him that they took a properly constitutional course in the premises.

It is a matter now, fortunately, of no practical importance, since all the congregations but one that had a relation to the old edifice are in the same great organization: it has an interest only for constitutional lawyers, civil and ecclesiastical. For the point of difference that arose between the St. Gabriel and Knox Church authorities, regarding the old registers and Kirk-session records of the St. Gabriel Street Church, did not depend upon the question of succession, except in so far as that question was involved in the preamble of the Act of Parliament ratifying the compromise. When vacating the old church, about 1st December, 1865, the Knox congregation took with them the Church Registers and the Kirk-session Records, extending over the past history of the congregation. This was not discovered until after the induction of the writer. The gentleman who had conducted the financial negotiations, on behalf of the provisional trustees of St. Gabriel Church, had not had his attention directed to this portion of the property; and when the new minister asked him about the old records and registers, he said he presumed they were in the iron box-safe of the Church, in which there was a miscellaneous collection of papers.

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Rev. Dr. Snodgrass and Mr. Morris who had most to do with effecting the compromise, on behalf of the Church of Scotland, were now resident in Upper Canada, or they would have seen to this point. Soon after the new trustees of St. Gabriel Church were appointed, they had this matter before them, and on July 2nd, 1867, it was carried "that a committee be appointed to wait on the trustees and Session of Knox Church to ascertain if they were willing to return the books and records of St. Gabriel Church, previous to the disruption in 1844. Committee: Mr. Munro, Mr. Darling, Mr. Stewart and Mr. Patton." On the 9th of August following, the committee appointed to confer with the Session and trustees of Knox Church report "that they, the trustees of Knox Church, consider that they have the sole right to hold all the books and records connected with the congregation worshipping in St. Gabriel Street Church up to the time of vacating the said church." This attitude of the Knox Church authorities, basing their claim upon the fact that they represented the congregation of 1844, was a surprise to the gentlemen connected with the Church of Scotland who had had to do with settling the terms of the compromise. No mention had been made of those registers and records in express terms, in the negotiations; but they understood that they were treating for the surrender of the entire property involved in the dispute of 1844—and that all this property was surrendered by the St. Gabriel Street (Knox) congregation in consideration of receiving the sum of $5,800. Mr. Morris, who had charge of the bill in Parliament, Mr. Cross who framed it, Dr. Snodgrass, who had much to do with arranging the terms of the compromise, had this understanding, and they are yet in the flesh to substantiate the information they gave in 1867. The lawyers took the view that if Knox congregation had wished to reserve this portion of the

property at issue, they ought to have so stipulated and have it of record—otherwise all the books and documents belonging to the church were embraced in the term "appurtenances" used in the Act. And they were clearly of the opinion that the St. Gabriel Church trustees could recover them by an action at law. And this opinion of theirs was upheld in the St. John's Church, Leith, case, already referred to, in which the registers and records, as well as the edifice, were recovered by the Church of Scotland, as "pertinents" or "appurtenances" of the church.

The authorities of St. Gabriel Church were loath to resume litigation over this comparatively small matter, when the larger affairs had been settled out of court, and so resolved that every other method of securing their rights ought to be exhausted before having recourse to this very undesirable one. Frequent friendly conversations on the subject were had betwixt representatives of the two churches at different times. At last, the Union having been accomplished, and both congregations being subject to the Presbytery, the good offices of the Presbytery of Montreal were invoked, to secure a settlement of the matter. A committee was appointed to receive the representations of the two congregations on the subject; and after due deliberation the committee, through Rev. Dr. Jenkins, Convener, reported a unanimous finding to the following effect:—

"First,—That the Registers of Marriages, Baptisms and Burials be held by the Presbytery for safe keeping, with the understanding that access to such registers be freely allowed to either of the two Sessions, for all legal or otherwise necessary purposes. Second,—That the Kirk-session records be retained by Knox Church, with the understanding that the St. Gabriel Session, if they so desire, shall be permitted, at their own expense, to make

a duly certified copy of said records." The representatives of St. Gabriel Church acquiesced in this deliverance with hesitation, as adjudging them much less than they had a right to, and were blamed by many in the congregation for yielding too much. But they felt that in the interest of peace it was better to accept the committee's decision as a final settlement of the question; and it accordingly became the judgment of the Presbytery.

Rev. Robert Campbell, M.A., D.D., seventh son of Peter and Margaret Campbell, was born in the Township of Drummond, Upper Canada, June 21st, 1835. Descended from an old Highland family that forfeited their estates by fidelity to their ill-starred ancient race of kings, in 1715, he inherited nothing from his forefathers except, perhaps, a too high spirit. The blood of two lines of Campbell's, of the Maclaren's, and the Macdiarmid's unite in him, so that he is every whit a Celt. His parents came to Canada in 1817, and took up land in the military settlement formed around the town of Perth, in 1816, under the direction of Lieut.-Colonel Cockburn, Deputy Quarter-master-General. His father was a man of superior intelligence and high character, and was held in much esteem in the district. He was elected an elder first in the First Presbyterian Church, organized at Perth in 1817, by Rev. William Bell, and afterwards in St. Andrew's Church, in connection with the Church of Scotland, when it was organized by Rev. T. C. Wilson. Robert had the misfortune to lose his father, when he was still only in his thirteenth year; but the pathos of his mother's widowhood made a profound impression upon his heart, and his sympathy with her lonely sorrow first touched the springs of emotion in his nature. She was a high strung but very devout woman, and he owes to her genuine, earnest prayers a very deep debt of gratitude. He enjoyed very

meagre scholastic advantages as a boy. He attended no school but the common school of the neighborhood—and it was very common—until he went to College. Luckily for him, when he was in his fourteenth year, there chanced to wander into the district an Irishman, fresh from the old sod, a man of considerable learning, who offered his services as teacher in the school in question, then vacant. This man could teach Latin and Greek and the higher mathematics to purpose. Finding Robert and his younger brother, Alexander, fairly well up in the several English branches, this teacher proposed that they should enter upon these more ambitious studies, which had never been taught in the school before. So they began with very old fashioned books, and an inexpensive apparatus. The novelty of these studies proved most attractive to them; and as they had no standard to govern themselves by, as to the amount of ground they should daily overtake, by comparing notes with former pupils or classes, they limited their daily tasks only by their capacity, and the teacher gave them loose reins, and it is to be feared devoted to them more than a fair share of his time. They would read sometimes a hundred lines of Virgil at a sitting, and along with this, perhaps, five new propositions of Euclid each day, with Greek and Algebra in proportion, and did not know they were accomplishing anything wonderful when done. Other books of a kind to attract boys were scarce; and they prosecuted these studies with avidity for the enjoyment which was afforded them by the introduction into new realms of thought and imagination. Robert getting tired of school, when in his sixteenth year, sought to gratify his boyish ambition of becoming a merchant's clerk, and made a brief trial of it; but events so shaped themselves that he became in his seventeenth year a school-master instead. He had had no training for the work, nor had he any thought of becom-

ing a teacher until the day he was engaged. This step decided his future life. In the course of that year, 1852, a blessed year for him, God led him by His Spirit into fellowship with Himself, through the agency of an elder beloved brother, then a minister of Christ, but long since in glory. Encouraged by that brother and by his own clergyman, Rev. Dr. McMorine, of Ramsay, he resolved to prepare for the ministry—and while teaching, he prosecuted the preliminary studies for entering the classes of Queen's College—Dr. McMorine kindly reading with him after school-hours. He presented himself before the Senatus of the College at the beginning of October, 1853, with fear and trembling, doubting whether he could reach the required standard for entrance. What was his astonishment to find that he was awarded the scholarship for the best papers! He had never had a standard to measure himself by, and his ideal was very high. He graduated B. A., with Honors in all subjects, in 1856, and M. A. in 1858. He was fortunate enough to secure the first medal ever offered in Queen's University, for a special examination in History and Geography, in 1855; and the course of extra reading into which he was thus led, determined for life the bent of his tastes. Immediately after graduating, in 1856, he took to teaching with a view to replenish his exhausted exchequer, preaching by Arts-students not being a thing then thought of. He got an engagement at Ancaster, Upper Canada; but six months afterwards the Head-mastership of the Queen's College Preparatory School became vacant, and he was asked to allow himself to be nominated for the position. He was appointed. This was a very congenial sphere, as well as an important one, for a youth of only 21 years. His chief business was to prepare candidates for matriculation in the University. Lads came to him from all parts of the Dominion, as well as from Kingston; and it was an in-

spiring work to mould the tastes of seventy or eighty youths, at all stages of attainments. He remained in this post for four years, prosecuting his theological studies at the same time. Licensed to preach by the Presbytery of Bathurst, 18th July, 1860, he resigned the Head-mastership on the 1st of October, with a view to spending a year in the Old World, before settling down to his great life-work, as a minister; and was made the recipient of a very handsome presentation and flattering address on surrendering the reins of Queen's College School into other hands. After spending upwards of twelve months in visiting the University seats of Scotland, and looking in upon their classes, and in travelling through Great Britain and Ireland, as well as part of the continent of Europe, he returned to Canada in the autumn of 1861, and selecting St. Andrew's Church, Galt, among several vacancies that made overtures towards calling him, he was ordained and inducted to that charge, 10th April, 1862. The sphere was not an easy one to fill. The pulpit he was to occupy was that in which Dr. John Bayne had long preached with marvellous power; and all the other churches of the town were ably manned. It was no child's play to prepare two sermons a week, and mandate them for delivery without notes, which was what he attempted and carried out, in a fashion, for nearly five years. But the partiality and affection of his congregation, who took him to their hearts, with all his immaturity and inexperience, carried him on in a flowing tide of happiness, during the whole of his ministry among them. It was a trying day when he was called to leave them. He would gladly have stayed, for he was happy and contented, and had a lovely home in Galt; but fate would have him go to Montreal, where he was inducted into St. Gabriel Church, 13th December, 1866. On December 29th, 1863, he led to the altar Margaret Macdonnell, only

daughter of Rev. George Macdonell, minister of St. Andrew's Church, Fergus,—a day ever to be gratefully remembered by him as the beginning of a new and happy era in his life. In addition to the work of his congregation in Montreal, he was asked to aid in editing the *Presbyterian*, at that time the recognized organ of the Presbyterian Church of Canada in connection with the Church of Scotland, of which Douglas Brymner was editor-in-chief, but who, from his connection with the Montreal *Herald*, was obliged to be absent for weeks at a time as Parliamentary correspondent. This congenial work he continued up till the autumn of 1870. That year he was adjudged the prize for the best essay on Presbyterian Union in Canada, offered by a number of gentlemen in Montreal and Quebec—the judges being Rev. Dr. Cook, Rev. Dr. Taylor, Rev. Dr. MacVicar, Hon. Justice Torrance, and Hon. Alexander Morris—a large edition of which was published by F. E. Grafton of Montreal, and which may be supposed to have contributed to bring about the Union in 1875. He was a member of the Committee of the Church of Scotland on Union, during part of the time the negotiations were going on; and when, in 1874, it was resolved to proceed with the Union the next year, if the way were clear, he was appointed convener of the Committee of the Synod to make the necessary preparations for the great event. In 1877, he spent six months in Great Britain and Ireland, seeking to interest the Presbyterians of the Mother Country, especially in the work of French Evangelization, to which the Presbyterian Church in Canada has committed itself. In 1880, he was appointed Lecturer in Church History in the University of Queen's College, Kingston, a position which he filled for two years. In 1870, on the death of Dr. Mathieson, he was appointed Chairman of the Board of Management of the Ministers' Widows and Orphans'

Fund, which office he has held ever since; and on the death of Professor Mackerras, he was chosen a member of the Temporalities Board. He is also a member of the Board of Trustees of Queen's University. His life has been a busy but a happy one. The Lord has not called him to fill positions of comfort and ease. It has been his fortune, good fortune, perhaps, to take hold of schools and churches in a state of decadence; he records this not complainingly, but thankfully. He deems it an honour, like a trusted soldier, to have been sent to lead the forlorn hope. He blesses God, who has given him opportunities of activity and usefulness, and distinctions, too, far beyond any to which he had a claim. The last of these came to him in April, 1887, of which the "Queen's College Journal" of May 11th, shall give the account.

"The Rev. Prof. Ross on presenting Mr. Campbell to the Vice-Chancellor, to receive the degree of Doctor in Divinity, said,—

"Rev. Robert Campbell, M.A., after a brilliant career in this University, graduated with honors both as B.A. and M.A., and since that time he has kept abreast of the advancing scholarship of the age. He has been a frequent contributor to various reviews and magazines. Articles from his pen have appeared in the *Catholic Presbyterian*, and in the *British and Foreign Evangelical Review*. In 1870, he gained the prize offered by representatives of the two Presbyterian churches in Canada, for the best essay on the union of the churches. For two sessions, 1880–81 and 1881–82, he successfully discharged the duties of lecturer on ecclesiastical history, and he has written a valuable historical work, which is on the eve of being published. While doing all this he has been performing the arduous duties of a pastor of an important city congregation, and has taken an active part in the public work of the church and in meetings of the various ecclesiastical courts in which he is recognized as an authority on ecclesiastical law.

A TOUCHING REPLY.

When Dr. R. Campbell arose the music of that gude auld sang, 'The Campbells Are Coming,' filled the hall. He replied saying: Learning only a couple of hours ago that it was the wish of my Alma Mater to confer upon me this honor, I can scarcely make adequate acknowledg-

ment of the same, or trust myself to give expression to my feelings on this occasion. To have my name enrolled among the good and noble men who have already been deemed worthy of this degree by Queen's University was an honor to which I had not dared aspire; but as the Senate in their kindness thought fit to offer to me this distinction, even though it was quite a surprise to me, I do not feel that I should be at liberty to decline an honor coming to me unsolicited from such a source; and all that the fulness of my heart enables me to say is that this mark of the confidence and good-will of the learned gentlemen composing the Senate overcomes me, and must prompt me to make a further proof of my ministry, and to be more earnest and active in promoting the search after truth as well as in furthering righteousness among men."

On the 10th of April, 1867, the congregation, as empowered in the Act 27–28 Vict., cap. 161, adopted a new code of rules and regulations, which were approved by the Presbytery of Montreal, as required, on the 1st of May following. The number of trustees was fixed at twelve, and the twelve gentlemen first elected, in succession to the eleven provisional trustees, were Alexander Bertram, Charles Esplin, William L. Haldimand, Hector Munro, James Lillie, William Patton, James Robertson, Andrew B. Stewart, George Cruikshank, James Duncan, Henry Lunan and Walter Peddie.

Alexander Bertram, the first on the list elected, afterwards the first chairman of the Board of Trustees, was the popular Chief of the Montreal Fire Brigade. A member of the congregation since 1831, and proprietor of pew No. 10, he had been a member of the temporal committee in 1849, 1850, and 1853, and convener of the executive committee in 1851. He had also acted as temporary deacon in the church, as he had been solicited more than once to allow himself to be nominated to the eldership. He was one of the 32 proprietors voting to sustain Mr. Esson's position, September 2nd, 1844, as he took part in the subsequent meeting for altering the rules and regulations. Born in Berwickshire, Scotland, in 1811, his



CHIEF BERTRAM.

father, like himself, being a blacksmith by trade, and an elder in the Established Church, Mr. Bertram came to Canada in 1831, as his brother George also did, who was afterwards a veterinary surgeon, in partnership with James Turner, and who died recently in Philadelphia, United States. He joined the Volunteer Fire Protecting Company then in existence, soon after his arrival in the city; and when Mr. Bronsdon, as chief engineer, organized the first regular fire department, Mr. Bertram became captain of No. 4 fire engine. In 1849, he was appointed assistant engineer, and in 1852, after the great fire, chief engineer of the brigade. At this time there were 400 men in the department, who were obliged to continue in their ordinary calling for a maintenance, but to drop it whenever the church bells rang the alarm. Mr. Bertram was himself an ingenious mechanic, and his active mind was always bent on improving the apparatus which the brigade had to use. With this view, he visited over and over again the chief cities of the United States, and wherever he got a hint he made use of it in perfecting the machinery of his department, as he gave them hints in exchange. When the new water works were constructed, giving sufficient pressure to reach the tops of most of the buildings then to be found, by the use of hose alone, the brigade was re-organized and reduced to 57 officers and men. The department made a fine exhibition before the Prince of Wales and suite in 1860, and so proud were his friends of the manner in which the chief acquitted himself on the occasion that they presented him with a silver cup. In 1863, the men of the brigade presented him with another cup; and in 1873, those who had been with him twenty years in the department presented him with a fine portrait of himself in oil. He died August 31st, 1875, aged 64 years; and was accorded a public funeral. The immense popularity of the chief

was seen by the demonstration made by his fellow-citizens on the occasion. Not only was St. Gabriel Church, at which the service was held, packed to its utmost capacity, but the streets along which the procession passed was lined with men, women and children, whose mournful faces testified to the sense of loss which the city had sustained; for the tall, lithe, manly form of the grand old chief had been familiar to young and old. The following passages are taken from the discourse delivered by the writer, as his pastor, on the occasion :—

" His father being an elder in one of the parish churches of Scotland, his mind was early imbued with those religious principles that have given a tone to the Scottish character. He was a genuine Scot in his religion, as he was in every other respect. Calm and equable, consistent, and reserved, there was an utter absence of ostentation in his religious life,—his spirituality did not consist in mere talk—indeed, like many other good men, he did not care to lay bare the workings of his heart before his fellow-men. But in a grave and decorous observance of ordinances, in the prompt and regular attendance upon the ministration of the word and sacraments, as well as in the strict attention to the ordinary obligations of life, those things which test the genuineness and efficacy of a religious profession, I have known few men to excel him. The modesty, the amiability and the self-content, which were strong points in his character, he owed not more to the native qualities of his mind and heart than to the moulding influences of divine grace. Gifts of speech he did not possess, but he was a man of varied acquirements and thoughtful mind. But his *forte* was action rather than thought or speech. If anything was wanted to be done, he was the man to do it. Tested by the Saviour's rule, ' By their fruits ye shall know them,' Alexander Bertram is worthy of being spoken of with approbation

from a Christian pulpit. He did justly, loved mercy, and walked humbly with his God. His excellent sense made him a reliable counsellor, and I have to acknowledge my own personal obligations to him on more than one critical occasion. He was altogther a strong man, with deeply marked lines of character, which could not fail to distinguish him among his fellows. A life spent as his was, actively in the service of God and man, could not but terminate as his did, in a calm and peaceful death. In the course of duty, I have been present at many death beds. It has been my privilege to attend upon not a few that were ripe for the kingdom of heaven. But I can safely say that I have never known any person that looked forward to his decease with so much serenity as Mr. Bertram. From the beginning of the sickness that terminated so sadly on the 31st of August, he seems to have had a premonition that his work on earth was done. I think he expressed to me on only one occasion, during the progress of his malady, a desire or hope that he should recover. At all other times he spoke as a man who believed himself dying. And from what I have learned since from other sources, it is manifest that he must often have looked forward to death as a thing that might overtake him at any time in the discharge of the perilous duties of his office; so that the contemplation of it was quite familiar to him. This will in some measure account for the remarkable calmness which he displayed in prospect of dissolution. Like the Apostle he had died daily,—that is, he knew that the dangers of his avocation might in a moment cut him off. He died heroically as he had lived. There was no flinching from the approach of death, as he had bravely met the perils of his occupation in life. His confidence in Jesus never failed him. His faith was that of a child; and though his habit of mind was to be reticent on such subjects and

to conceal rather than display emotion, he evinced much tenderness of heart, and delivered himself on several occasions with considerable warmth of feeling as to his hopes beyond the grave, and his desire to be with Christ. Altogether with respect to him, we may adopt the language of David and say, 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

These particulars, I am sure you will be interested in hearing, regarding one whom you loved and respected. To this congregation his loss is irreparable. Connected as he had been with this church for upwards of forty years, through all the vicissitudes of its history, it is no exaggeration to apply to his affection for it the words of the Psalmist—'Her very stones to him were dear.' His devotion to the interests of this congregation was unbounded, and his dying request that his remains should be conveyed to this church, on the way to their last resting-place, shows that as he clung to the church in his life, so he did not wish to be divided from her in his death. No one can ever know how much he did for us, not merely in his capacity as chairman of the Board of Trustees for many years, and afterwards as a simple member of the trust; but also by the gratuitous personal labours which he performed, and the mechanical ingenuity and skill which he brought to bear in innumerable instances in improving the details about this old edifice, at odd hours, when his services were not required in connection with his occupation proper. We shall never see his like again. His personal appearance struck a stranger as that of no common man. His tall, lithe, well-knit, muscular form, was graced with much native dignity. His person was easily distinguishable among thousands, and hence it was that every citizen knew the dear, brave old Chief of the fire brigade. That marked form that was associated with many a deed of daring in

saving life and property for which, if it had been displayed in destroying life on the field of battle, medals and honours would have been heaped upon him, citizens of Montreal shall not again see flitting through their streets ; but they will ever warmly cherish its image in their hearts."

Old citizens will be glad to possess the accompanying engraving of the brave, good Chief.

Charles Esplin, whose name appears second on the list of Trustees, is a native of the Parish of Cortachy, but brought up in Lintrathen Parish, Angusshire, Scotland, and came to this country in 1834. As a mill-wright he had occasion to move a good deal through the country building oatmeal mills, and in this way acquired a thorough knowledge of the land of his adoption. The growth of the merchandise of the city requiring a constantly increasing number of packing-cases, he saw a promising opening for industry in their manufacture, and he commenced the business, which he carried on in Duke Street for many years, and which his son, George, is still prosecuting successfully,—his son James, a young man of high intelligence and personal worth, who was a partner in the concern, having died last year. Mr. Esplin was first connected with St. Andrew's Church ; but, being a champion of the interests of the part of the city in which he lived, when that congregation moved up town, he joined St. Paul's,—and when St. Paul's followed, in the same fashion, he espoused the cause of St. Gabriel's. In 1869, he bought the late Col. Wilgress' noble mansion at Lachine,—" The Grove "—in which to spend with his beloved partner the evening of life, and shortly afterwards gave over the active management of the business in town to his sons. He is still hale and hearty, receiving his friends with a cheery word

and ready joke, although nearly ninety years of age. A man of sterling character and simple tastes, he has been satisfied with long life and with many other tokens of the Lord's favour.

William Louis Haldimand, chosen a trustee in 1867, remained one until after the centennial celebration in 1886. He is of the same family as the celebrated Swiss soldier of fortune, General Frederick Haldimand, who was Governor-General of Canada from 1778 to 1784, and had previously distinguished himself in the war between England and France, for the possession of Canada. The General had a nephew, Jean Haldimand, to whom reference is made in the Haldimand papers, lately published, and whose interests he strove zealously to promote. This nephew, a native of the Canton of Berne, was married in the Parish of Quebec, to Mademoiselle Marie Joseph Marie. They had three children—two girls and a boy, Louis, who was born in the Parish of Quebec, in 1769, and died in Montreal, in 1812. He married, in the Parish of Montreal, 28th October, 1793, Mademoiselle Marie Amable Mouflette Nicolas, who bore him ten children, all of whom died in infancy, except one, Louis, who was born, 19th September, 1799, and died in 1848. This Louis was William Louis Haldimand's father. He married Hannah Wurtele, in 1822, and left four daughters and three sons. He conducted a hardware busines in St. Paul Street; and his son, William, succeeded to the business, on his death. William L. Haldimand married Mary Anne Mackenzie, daughter of Roderick Mackenzie, and accompanied her to St. Gabriel Street Church, of which he became a member in 1860. Mr. Haldimand was elected Treasurer of the congregation in 1867, and continued to discharge the duties of that office with painstaking fidelity up to the year 1880, when his business engagements would not

admit of his retaining it any longer. The congregation owe a deep debt of obligation to Mr. Haldimand, in consideration of those long and laborious services. He and his wife, who was also most useful as the treasurer of the Dorcas Society, proved very loyal to the old church; for, although they removed in 1873, to St. Catherine Street west, they continued to walk all the way to St. Gabriel Street, until the spring of 1886. It was only when they despaired of seeing a new St. Gabriel Street Church erected nearer them, and when they began to feel the infirmities of advancing years, that they took the step at last of sundering their connection with the congregation. A few months' longer patience would have solved the difficulties; but no one could foresee this at the time.

James Lillie, chosen a trustee in 1867, and ordained an elder, 13th September, 1868, was born at Ancrum, Scotland, 2nd January, 1811. He got a training for business, and served for some years as clerk in a bank at Jedburgh. In 1830, he emigrated with his parents and their family to Canada. They settled near Montreal, and he entered the office of Andrew Shaw, in which he remained for two or three years. In 1833, he and William Kerr, who is still to the fore, with eye and mind and natural force unabated, rented the Gale farm at Hochelaga, which they continued to cultivate in partnership for forty-two years. While the military were in Montreal, they made a good deal of money by contracting to furnish supplies to the troops. Mr. Lillie never married, his widowed sister, Mrs. Potts, keeping house for him and Mr. Kerr. The family first attended St. Gabriel Street Church, but afterwards Dr. Taylor's Church, in Lagauchetiere Street. His was one of the nine families from Erskine Church that cast in their lot with the re-organized congregation. He died, May 30th, 1880, and the following passages are taken from the

funeral sermon preached on the occasion of his burial, by the writer, his pastor :—

"The universal verdict regarding him, both by those who knew him intimately, and by those who had with him only a casual acquaintance was, that he was an Israelite, indeed, in whom was no guile. A more gentle, humane, and inoffensive man was not to be found on the Island of Montreal. And this was not because he was without convictions of his own. He had formed opinions and come to conclusions for himself on most subjects, and these were generally sound, based on an intelligent apprehension of all sides of questions. But while his views were usually of a kind that could bear the light, he was too fair-minded to be opinionative. As a consequence, he had little or none of that combativeness that is characteristic of the Scot. He had learned that many men have many minds, and that it is vain to think to mould them into any one shape.

"The evenness of his temper, and the candour of his mind eminently qualified him for the office which he so long held in this church. At the date of his death, he was the senior elder of the congregation ; and all his colleagues in the Session miss his dignified and genial presence, and the good common sense which he brought to bear on all questions that arose.

"Mr. Lillie was a man whom the Lord had prospered ; and he was animated with the feeling that the least thing he could do was to hold life and capacity and means not only as *from* the Lord, but also as *for* the Lord. He was, therefore, not only liberal in his gifts to religious and benevolent objects, but was ready to give his time and his strength to doing good. The Tract Society, the Sunday School Union, and above all, the Bible Society and Montreal General Hospital, found in him a warm supporter, he having been for many years a collector for them.

"It was with some reluctance that he was persuaded to accept the eldership when chosen for that office; and when at last he consented it was because he had it pointed out to him that some person had to fill the office, that he had been chosen by the suffrages of his fellow members, and that it was his duty to yield to their wishes and give back to God in this particular way, some portion of the gifts which had been bestowed upon him by the Lord. But there was one condition which he attached to his acceptance of office; it was this, that he should not be expected to pray in public. He urged this on the ground of a peculiar nervousness which unmanned him when he attempted to speak in public; and he often expressed regret that he had not begun to cultivate the art of speaking when a young man.

"He was a man of little show, but of great substance. He was a great deal better than he appeared; in this respect being a contrast to the general tendency, which is to *seem* great whether one *is* great or not. At a time when there is such a straining after appearances, it is refreshing to meet with one like Mr. Lillie with whom it was a much more serious matter to *be* right than to *seem* right. The power of speech which was denied him in health, seems to have come to him in his sickness. It was beautiful to hear the fervour and unfaltering confidence in which he expressed his faith in the Redeemer. The last week of his life was given, almost without interruption, to praise and prayer, audibly uttered. Even in his delirium the subject that came upon his tongue was the grace and love of Jesus, whose continued presence and favour he constantly invoked. The Lord thus loosed his tongue at the last, as Jesus opened the mouths of so many dumb ones when He lived and laboured on earth. And when he at last departed, it was with the confident assurance of a glorious resurrection, charging his dear friends, who watched so

fondly at his bedside to meet him around the throne of God, there to part no more. The last hope he expressed to myself was the cheering one of our being together in the Lord's company in the better land."

William Patton, chosen a trustee at the first election in 1867, and ordained an elder at the same time as Mr. Lillie, September 13th, 1868, was then sub-chief of the fire brigade, under Chief Bertram. He is a native of Canada, having been born at Quebec, and, like the greatest being that ever occupied a place on earth, was bred a carpenter—his practical knowledge of which, in connection with buildings, has been of immense use to him, as the head engineer of the fire department. He and his family also came from Erskine Church to start the new St. Gabriel's, although he had previously been a member of St. Paul's church for 16 years. On the death of Chief Bertram, in 1875, he was appointed to the command of the brigade, the duties of which he has discharged with singular conscientiousness and fidelity, and to the satisfaction of the community, although, with the growth of the city and the erection of lofty buildings, it is yearly becoming an office of greater difficulty and responsibility. Mr. Patton, like everyone else who has been called to serve the public, has had to submit to criticism, but he has come out of it unscathed. The post is one of great risk as well as of immense responsibility, and he is entitled to be upheld in the faithful performance of his duty. He has run several close risks when leading his men in battling with the flames; he narrowly escaped being an additional victim, in the horrid St. Urbain Street catastrophe, in 1877; and is as much entitled to honour for the scars he received, in going with his force into danger, as a general in the field would be, if wounded in meeting the charge of the enemy.

Mr. Patton acted as secretary to the Board of Trustees for several years. From the time he assumed chief command of the brigade, he ceased acting as an elder, as he considered he could not perform the duties of the office longer faithfully, although yet an elder by right. He is still an active member of the Board of Trustees.

Andrew Buchanan Stewart, chosen a trustee 10th April, 1867, and inducted an elder May 19th, in the same year, was born in Glasgow, Scotland, September 11th, 1816. He came to Montreal in 1833, and entered the employ of Dougald Stewart, dry-goods merchant, the niece of whose wife he afterwards married. He attended St. Paul's Church, in which he first became a communicant in 1841. He was ordained an elder in that church in 1855. He afterwards removed to Guelph, Upper Canada, where he carried on business for several years as a dry-goods merchant, but the times were bad and the results were disappointing, so he returned to Montreal and opened an office as an accountant and official assignee, which he is still prosecuting. Mr. Stewart resolved to cast his lot in with the new St. Gabriel church effort, and his large experience as an elder and knowledge of affairs generally, were of eminent service to the young cause. He became Session-clerk immediately after his induction, and continued to act in that capacity until he withdrew from the congregation in 1874, and the minutes he kept were models of neatness and order. Mr. Stewart was superintendent of the Sabbath-school for some time, and was an example to all the congregation of regularity in attendance upon ordinances, although living for many years at a considerable distance from the church.

James Duncan, who was chosen a member of the trust

at the first election, in 1867, was a native of Coleraine, Ireland, where he was born in the year 1806. He became a citizen of Montreal in 1830, and immediately began the practice of his profession, as an artist and teacher of drawing. Few names are likely to be longer remembered in the city than Mr. Duncan's, so many mementos of his skill and industry has he left behind him. To his pencil we owe some of the most valued of the old engravings of the city. It was he who prepared the sketches for "Hochelaga depicta," published in 1839; and the views therein given of the "City of Montreal, from the canal" —of the "French cathedral, Place d'Armes,"—and of the "New market and Nelson's monument," are highly prized by all archæologists. Besides these, views of his of the city, from the mountain, and from St. Helen's Island, were published, as well as one of Quebec, from Point Levis. He confined his attention chiefly to water colours, but he has left also a few fine pictures in oil, chief among which are the Giants' Causeway, Dunluce Castle, Port Stewart, Ireland.

But besides these direct and permanent products of his pencil, the indirect results of his influence upon art cultivation in the city and country, are incalculable. He taught the principles of drawing in all the chief Protestant public schools of Montreal for more than a generation. The pupils of the High School, of the McGill Normal school, of the British Canadian school, of the Misses Turners and MacIntosh's Academies, and of the MacKay Institution, all received their education in art from this conscientious and accomplished instructor.

Mr. Duncan did not meddle much with public affairs, but in 1837 he shouldered his musket to uphold British supremacy in Lower Canada. He held a commission as Lieutenant in the Light Infantry. He connected himself with St. Gabriel Street Church, soon after coming to

Montreal in 1830, and remained a member of it through subsequent changes, until the date of his death, 28th September, 1880. He was the proprietor of pew No 58. Mr. Duncan had four sons and one daughter. Two of the sons have held commissions as surgeons in the British army. Dr. James Shaw Duncan, formerly surgeon of the 81st Regiment, is now Brigade Surgeon at Plymouth. Dr. George Duncan has retired from the service and is now in general practice at Portsmouth. His son, David, is in the Customs' Department in Montreal.

Henry Lunan, grocer, St. Mary Street, corner Dalhousie Square, was a native of the parish of Blairgowie, Scotland, and came to Montreal in 1854. He was first connected with Dr. Taylor's Church in Lagauchetière Street, but joined St. Gabriel Street in 1857. He was a good man and highly respected. Elected a trustee in 1867, he continued in office till his death in 1870. He died in the General Hospital, of softening of the brain. His widow and two sons are still members of St. Gabriel Church. Mrs. Lunan is sister of the present Moderator of the General Assembly of the Church of Scotland, Rev. Dr. Hutchison, of Banchory-Ternan.

David Tait, who was for many years one of the auditors of the congregation, and was ordained an elder in 1874, was a native of Haddington, Scotland, and came to Canada in 1831. He first became a member of St. Gabriel Street Church in 1846, under the ministry of Mr. Leishman, and owned pew No. 29. He was a member of the temporal committee and secretary for some time, but he resigned that position in 1852. He was a member of the musical society of the congregation, in 1853, and altogether was a man of taste and culture. He was employed as a clerk in the office of Gibb and Hunter, notaries, for many

years, but, for a long time before his death, had charge of the stamp office in the Court House. He left St. Gabriel Street, and joined in succession St. Paul's and Côté Street Churches ; but he was partial to the old edifice, and so he cast his lot in with the new organization in 1866. He taught the Bible class for several years with much acceptance; and when A. B. Stewart resigned the Session clerkship, he was appointed his successor, and the minutes were kept up under him in the former high style of perfection. He died 25th March, 1877.

Douglas Brymner, who was inducted an elder, 19th May, 1867, is a native of Greenock, Scotland, where the family to which he belongs has been prominent in commercial and social circles. Douglas was ordained an elder in the Mid parish while he was still a youth, and became early a stout champion of the Established Church. This fact affords a key to his later ecclesiastical history. He came out to Canada, and essayed farming at Melbourne, Eastern Townships. But he was born to pursue letters rather than follow the plough, to give birth to ideas rather than grow turnips. Montreal needed him. Penny, Wilson and Stewart, of the *Herald*, discerned his literary ability, and he was placed on their staff, where he did good work; although an ecclesiastical friend, speaking of his connection with a Liberal newspaper, stiff, Scotch Tory as he was, in his church views, called it "an unholy alliance." Mr. Brymner was appointed editor of the *Presbyterian*, published by the Lay Association, the organ of the Presbyterian Church of Canada in connection with the Church of Scotland, which he conducted with great ability, until he removed to Ottawa, on his obtaining the appointment in the civil service, which he still fills.

Mr. Brymner cast his lot in with the new St. Gabriel Street Church in 1866, and when an election of elders

took place, in 1867, he was chosen, and with Messrs. Cruikshank and Stewart constituted the first Kirk-session after the reorganization. So far as his time allowed, he was a very useful elder, and his long experience and knowledge of ecclesiastical affairs were of great service in the circumstances of the congregation. A most amiable and reasonable member of Session he was; and when he resigned his eldership, he carried with him to Ottawa more than a mere formal resolution of appreciation by the Kirk-session, namely, the esteem and most cordial good wishes of the minister, the elders and the congregation. The atmosphere of Ottawa, or the guidance he received there, must be held responsible for his subsequent erratic ecclesiastical course. The word "Free Church" would, indeed, rouse his wrath at any time, like a red rag held up to a bull; but allowance was made for this in Montreal, on account of his known early conflicts with it in Scotland. It was laid to the account of his mental idiosyncrasy,—so that he got on very well with the admirable mixture we had, in St. Gabriel's, of old Kirk-people, Free Church people and U. P's. Mr. Brymner was pronounced by everybody a first-rate fellow; and no section of the community have watched his successful subsequent career with greater pleasure than his old associates in St. Gabriel Street Church. They feel that it was a lucky day for Canada when Douglas Brymner was assigned the position of archivist; for they know that he possesses a rare taste for ancient documents.

William Ewing, who was chosen a trustee on the death of Chief Bertram, in 1875, is the well-known Inspector of the North British Insurance Company. A native of St. Ninian's, Stirlingshire, Scotland, he came to Montreal in 1864, and he has occupied his present official position ever since. He was a member of the Scottish Bar, of the

firm of "McNab and Ewing," Glasgow. The first church he attended in Montreal was St. Andrew's, Dr. Mathieson being then still in active service. He was ordained an elder in that church, but he and his family left during Mr. Lang's ministry, joining St. Gabriel's in 1872, since which time the church has had no warmer friends or more liberal supporters than the Ewings. Infirm health, coupled with professional engagements, did not permit Mr. Ewing to hold the office of trustee long, as he resigned it the following year. The state of his health, too, interferes with his enjoyment of the privileges of the sanctuary, and deprives the members of the church of the pleasure of having him for a fellow-worshipper; but their prayer is that, though he has to "tarry at home, he may divide the spoil."

William Hood, elected a trustee in 1870 and ordained an elder November 18th, 1871, although born in Scotland, was merely a child when he came to Canada, and lived at Laprairie, his father having a farm near St. Philippe. William became an engineer, and sailed the lakes in that capacity for several years. On the death of his brother, David, he took charge of the saw and planing mills belonging to the estate of the latter, until his nephew, David, was old enough to assume the reins. He had become a member of St. Paul's Church in 1845, and his was another of the staunch families from that congregation who contributed so much to build up the reorganized St. Gabriel's. He removed to Muskoka in 1878.

George J. Lynch, elected a trustee in 1874, was born in Toronto, and became first a communicant in Lagauchetière Street Church in 1863, as his wife also did. They were among the nine excellent families for whom St. Gabriel's was indebted to Erskine Church, in 1866. Mr. Lynch took

an active interest in the fortunes of the congregation. If any special efforts were required to be put forth, he readily placed his services at the disposal of the church, and the influence of his example was contagious among the younger men of the congregation. He occupied the important position of foreman of the water works department; and it was in connection with the duties of his office that he sacrificed his life. He was one of the victims of the sad St. Urbain Street calamity, 29th April, 1877, cut down at the early age of 37. He generally attended at fires to see that the water mains were working right; and as he was an old volunteer fireman, and a nephew of Chief Patton's, he, on this sad occasion, lent a hand in battling with the fire fiend, when the treacherous brick wall toppled over and crushed down the little cottage in which he was working, driving him down into the cellar and killing him instantly,—leaving behind a young widow and six orphans. George gave his life for the welfare of the community, than which there can be nothing more heroic. And God has taken care of his widow and orphans.

David Strachan, elected a trustee in 1872, and remaining in that office for three years, was a native of the Chateauguay district, and brought up on a farm. Like many other youths from the same quarter, he found his way to Montreal, and worked himself into a large and profitable baking business. David was a man of kindly disposition and honest principles, whom to know was to love. He married Jessie, daughter of William Leney, of Longue Pointe, sister to Mrs. A. W. Ogilvie, and granddaughter of the famous artist engraver, Leney. Mr. Strachan died of softening of the brain, 25th April, 1883, aged 47 years.

Andrew McNiece, who was elected a trustee in 1878, and performed the duties of that office with great fidelity, was born and brought up in Kingston, Ontario. Bred to business, he carried on a retail grocery store in St. Paul Street, and prospered; for he was a young man of excellent principles whom his customers could implicitly trust. He lost his wife, a woman of much energy of character, and fine business talents, as well as of devoutness, in the spring of 1882. His sorrow broke him down; and an acute attack of brain disease seized him and carried him off, while he was on a visit to Kingston, 6th April, 1883, at the age of 40 years.

Thomas Watson, elected a trustee, in the room of Mr. Hood, 3rd July, 1878, is a native of Irvine, Ayrshire, Scotland. He came to Canada in 1844, and joined the Laprairie Church in 1848. He was afterwards in business at Napierville. He had been attending St. Andrew's Church with his mother-in-law, Mrs. Walker, prior to December, 1866; but they all cast in their lot with St. Gabriel's at that time. Mr. Watson was very musical, and sang in the choir until he left the city for Ottawa in 1881. He was also an active member of the different societies connected with the church. His daughter is married to George Jeffrey of Petite Cote.

A prominent figure in the City of Montreal for many years, was Captain Sclater, the Port Warden. He, too, was a member of the old church in St. Gabriel Street, during the period of the author's ministry, until removing to too great a distance from the church, he and his family became connected with Erskine congregation. Alexander Sclater was born at Saltcoats, Ayrshire, Scotland, March 13th, 1819. Boys brought up in coast towns are apt to set their hearts on a sea-faring life, and young

Sclater was no exception to the rule. He became a captain of a merchantman, and sailed for many years, visiting every quarter of the globe, so that he afterwards had the geography of the world in his eye. He spent three years on the coast of Africa, and was there when the Kaffir war broke out. He barely escaped with his life, and carried to the grave with him the scar of a spear wound on the palm of his hand, which he had received in an encounter with a native. Captain Sclater was a man of dignified bearing and lofty courage; and for his bravery he was awarded a handsome gold watch and several gold medals, by the Humane Society of London, for saving lives at sea. London was his headquarters, while he sailed the ocean; but he took up his residence in Montreal, in 1858. In 1863, he was appointed Port Warden; and held this position until his death, May 4th, 1876—which was very sudden, caused by aneurism of the heart. He married a daughter of Dr. Grant of Martintown, sister to Sir James A. Grant, of Ottawa, who survives him.

Another name deserving of mention, as that of a once note-worthy citizen, is John Whitlaw's. He was a native of Gifford, Scotland, and came to Montreal in 1816, and joined St. Gabriel Street Church that same year. He was a warm partizan of Dr. Black's, and left St. Gabriel Street with the St. Paul's congregation. He was appointed a member of the city council in 1848, and remained a Councillor till 1852. That year he became an Alderman and continued so till the end of 1853. Mr. Whitlaw was a carpenter, and as such, filled many important contracts. His was one of the families from St. Paul's, helping to start St. Gabriel's in 1866. He died 22nd September, 1867.

Peter Macdiarmid MacTavish, who was elected a trustee in 1873, and continued in office until he removed to Toronto in 1878, was born in the Township of Drummond, Ontario, and after getting a commercial training in Perth, in the general store of Messrs. Murray and Morris, and afterwards in the Post Office, he came to Montreal in 1864, and entered into partnership with his brother, John, in the crockery business. After living a short time in Toronto he returned to Montreal, and is now a bookkeeper for Geo. Childs & Co. Mr. MacTavish is a cousin two degrees removed of the writer,—their grandmothers by the name of Macdiarmid being sisters. Mr. MacTavish is a very useful member of the church.

Rev. Alexander Campbell, B.A., who officiated in St. Gabriel Church from January to August, 1877, during the absence in Great Britain and Europe of his brother, the pastor of the church, was born in the Township of Drummond, April 23rd, 1837. He early showed an aptitude for learning. It was of him in particular an old Irish neighbour, wishing to be complimentary, said: "them Campbell boys drink up larnin like water." Study was no trouble to him; and, therefore, although nearly two years younger than the writer, he was able to take up the same studies in Latin, Greek and Mathematics under the Irish teacher, Mangan. He also took to teaching as a youth, and, in this way, helped himself through college. He assisted in the Queen's College Preparatory School, and after graduating B.A., he taught the grammar schools at Mt. Pleasant and Sarnia for some time. From that he took to banking, having married Eleanor Woodside, a banker's daughter. His intention had been to prosecute the work of the ministry and he had taken some of the Divinity classes at Queen's College with this view. After an experience of ten years of business, he

returned to his first love, and completed his studies for the ministry, for which, an enthusiastic fellow-student used to say, "nature as well as grace had destined him—for it cost him no effort to be gentle and sympathetic and devout." With a first class intellect, well cultivated, and particularly keen moral intuitions, he lacked only the necessary physical energy and vivacity to make him a man of power. But this lack has made him timid, and shrinking and supersensitive. Let him, however, get a chance to make his presence felt and his influence for good is always very great. Minister of Beachburg from 1874 to 1877, the death of two children there by diptheria, made the place so melancholy that he and his wife could not stay in it; resigning, he came to Montreal for 7 months. Since then he was for several years a missionary in Manitoba, and now he is in the sphere for which he is eminently qualified—in charge of the High School at Prince Albert, N. W. T.— while also doing mission work.

The most distinguished of all the worshippers of this period falls to be mentioned last. His Royal Highness, Prince Arthur, Duke of Connaught, took his turn as an officer in commanding the Presbyterian detachment of soldiers in his regiment, the 60th Rifles, during the period of his stay in the city. In this way, he not unfrequently attended the services in the quaint old St. Gabriel Church, where the Presbyterian soldiers worshipped.

In this connection, it ought to be noticed, too, that that famous Regiment, the 78th, the Ross-shire Buffs, attended St. Gabriel Church for a whole year after they came to Montreal in 1867. A service was held for them at 9 a.m., and they used to fill the entire edifice. It was an inspiring sight to see. Several of the non-commissioned officers and men, when quitting the service, afterwards became useful members of St. Gabriel Church.

CHAPTER XXXI.

THE RELATION OF ST. GABRIEL CHURCH TO THE UNION QUESTION—THE CONTEST IN THE QUEBEC LEGISLATURE OVER THE UNION BILL—THE PRIVY COUNCIL'S JUDGMENT ON TEMPORALITIES ACT, AND SUBSEQUENT LEGISLATION —COMMUTATION OF MINISTERS' CLAIMS ON THE CLERGY RESERVES— LIST OF COMMUTERS — CORRESPONDENCE WITH THE GOVERNMENT— WILLIAM DARLING—BISHOP STRACHAN'S PARTING SHOT—THE QUASI-ESTABLISHED POSITION OF ROMAN CATHOLIC CHURCH IN QUEBEC PROVINCE.

The experience which the author had of a united Presbyterianism, in the St. Gabriel Street Church, could only confirm his previous convictions as to the importance and practicability of Presbyterian consolidation in Canada. He had already, under the *nom de plume* of "Presbuteros," written in the *Presbyterian*, a series of letters on the subject. What set him specially thinking on this question was the fact that he had had the privilege, in 1861, of listening to the debates, on the subject of Presbyterian Union in the Colonies, which took place that year in both the Established and Free Assemblies of Scotland, in connection with union proposals reported from Australia. Without a dissenting voice, all the speakers commended the action taken by their co-religionists in the distant east. Then, the writer was distressed beyond measure at the bitterness of feeling on church questions, he found existing in Scotland—where people manifested the fiercest animosities, and spoke of one another in the most uncharitable fashion—all in the name of the Christian religion. His resolution was taken, to do what he could, at least, in his own beloved country, to take away all excuse for the cul-

tivation of such a spirit. His first charge, on the spot where Free Churchism was born in Canada, afforded him a good theatre in which to begin the work of breaking down sectarian feeling. Before he left Galt, nearly every trace of the old-time ill-will between the two Presbyterian Churches had disappeared. And one of the motives inducing him to undertake to revive the old cause in St. Gabriel Street, was the opening which he saw it afforded for testing the practicability of the union which was now beginning to be seriously discussed in the country. The experiment in Montreal was entirely successful. A broad, manly type of Christianity grew up in this united community, not a colourless or creedless religion, but one based upon the grander elements of doctrine and practice on which Established, Free, U.P. and American Presbyterians could all heartily agree. When, at this time, a prize was offered by some of the large-minded Presbyterian laymen, representing both the churches in Montreal and Quebec, for the best essay on Presbyterian Union, the minister of St. Gabriel's sent one in. It was a subject on the discussion of which he entered, at least, *con amore*. The prize was adjudged to him in September, 1870.

He had pondered the history of Presbyterianism in Scotland, and was enamoured of the situation when that country presented a united front to the foes of its civil and religious liberty. These were the palmy days for Scotland. The National Church embraced the whole of the people. This was what he wished to see in Canada—a church corresponding to the old time Church of Scotland, embracing in it all ranks and conditions of men,—Presbyterians of every name and degree, whether from Scotland, Ireland, England or the United States. This was the ideal church of Scotland in his eyes, and he was surprised that others claiming to be strong upholders of the National Church, could not look at the question in this light.

But his view went even further than this. He thought he discerned signs of narrowness in both the Church of England and the Church of Scotland, growing out of their insular, national position. Their views were, for the most part, bounded by their own country: the Church of England—the Church of Scotland—they were content so long as they were favoured institutions of those two countries, —and they had little regard for anything beyond. This state of things crystallized by time and fact, they held for divine—which is the constant tendency among men. It was different with those who were at the laying of the foundations of those institutions: the reformers in both England and Scotland looked abroad—indeed, many of them had received their reforming inspiration on the continent—and they counted themselves as members of a larger brotherhood. The Westminster standards were born of such a conception—not only aiming at uniformity in the British Empire, but also at establishing unity of faith with the reformed churches of the continent. In the lapse of centuries, these larger aspirations were lost sight of, and the national churches settled down into a situation of self-satisfaction, as if they were realizing the divine ideal. But when we go back to first principles, and think of the Lord's conception of the church, it was manifestly not to be determined by national boundaries. It contemplated being co-extensive with the world; and so far as this feature of catholicity is concerned, using the term "Catholic" in its strictly etymological sense, the Church of Rome, to the extent that it aims at being a universal church, is in advance of Protestant communities. But why should not Presbyterians everywhere be one? The moment this question is asked, it raises another question, what should be held essential to Presbyterianism? It is clear that nothing can be regarded as of the essence of a church that cannot be predicated of it in any and every place, where it can

be planted. Everything else must be eliminated from its creed and constitution, except what is applicable all the world over. When this test is employed, the matter of establishment and endowment, for instance, is found to be merely adventitious. These features of the reformed churches of Europe have been of immense service in the providence of God; it is a serious problem whether they are not still subserving an important purpose, creating a national religious sentiment that even those assailing them are profiting by, without perceiving or recognizing the fact. But it is quite clear that the moment you go with your church into a new country, you must be content to do without these features that have come down from the past, and are counted of consequence in the old world. An element that is not universal cannot be held essential, and it must gradually disappear, if it is not reproduced where new branches of the church are reproduced. It was such thoughts as these that led the writer to endeavour to enlarge the views of those who were contending for a Church of Scotland in Canada. It is the church of Christ in Canada that is to be aimed at; that is to say, every feature in the Church of Scotland, that is of divine obligation is to be reproduced here but nothing else. The Pan-Presbyterian Council in Edinburgh, in 1877, which the writer claims the credit of suggesting in July, 1867, was a stretching forth towards catholicity; and when the Presbyterian Churches of Canada united, in 1875, they put themselves in line with those holding the same principles all the world over, when they called their Church not the Presbyterian Church of Canada, but the Presbyterian Church *in* Canada. The true conception of a church must embrace œcumenicity—which is more than is implied in the term national; and when Presbyterians in all the world are one, as they may be, by ministerial and church communion, this will be a step in the direction of

realizing the still greater measure of catholicity, contemplated in the Saviour's intercessory prayer, that His people "may ALL be one."

St. Gabriel congregation, as might have been expected, went cordially and unanimously for union, when the question came before them,—in which respect they were nowise distinguished, however, from a large proportion of the congregations in connection with the Church of Scotland. It was not till the crisis arrived, in regard to the obtaining of the Union Bills in the Quebec Legislature, that they came to have any prominence or responsibility cast upon them. The story has never before been told how that crisis was overcome. Word came on a Saturday afternoon that the Private Bills committee of the Legislative Council of Quebec had resolved to report against the Bill sanctioning the union. The Bill had passed the popular branch of the Legislature, and was then considered safe. But there was an active and influential opposition to it proceeding from the Church Scotland, if it was limited in numbers; and in spite of the representations and protestations of a committee that had been labouring to promote the measure, the opponents of it had got a majority of the Council really to believe that the Church of Scotland especially was greatly divided on the subject of Union, and that it would be unfair to the large number in the country that were opposed to it to legislate away their rights of property, as the Bill proposed would do. Crediting these asseverations, even some Protestant members of the Council had voted against finding the preamble of the measure proven. Already the Union had been provided for by legislation in the other provinces, and it seemed monstrous that a few opponents of the movement, chiefly in Montreal, should have it in their power to thwart the wishes of the great bulk of the Presbyterians in Canada and block the progress of Union for even a single year. What was to be

done? Clearly, what was needed was to convince the Legislative Council of Quebec that their innocent impression as to the divided state of opinion in the Church of Scotland was an erroneous one. Such a demonstration was required as would leave no doubt upon their minds as to what the popular wish was on the subject. The matter was one specially affecting the Church of Scotland and its honour. The writer was the only member of the committee belonging to that church left in the city. Mr. Croil was in Quebec watching over the Bill,—Dr. Jenkins was away. The responsibility of action, therefore, fell on the minister of St. Gabriel Church alone. Consulting with Mr. William Darling and a few lay friends, he proposed making an immediate appeal to the Presbyterian people of the city and province to show unmistakably what their mind was on the question at issue. He therefore set the telegraph wires in motion, first of all obtaining the consent of the committee in Quebec to his suggestions. The heather must be set on fire. The plan was to get petitions at once prepared to be signed by the congregations in the city, to protest against the action of the Legislative Council—and to move the great centres of Presbyterian influence in the west, also, to protest against an action that equally affected them. The first thing to be gained was to get the Private Bills committee to delay reporting their former finding to the Council itself, and to agree to receive petitions and a deputation on the subject before proceeding further. This concession was obtained through the influence which Rev. Dr. Cook and Dr. Cameron, M.P.P., brought to bear upon the local ministers of the Crown. The excitement in Montreal was already great among those who had heard the news ; but it was destined to be greater before long. It was already seven o'clock, Saturday night. Every one he could even consult was away from home ; but the writer had made an arrange-

ment with a printer to remain in his office, in order to prepare the heads of the petitions, if it should be found necessary to do so,—and to his honour be it told, the man who undertook to do this was against the Union, but he was a personal friend, and this was in the way of business. Now the moment of difficulty had arrived. The plan of petition being approved at headquarters in Quebec, the next thing was to prepare the form. The writer, sitting in a printer's office, had no specimen before him of the proper style of a petition for the Lieutenant Governor in Council and the Legislative Council. He had, therefore, to proceed to do the best he could from his own consciousness. He drafted a form of petition: Mr. Mitchell waited till midnight in order to print copies of it. The writer, who had not even tasted food since noon, got home to bed, but not to sleep. At the break of day he started out to see the brethren, the ministers of the several Presbyterian churches in the city, taking Principal MacVicar, who was nearest, first. He entered cordially into the proposal to get petitions signed that day, and the following one, and hold a mass meeting in St. Paul's Church on Monday evening. Dr. Taylor, Dr. Burns and the rest all joined heartily in the effort. The writer, with his own hands, carried a parcel of the forms of the petition to every one of the Presbyterian Churches in the city, before eleven o'clock that Sabbath morning. The people's blood was up; they were indignant that the Legislative Council should venture to stand in the way of a great popular movement, and they in large numbers signed the document, the situation having been explained to the people by the officiating ministers. Posters were put up along the streets on Monday, calling the mass meeting that evening—which was held in St. Paul's Church, under the presidency of Andrew Allan,—the leading members of the city congregations, on both sides, taking part in the meeting. Strong resolutions were

passed, and an influential deputation appointed to proceed at once to Quebec as the bearer of the petitions and resolutions to be laid before the Private Bills committee. That easy-going body never before or since, probably, had its composure so ruffled as on this occasion. Indignation meetings had also been held in Toronto, Ottawa and Kingston. The Council got their eyes opened as to what side popular opinion was on. Certain unimportant amendments in the Bill were agreed to by the friends of Union, which enabled the Private Bills committee to resile gracefully from their former position ; and the union, in 1875, was safe. But the writer, who had gone with the deputation to Quebec, and had been borne up by excitement for those four days, collapsed afterwards, and was unfit for work for a month.

At the next great crisis connected with the Union, when, in 1881, judgment was given against the Temporalities Board, by the English Privy Council, St. Gabriel Church was destined to have great responsibility cast upon it. Mr. Darling, the chairman of the Board, was a leading member of St. Gabriel's ; and although the minister of that church was not a member of the Board at the time when the action was taken, *Dobie* vs. *The Temporalities Board*, and so was not condemned in the costs for which the older members were held responsible, he had become a member of it before judgment in the case was rendered. He was the only ministerial member of the Board resident in the city, who could be looked to by the lay members of the Board, to furnish the necessary information and guidance for their procedure on the occasion. It lay with him, therefore, to prepare the documents to be issued to all the congregations of the united Church, rallying them to the support of the Board in procuring the new legislation that had to be sought from the Federal Parliament. That support was afforded without stint,—every member

of Parliament, and every Senator, that had Presbyterians among his constituents, was solicited to give his vote for the measure, reaffirming the old Temporalities Act, and indemnifying the Board for their administration. This concerted action secured the passing of the bill, although it still met with stout opposition in the Private Bills Committee of both Houses of Parliament,—calling forth the magnificent speeches of Principal Grant, Mr. Macdonnell, of Toronto, and John L. Morris, of Montreal, in reply to Messrs. Macmaster, Brymner and Lang. The writer had the responsibility here again of gathering the materials to be used in argument, and preparing the case ; as he, with others, had to spend weeks of his time in Ottawa, giving information to members of both Houses in private, as to the merits of the question.

It ought to be recorded, in this connection, that when the churches were seeking legislation, prior to the Union, they gave notice of their intention of applying to the Federal Parliament for just such a Temporalities Bill, as they had finally to obtain from it, but were informed on the authority of the Minister of Justice of the period, that the matter in question belonged to the jurisdiction of the Legislature of Quebec and could not be dealt with at Ottawa. The leader of the Opposition of the time, an acknowledged great constitutional lawyer, was understood to coincide in that opinion ; so that no blame attached to the churches or Boards for the unfortunate situation in which the Privy Council's judgment had placed them.

The introduction of the term, " Temporalities Board," gives occasion to return to the subject of the Clergy Reserves question. Unfortunately for the churches whose interests were at stake, this question had become a political one, the Tories wishing to preserve the fund as it was, and the Reformers crying out against invidious distinctions between one church and another in this free country.

The Clergy Reserves question in Upper Canada, and that of the Seignorial Tenure in Lower Canada kept up such a continual agitation that government almost became impossible, and other important questions were not receiving due attention. The Reformers were divided, Mr. Brown's party having withdrawn their support from Mr. Hincks. This brought on a crisis, and a Coalition Ministry was formed with Sir Allan McNab as premier, and John A. Macdonald, attorney-general, the Lower Canada section of the Hinck's Cabinet still remaining in office, with A. N. Morin at its head. This Coalition was formed to deal with the two burning questions of the day, the Clergy Reserves and the Seignorial Tenure. All observant and thoughtful men had come to the conclusion that these matters about which there had been so loud a clamour raised, must be disposed of. The Church of Scotland took no steps to protest against the proposal to secularize the Clergy Reserves, the Synod feeling that the public conclusion on the subject was already foregone. Bishop Strachan, however, gallantly stood in the breach. He had nailed his colours to the mast.

The Bill for secularizing the Clergy Reserves being introduced by Hon. L. T. Drummond, on October 19th, 1854, a meeting of the Synod of the Diocese of Toronto, was summoned to take the subject into consideration, when the following resolution was adopted:—

"The Lord Bishop, Clergy and Lay Delegates of the United Church of England and Ireland, in the Province of Canada West, in Synod duly assembled at Toronto, on Thursday, the 26th day of October, A. D. 1854, hereby solemnly protest against the enactment of a certain measure now before the Legislative Assembly of this Province, having for its avowed object to dispossess the said church and other religious bodies in this Province, of all the right and title to the benefit and proceeds arising out

of the lands formerly set apart by the Crown for the support of a Protestant Clergy, and which benefit and proceeds were still further guaranteed by the Imperial Act of 1840."

The Synod further resolved not to send any deputation to make representations on the subject before Parliament, as useless, the thing being determined upon. They rather left it with their friends in the Houses of Parliament to make the best terms possible by way of indemnifying the church, for the spoliation to which they thought she was being subjected. One feature of the situation at least was hopeful: the final disposing of the question was in the hands of the old-time champions of the rights of the churches of England and Scotland.

Hon. John A. Macdonald moved the House into committee on the Bill, 31st October, 1854, and explained its features. The Coalition Ministry had the support of the *Globe* in their general policy; and Hon. George Brown at once signified his approval of the principle of the measure, although objecting to some of its features,—the commutation clause, for one. At a subsequent stage, he emphasized these objections, the occasion being the presentation of the following Memorial against commutation:—

"The Memorial of the Niagara Annual Conference of the Methodist Episcopal Church in Canada, in Conference assembled,

"Humbly Sheweth:—

"That your memorialists, in co-operating with others, their fellow-subjects, to obtain the secularization of the Clergy Reserves, were actuated by a conviction, that all appropriations by the State, forming a fund for the support of the Ministry of the Lord in the churches of Christ, are detrimental to the interests of our Holy Religion, retarding its progress, relaxing its discipline, and causing invidious distinctions among those who, otherwise, might respect each other, and labour together cordially in the common cause.

"It is, therefore, with no small degree of disappointment and surprise that your memorialists find, after years of painful and protracted effort, and on the very eve of the attainment of this much desired object, that

the Act of the Legislature providing for the final adjustment of this question, has incorporated therewith a clause for commuting with the churches, or which, in the opinion of your memorialists, amounts to the same thing with the individuals authorized by their respective churches, thereby providing for the perpetuity of this very evil which is ostensibly sought by the Act itself to be abolished; for really your memorialists can see no difference in regard to the principle and effect of the thing, between having the churches supported directly from the avails of the lands themselves, and the endowments created by the funding of the sums paid over to the several stipendiaries as provided for by the Act.

"KILWORTH, C. W.,
"21st May, 1855."

Mr. Brown moved, 23rd April, 1855, the reference of this memorial and other petitions sent to the House against the commutation clause of the Bill to a committee, and suppor tedtheir general views in an elaborate speech. He and his friends had hitherto advocated commutation, in order to get rid at once of a connection between the Government and any of the clergy in Canada; but what they wished was, that the commutation should be with the individual clergymen, and not with the churches. There was an obvious objection to this, however,—what security could the country or government have that clergymen when they received their allowance for life would continue in the discharge of their clerical duties, or even remain in the country? Hon. John A. Macdonald thus put the matter, in answer to Mr. Brown:

"The arrangement was in all cases made with individual clergymen, but as a security that they should not take the money and desert their labours, they were required to show that the body to which they belonged was willing that they should commute."

Hon. Francis Hincks, speaking of the opposition manifested to the measure of endowment implied in the provisions of the Bill, said:

"Who was going to give this endowment? Why, the Clergy themselves, and their conduct ought to command the admiration of the com-

munity. It was an act of generosity, such as was rarely heard of, for they left themselves by doing so, entirely in the hands of the church society for the means of subsistence."

The Bill became law, May 9th, 1885, with the commutation clause intact: "The commutation is to be made according to the probable expectation of life."

The following were the ministers connected with the Church of Scotland who commuted, — with their ages, and the amounts which were paid over to the Synod on their account :—

Anderson,	Rev.	James.....	age,	57.....	amount,	£1527	00
Anderson,	"	Joseph.....	"	59.....	"	1441	10
Bain,	"	William.....	"	40.....	"	1998	00
Barclay,	"	John.....	"	41.....	"	1981	10
Barr,	"	William	"	36.....	"	2071	10
Bell,	"	William	"	75.....	"	837	00
Bell,	"	Andrew	"	51.....	"	1734	00
Bell,	"	William	"	44.....	"	1920	00
Bell,	"	George.....	"	35.....	"	2088	00
Burnett,	"	Robert.....	"	31.....	"	2148	00
Campbell,	"	John	"	35.....	"	2088	00
Colquhoun,	"	Archd	"	50.....	"	1768	10
Cook,	"	John, D. D..	"	49.....	"	1785	00
Davidson,	"	John.....	"	43.....	"	1932	00
Dobie,	"	Robert	"	27.....	"	2200	10
Evans,	"	David.....	"	62.....	"	1372	10
Ferguson,	"	Peter	"	58.....	"	1489	10
Fraser,	"	Thomas	"	62.....	"	1372	10
George,	"	James	"	54.....	"	1367	10
Gibson,	"	Hamilton ...	"	43.....	"	1932	00
Gregor,	"	Colin	"	47.....	"	1849	10
Haig,	"	Thomas.....	"	38.....	"	2037	00
Johnson,	"	Thomas.....	"	61.....	"	1386	00
Johnson,	"	William.....	"	31.....	"	2148	00
King,	"	William.....	"	66.. ..	"	802	00
Lewis,	"	Alexander ..	"	63.....	"	1296	00
Lindsay,	"	Peter.... ...	"	34.....	"	2097	00
Machar,	"	John, D. D...	"	57.....	"	1527	00
Macdonnell,	"	George	"	43.....	"	1932	00
Mair,	"	William.....	"	56.....	"	1560	00
Mann,	"	Alexander...	"	54.....	"	1641	00

Mathieson,	Rev.	Alex. D.D	age,	58.....	amount,	£1489 10
McClatchey	"	George.....	"	46.....	"	1250 00
McEwen,	"	William.....	"	52.....	"	1699 10
McGill,	"	Robert, D.D..	"	56.....	"	1560 00
McKenzie,	"	John.....	"	64.....	"	1275 00
McKerras,	"	John H.....	"	22.....	"	2257 10
McKid,	"	Alexander ..	"	50.....	"	1768 10
McLaurin,	"	John.....	"	42.....	"	1959 00
McLean,	"	Aeneas	"	49.....	"	1785 00
McLennan,	"	Kenneth	"	22.....	"	2257 10
McMorine,	"	John.....	"	56.....	"	1560 00
McMurchy,	"	John.....	"	53.....	"	1672 10
McPherson,	"	Thomas	"	52.....	"	1699 10
Merlin,	"	John.....	"	72.....	"	952 10
Morrison,	"	Duncan.....	"	39.....	"	2017 10
Morrison,	"	Thomas.....	"	30.....	"	2160 00
Mowat,	"	John B.....	"	29.....	"	2173 10
Muir,	"	James C.....	"	56.....	"	1560 00
Munro,	"	Donald.....	"	66.....	"	1203 00
Mylne,	"	Solomon	"	31.	"	2148 00
Neill,	"	Robert.....	"	52.....	"	1699 10
Paul,	"	James T.....	"	45.....	"	1891 10
Porter,	"	Samuel.....	"	45.....	"	1891 10
Robb,	"	John.....	"	50.....	"	1768 10
Ross,	"	Alexander...	"	60.....	"	1414 10
Scott,	"	Thomas.....	"	41.....	"	1981 10
Shanks,	"	David.....	"	53.....	"	1672 10
Simpson,	"	William.....	"	48.....	"	1825 10
Skinner,	"	John, D.D...	"	50.....	"	1768 10
Smith,	"	John M.....	"	33.....	"	1768 15
Spence,	"	Alexander...	"	50.....	"	1768 10
Stuart,	"	James	"	39.....	"	2017 10
Sym,	"	Frederick P .	"	26.....	"	2212 10
Tawse,	"	John.....	"	56.....	"	1560 00
Thom,	"	James	"	56.....	"	1560 00
Thomson,	"	George	"	49.....	"	1785 00
Urquhart,	"	Hugh	"	61.....	"	1386 00
Wallace,	"	Alexander...	"	36.....	"	2071 10
Watson,	"	David.....	"	30.....	"	2160 00
Weir,	"	George	"	29.....	"	1811 05
Whyte,	"	John	"	32.....	"	2134 10
Williamson	"	James	"	48.....	"	1521 05

Being a sum altogether of £127,448 5s. or $509,792.

The method of commutation was this: Taking the average duration of life as it was proved at Carlisle, England, Mr. Anderson, the first name mentioned in the above list, being 57, he might be expected to live 16.21 years. So the problem to be solved was to find out what the present worth was of $300 paid half yearly, for 16.21 years. It was found that paying him 10.18 years' allowance down was equivalent to giving him $300 every six months for 16.21 years. He accordingly got £1527 or $6108. And so with all the rest.

The amount per annum at which each minister's allowance was rated was £150 or $600. There were several exceptions, however, to this, in the above list. Mr. King and Mr. McClatchey, for instance, were allowed only £100 each, because that was the sum formerly granted them, as members of the United Synod of Upper Canada. And each of the Professors in Queen's College commuted at £125, because the institution had been accustomed to get a round sum of £500—this divided between four Professors gave each £125 or $500. Besides the above 73 ministers, there were 13 others who ought to have been allowed to commute. They were ministers of the church at the time the Bill secularizing the reserves became law; but the Government did a very shabby thing in its treatment of them. They had been inducted into charges after May 9th, 1853, the day on which the Imperial Act empowering the Canadian Legislature to dispose of the Clergy Reserves, had received the Royal assent; and because technically the life rights of those settled in charges at that moment only were reserved by the British authorities, the Canadian Parliament, in utter disregard of the spirit and intention of the Imperial Act, in the pettiest way refused to accord them life rights, when every sentiment of justice, not to say of generosity, claimed for them the same rights as those were allowed

who had been previously inducted. The British Parliament, in commuting the life claims of the Irish Episcopal and Presbyterian Churches, proceeded in a juster, not to say more handsome spirit, although it was alleged the authorities were imposed upon by a sudden swelling of the ranks of the Episcopal clergy immediately before commutation. But no tricks of this kind were attempted by the Presbyterian Church of Canada in connection with the Church of Scotland. Those thirteen gentleman were *bonâ fide*, well equipped Clergymen, regularly inducted. However, it did not matter, so far as the aggregate allowance to the church was concerned; although it mattered to those individual clergymen. They have ever since been accorded special rights as privileged gentlemen—but these they obtained through the grace of the commuting ministers—they have not a legal right to the $400 equal in value to the rights the commutors have to their $450 a year.

However, if their claim had been allowed, the other ministers would have had to commute for a less sum than £150 each,—and the result would have been the same to the Temporalities Fund. For it was the aggregate income from the Clergy Reserves, falling to the share of the Church of Scotland, in 1853, that was made the dividend in computing what the rights of the ministers for that year were—the divisor was the number of ministers entitled to draw from the fund. The Clergy Reserve Commissioners had it in their power to spend every dollar of each year's income upon the ministers in office during such year,—indeed the clergy had a strictly legal right to have the entire sum coming into the hands of the commissioners, distributed. This fact was at last admitted; but there was a good deal of difficulty in obtaining a proper understanding of the matter; and the newspapers opposed to commutation had severe but unjust criticisms

of the transactions involved in effecting the arrangements with the Government.

The following documents are of historic value, as showing the principles according to which commutation was effected. Everything was narrowly enquired into by the Government :—

" At Quebec, the 22nd day of February, 1855, on which day the commissioners appointed by the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, to negotiate with the Government, a commutation of the allowances of the ministers from the Clergy Reserves Fund, met, and the commission was constituted.

PRESENT :

The Rev. John Cook, D.D., convener.
" " Alexander Mathieson, D.D.
The Hon. Thomas McKay.
Hugh Allan, Esq.

Inter alia.

" Drs. Mathieson and Cook, and Mr. Allan, stated that they had yesterday waited on the Hon. the Inspector-General, and the Hon. Attorney-General for Canada West, and received from them the copy of the table, according to which it is proposed to value the life interest of the ministers of the church, on the stipends payable to them from the Clergy Reserve Fund, and to which the faith of the Crown is pledged, and further, that in reply to a question put to the Attorney-General, he stated that the revenues of 1853 would be the basis of commutation, and the commissioners having duly considered the proposal of the Government, thus made known to them, did and hereby do resolve on the part of the Synod, to sanction commutation on the terms specified, and they did and do hereby intimate this decision to the Rev. John Cook, D.D.,

one of their number, whereby he became authorized and empowered, in virtue of a resolution passed by the Synod on the 15th January, 1855, to endorse and acquit to the several powers of attorney from individual members in behalf of the Synod.

"I do hereby certify that the above in this and in the preceding page, is a true and faithful extract from the minutes of the commission.

"(Signed),
"JOHN COOK, D.D.

"Quebec, 23rd Feb., 1855."

"QUEBEC, 23rd March, 1855.

"SIR,—I have the honor to inform you that I am prepared to commute with Government the salaries of the ministers of the Church of Scotland in this Province, whose names and ages are contained in the enclosed list, and respectfully to request that such commutation may be effected at your earliest convenience.

"I have, &c.,
"(Signed), JOHN COOK.

"The Hon. Inspector-General."

The following is the official reply :—

"INSPECTOR-GENERAL'S OFFICE,
"QUEBEC, 27th March, 1855.

"SIR,—In acknowledging the receipt of your letter without date, addressed to the Inspector-General, informing him that you are prepared to commute with Government the salaries of the ministers of the Church of Scotland, in this Province, whose names and ages are contained in the list enclosed.

"It is observed that the amount of stipends opposite each name in the list, except the three last, is £150, and for the last three, £125 each, which amounts exceed considerably the stipends of the ministers of the Church of Scotland, paid for the year 1853, as returned by Hugh Allan, Esq., secretary to the Board of Commissioners of the Synod of Canada, in connection with the Church of Scotland.

"The Inspector-General is desirous of receiving from you, some explanation as to the excess of stipends now returned by you.

"I have, &c.,
"(Signed), JOS. CARY,
"Dep. I. G.

"Rev. J. Cook, D.D."

This brought the following answer :—

"Quebec, 30th April, 1855.

"Sir,—In acknowledging the receipt of your letter of date 27th March, expressing the desire of the Hon. Inspector-General, to receive from me some explanation as to the excess of stipend of ministers of the Church of Scotland, returned by me, over that returned for 1855, by Hugh Allan, Esquire, secretary to the Clergy Reserve Commissioners, I have the honor to state, that having applied for the necessary information to the Board of Clergy Reserve Commissioners, I have received from Hew Ramsay, Esq., acting-secretary, the enclosed letter, with a minute of the Board, and a statement appended thereunto, both regularly attested by the chairman, and which I now enclose to you, to be laid before the Inspector-General.

"I have, &c.,

"(Signed), John Cook.

"Jos. Cary, Esq."

"At a meeting of the Clergy Reserves Commissioners, held at the Treasurer's office, on the 24th day of April, 1855,

Present :

Rev. Dr. Mathieson, in the chair.
Hon. P. McGill.
Mr. John Smith.
Mr. Wm. Edmonstone.
Mr. Hew Ramsay.

The chairman laid before the Board a letter from the Rev. Dr. Cook, enclosing a letter from Mr. Cary, Deputy Inspector-General, expressing the desire of the Honorable the Inspector-General, to receive some explanation as to the excess of stipends of the ministers of the church as returned by him and that returned by Mr. Hugh Allan, secretary to the Clergy Reserve Fund, and requesting the Board to furnish the required explanations ; whereupon the chairman was requested to transmit the following statement to Dr. Cook, in name and by authority of the Board, and to desire him to give the same to Mr. Cary,

without delay, to be laid before the Honorable the Inspector-General.

"The principle adopted by the Clergy Reserves Commissioners in the distribution of the revenues entrusted to them, has been from the beginning of the trust, to divide as nearly as may be the revenue of each year among the ministers of that year, retaining only what was necessary to ensure regularity of payment, and to meet contingencies, for which course they obtained the sanction of a legal opinion from Mr. Attorney-General Draper and Mr. Attorney-General Smith. The statement appended will show that this principle has been adhered to as closely as circumstances would admit, except in two instances, when the revenue was unusually large and the list of ministers unusually small,in consequence of a secession from the church, and the departure of a number of ministers to fill vacant charges in Scotland.

"Anticipating a gradual supply of ministers, it was thought inexpedient to distribute the whole sum in these years, and the balance retained is being gradually appropriated to the purposes of the trust, by giving assistance to congregations in building manses, and buying glebes, by which not only the present ministers are benefited, but their successors will be also.

"The return for 1853, printed in the Public Accounts, shews the payments made by the secretary before the amount of the revenue for that year was known, and which the commissioners did not consider themselves justified to make larger than those of the preceding year, till that revenue was known. That revenue, when received would, if fully distributed, have given £156 5s. to every minister on the list for 1853, as would also the revenue of 1854. The commissioners, in making the stipend for each of the years, *i. e.*, 1853 and 1854, £150, have only followed their general principle of distribution, as will

appear from the statement hereto annexed, and which they believe to be both just and legal.

"In these circumstances the Board can entertain no doubt of the rights of the ministers of the church to commute for stipends of £150 a year. Even in that case the ministers do not derive any benefit in the commutation from the considerable sum which has been retained for contingencies, and for ensuring regularity of payments, which yet the Board cannot but think that they ought, in all fairness, to do.

"Extracted from the minute-book by

"(Signed), HEW RAMSAY,
"Actg-secretary.

"A true extract.

"(Signed), Alex. Mathieson, D.D.,
"Chairman of the Board of Clergy Res. Comrs."

Here follows the statement referred to:—

"Receipts and payments of the Clergy Reserves Commissioners—(the sums paid in each year being on account of the year preceding, shillings and pence omitted.)

"Total amount received in 1846, £5,330. Total paid, £4,703, paid to each minister, £113.

In 1847	received	£9561,	paid	£3137—	each	minister	£ 77
" 1848	"	8203	"	7406	"	"	80
" 1849	"	6946	"	3802	"	"	80
" 1850	"	6354	"	3914	"	"	80
" 1851	"	7947	"	6262	"	"	112
" 1852	"	7959	"	6724	"	"	112
" 1853	"	7382	"	7097	"	"	112
" 1854	"	11260	"	10905	"	"	150
" 1855	"	12918	"	11204	"	"	150

"In 1852, £9000 of the amount accumulated was appropriated for manses and glebes, and in 1853, £3000 for the same object.

"(Signed), ALEX. MATHIESON, D.D.,
"Chairman of the Board of Clergy Reserves Commissioners."

All the ministers did not agree to commute at first. Some of them would have preferred individual commutation, had this been allowed them, as the following correspondence shows :—

"GALT, 1st January, 1855.

"HONORABLE SIR,—Being an incumbent of the Church of Scotland at Galt, in Canada West, consequently affected in my rights by the Bill secularizing the Clergy Reserves in Canada, and fully disposd to avail myself of the commutation clause, I therefore beg leave to inquire whether the Government are willing to commute with me as an individual, or must applications be first sanctioned by our church?

"I write this with the concurrence of several of my brethren in this section of our country, who are equally interested, and desirous of information on the subject. May I presume to ask the favour of an immediate answer.

"I remain, &c.,

"(Signed), H. GIBSON,

"Minister.

"The Hon. P. J. O. Chauveau."

Which brought this reply :—

"SECRETARY'S OFFICE,

"QUEBEC, 24th January, 1855.

"REV. SIR,—I am commanded by the Governor-General to inform you, in reply to your letter of the 1st inst., that His Excellency is advised that the Government cannot entertain applications for commutation from individual ministers, unless the consent of the church to which they belong shall have been first obtained.

"I have, &c.,

"(Signed), P. J. O. CHAUVEAU.

"The Rev. H. Gibson, Galt."

The Rev. William Johnson, then of Saltfleet and Binbrook, wrote in similar terms to Mr. Chauveau, and received a similar answer. All the ministers finally fell in with the scheme, except Rev. P. McNaughton, of Pickering.

Dr. Cook raised a new question :—

"QUEBEC, 1st June, 1855.

"SIR,—I have the honor to represent to you that, in addition to the list of ministers I have already given in, there are thirteen ordained since the

9th of May, 1853, and whose stipends I am also desirous to commute, I beg very respectfully to inquire if these may be joined with the other ministers in the commutation about to be effected.

"I have, &c.,

"(Signed), JOHN COOK.

'The Hon. Wm. Cayley."

The Government declined to entertain the application:

"INSPECTOR-GENERAL'S OFFICE,

"QUEBEC, 20th June, 1855.

"SIR,—I have the honor to acknowledge receipt of your letter of 1st instant, addressed to the Inspector-General, stating that, in addition to the list of ministers already given in by you, there are thirteen ordained since 9th May, 1855, and whose stipend you are desirous to commute, and inquiring whether these may be joined with the other ministers in the commutation about to be effected.

"In answer, I am directed by the Inspector-General to inform you that, ministers ordained since 9th May, 1853, cannot be admitted to commute their stipend.

"I have, &c.,

"(Signed), JOS. CARY,

"Dep. Insp.-Gen.

"Rev. John Cook, D.D.,

"Quebec."

There was also a higgling over other names, which drew forth the following letter from Sir Hugh Allan:—

"MONTREAL, 26th June, 1855.

"SIR,—At the request of the Rev. Dr. Cook, I write to explain why the names of the Rev. Dr. Skinner, of London, Canada West, the Rev. P. Lindsay, of Richmond, and the Rev. George Weir, of Kingston, returned by me as inducted into our church previous to the 9th of May, 1853, do not appear in the returns sent to you for the first half of that year. And I beg to remark, that in order to give me time to make up my statement for the half yearly payments, the Presbytery clerks make their returns usually about the 10th May, and 10th November in each half year.

"As the two former of these ministers were inducted on the 1st May, it has been very usual not to return them, in such circumstances, until the following half year.

In this case, such was the fact, and the Rev. Mr. Weir, who is one of the professors of Queen's College, was engaged in Scotland, and paid out of the grant to College Professors, which accounts for his name not appearing.

I am, &c.,

(Signed) HUGH ALLAN.

Jos. Cary,
Deputy Inspector-General."

The position of Queen's College towards the fund was peculiar.

It had been getting £500 currency a year from the Clergy Reserves Commissioners. The Government, however, had never recognized the institution as a beneficiary, and so it could not be asked to commute the claims of the college. The most it could do would be to commute with the four individual professors at £112 10s. each. This was on the whole better for the college. For, if the Government had commuted with the institution, it would have done so on the basis of a twenty years' purchase, as the Act, 18 Vict., cap. 2, provided. The £700 sterling, formerly paid to the Wesleyan Methodist church, was thus commuted for £8,029 18s. 10d. sterling, and the £1,400 sterling, hitherto given to the Roman Catholic diocese of Kingston, in like manner, was commuted on the basis of a twenty years' allowance, yielding £20,932 15s. currency. Had Queen's college been put on this footing, it would have been entitled to only $22,966, but the commutation of the individual professors' rights, brought $25,875 into the Temporalities Fund. But, of course, this entire sum was supposed to be exhausted, principal and interest, with the lives of those individual professors; so that in strict justice the college should have ceased to draw from the fund after they were gone. The sum they brought into the fund was not sufficient for a perpetual endowment at 6 per cent. The amount required to yield $2000 a year, was $33,333. The Synod, however, with great liberality,

resolved afterwards to make the $2,000 permanent, always assuming that there were funds sufficient, first, to secure the commuting and privileged ministers their full annuities.

The Government brought no influence to bear in favour of commutation by churches; every individual minister was left free to remain a beneficiary of the Government for life. The arguments for commutation came from the churches. They brought influence to bear upon the individual clergymen to induce them to accept it. Confining our attention to the Church of Scotland, the resolution of those 73 men, to commute, must ever redound to their credit; for what did it mean? It meant a surrender for life of $150 a year, which they might have insisted upon receiving from the Government, if they had remained its beneficiaries, over and above the $450, which they agreed to take from the church. That all the ministers of the Synod, except one, rose superior to the temptation which the situation involved, shows that they were men of generous minds, who placed the public interests of their church before their private advantage. And to Rev. Dr. Cook, of Quebec, who acted as attorney for the ministers, in the premises, was special praise due in this connection. His influence with the individual clergymen helped greatly to bring about commutation.

A great deal could be said in favour of it. In one sense, it was no hardship to accept $450 a year in future, instead of $600, which was now within their reach, since, as a matter of fact, the largest sum they had ever received, at least in the way of stipend, from the Clergy Reserves, was $450. And, then, there was this that could be said in favour of their being beneficiaries of the church, rather than of the Government, that when they retired, from old age or infirmity, they would be allowed still their $450 a year from the fund, in the hands of the church, whereas the Govern-

ment afforded no pensions to disabled clergymen. This was the state of the case, as between the two alternatives provided for by the Clergy Reserves Act. For commutation by the Government, with individual clergymen met with no countenance from the churches; and, without their approbation the statute rendered procedure on that line impossible.

And even had individual commutation been allowable, the massing together of their capital would still be clearly their best policy. By commutation they became a mutual assurance company. Intelligent men could see that $507,000 was much better security for their annuities, than a sum varying from $2,500 to $8,000. And, as a matter of fact, many of the ministers outlived the length of time at which their lives were estimated by the Government; and they would have exhausted their share of the capital, principal and interest, long before their death, even had they invested it with prudence, and been content to take only $450 a year out of it.

That memorial of the Episcopal Methodists against the commutation clause of the Clergy Reserves Bill, manifested entire ignorance of the principles on which it was proposed to effect commutation; and even much of the writing in the newspapers at the time misapprehended the nature of the transaction. The Bill did not provide an endowment for the churches concerned, as the objectors assumed. All that it did was to secure the fulfilment of the reservation made in the Imperial Act, in favour of clergymen, settled on the expectation and promise of receiving stipends for life from the revenue of the Clergy Reserves lands. The terms of commutation assumed that it was all the same financially, to the Government whether these clergymen continued for life beneficiaries of the Crown, or agreed to accept a lump sum in lieu of all claims. On the whole, the voice of the country favoured the latter

plan, as involving the least complication of the political situation, and securing at once and for ever the removal of "all semblance of connection between church and state." But Parliament did not intend to take a single dollar more out of the Treasury of the country to pay over to clergymen, by the one method than by the other. In both cases, it was assumed that when the last minister was dead, the last dollar provided for his support from the Clergy Reserves should also be spent. And had the 73 ministers of the Church of Scotland insisted upon taking the $600 a year, which they might with a good conscience have done, to all human seeming, based upon past experience, the last dollar of the Temporalities Fund would be spent with the decease of the last of these gentlemen. This feature of the transaction was overlooked by the Episcopal Methodists; and, what is of more consequence, was afterwards very largely overlooked by the church concerned, in its management of the Commutation Fund. The most absurd expectations were formed, at least, in later days, of what might be looked for from it. It was a very common thing to hear it spoken of as an endowment, when it was nothing of the kind. Before the Temporalities Fund was two years old, every dollar of it, principal and interest, was pledged for the ministerial stipends. The total endowment created by the surrender of $150 a year, by each of the 73 ministers was $120,858; and they burdened it at once with the claims of the eleven gentlemen settled after May 9th, 1853, and before the passing of the Secularization Bill, amounting to $60,772, which left a margin of only $60,086. The first twenty-six non-privileged ministers, whose names were added to the list of beneficiaries as entitled to receive $200 a year, exhausted this balance,—mortgaging the whole fund, principal and interest. And yet the Synod, with a sublime simplicity and confidence, went on, year after year, adding names to the list of bene-

ficiaries; and, besides, laid down a rule that only the interest of the fund should be used. For a time, events so occurred as to let the ministers go on in blissful innocence, feeling that this fund was an endowment. The Government estimated that money was worth six per cent., taking one year with another, extending over a period covering the lives of the stipendiaries. The justness of their estimate has been borne out by the thirty-two years that have since elapsed; but seeing that the value of money is every year depreciating, the probability is that, before the period is completed, it will be seen that the estimate was too high. But through that inflation of business, soon after, which followed the opening of the Grand Trunk Railway, and the inauguration of the Reciprocity Treaty, the value of bank stocks, and other securities in which the fund was invested, suddenly rose, and the money yielded far more than six per cent. A great mortality among commuting ministers soon after commutation also greatly helped the fund at first. These facts blinded the Synod, and apparently the Temporalities Board, too, to the real situation. They legislated on the supposition that money was worth more than six per cent.; they ought to have known better than to suppose that the Government had given them a present of two or three per cent. in the commutation calculations. The day of reckoning had to come, and come it did, with a vengeance. If the church put its money into trade, as it virtually did, when it invested in bank stocks, it had to take all the risks of trade with its profits. Indeed, it was taking the risks while agreeing to accept only a limited share of the profits,—the balance of the profits going into the pockets of those who traded with its money, as the customers of the banks. The fund lost by the failure of the Commercial Bank, in 1866, at one swoop, $96,000,—by the Merchants' Bank, in 1877, $25,000 —and by the Consolidated Bank in 1879, $33,143,—a total

of $154,143. This was the penalty of going into investments that promised high interest. In the long run, the fund would have been better off, if the management had been content to take six per cent. in some better security. For one thing it would have compelled them to administer the fund in accordance with the principles on which it was founded—they would have been obliged to broach on the capital from the beginning for the payment of even the commuting ministers—for the stipends of those 73 ministers, even at the reduced rate, exceeded the interest of the entire capital, at six per cent., by $2,463—which would, in that event, have had to be taken from the capital.

But even the tremendous losses which the management had incurred did not waken up the church to a correct appreciation of the capabilities of the Temporalities fund. The debates on the subject which took place in the Synod in connection with the union proposals, and even resolutions gravely passed by the Synod, displayed amazing ignorance ; and the writer accepts his full share of censure in this connection. He confesses that he had not the first correct idea on the subject. The most extravagant notions were cherished as to the uses to which the fund should be put, when the claims of the ministers' stipends had been fully met. The misconception arose from the habit of the Synod's regarding the fund as an endowment, the interest of which alone was to be employed—whereas the entire fund was mortgaged, principal and interest, for the commuting and privileged ministers, and the first twenty-six non-privileged ones. The plan, finally hit upon, for getting rid of the difficulty which arose in the Union negotiations, as to what was to be done to provide for the forty-three ministers in connection with the Church of Scotland, who, in 1875, were receiving $200 a year from a sustentation fund, provided by the voluntary contributions

of the congregations belonging to that Church—namely, that the capital of the Temporalities fund should be intrenched upon, if necessary, to provide the allowance—was deemed a happy one by the friends of Union, but it was from the first, an implied condition that the capital should be intrenched upon—the commuting ministers had to receive the $450—this was the fundamental principle of the fund—but this condition could not be implemented as the terms of commutation implied, without depleting the capital. Already the fund was overburdened with claimants who, if money should prove to be worth only six per cent., would swallow up every dollar and cry for more. There was, therefore, no room for others to scramble on top of the pile, as the happy solution of the financial problem, by the Synod of the Church of Scotland, told them to do, and be content.

There was one man who had a glimmering of the true state of the case, and who, in his own sphere, as a member of the Temporalities Board, although not a member of Synod, felt called upon to issue a note of warning. This was William Darling. Not that he had been long enough connected with the Board to be intimate with the history of the Fund. He had not studied the manner in which it had been originally constituted; but, as an able financier he knew, in a general way, what its capabilities were; and he foresaw plainly the folly of the course taken by the Synod in putting these new claimants upon the fund. When he found the capital diminishing rapidly, even so early as 1880,and before the judgment of the Privy Council, *re* Dobie, was given, he raised the alarm that the Fund was in danger; and suggested that steps should at once be taken to relieve it in some shape of a portion of the burdens put upon it at the time of Union. He always took the ground that the interests of the commuting ministers should be held sacred; and that whoever should suffer, not

one dollar ought to be withheld from them. He did not think it was even right to suggest to them that they should agree to surrender a part of their allowance, *pro rata*, with the other classes of beneficiaries; although some other members of the Board held that it was the duty of the Trustees to administer the fund in terms of the Union Act, which gave all the ministers rights on the Fund—and that if there was a reconsidering of the resolutions come to in 1875, that reconsideration should take cognizance of the rights of the other classes of beneficiaries as well,—and there ought to be a re-adjustment all round. When, after the writer became a member of the Board, he addressed himself to master the problems which the administration of the Fund presented, and in the course of his study of the subject recalled the attention of the Trustees and beneficiaries to the real nature of the Fund, as from the first easily exhausted, Mr. Darling was still more eager to have a reconsideration of the Synod's act, in burdening the fund as it did, by putting so many new beneficiaries on it. And after Sir John A. Macdonald, from his seat in Parliament, once spoke in very strong terms of the injustice of meddling with the guaranteed annuitees of the commuting ministers, nothing could induce Mr. Darling to be a party to any plan by which their rights should be in the slightest degree imperilled. He carried this feeling even to the extent of being willing to do a manifest present injustice to the other classes of beneficiaries, in order to guard against the possibility of the commuting ministers suffering injustice in the future. For, while conceding that the claims of the surviving creators of the fund are paramount, it is equally true, that every dollar remaining after their annuities are provided for, is mortgaged for the advantage of the other beneficiaries, and no more should be reserved for the commuters than is absolutely needed to protect their rights. This has been the problem for the Board to

deal with — how, while securing the position of the privileged beneficiaries, to do justice to the others. They took legal advice, and in pursuance of it resolved to reduce the annuities of the non-privileged classes of beneficiaries, by one half. This prudent course, although a bold one, seeing that it was taken in the face of an Act of Parliament that apparently left them no such discretionary power, saved the fund from speedy extinction. In this way, $38,308 was withheld up to 30th June last from the ministers entitled to receive $200 a year from the fund, as well as from those who were to get doubled annuities in terms of the Union Act, and from Queen's College. The Board are now proceeding with confidence in their administration, although they have added 50 per cent. to the reduced annuities for a year past. First of all, the securities are nearly all in first-class mortgages on real estate. From the day Mr. Darling became chairman of the Board, not a dollar of the fund was lost by unfortunate investments; for the Consolidated Bank stock was a very old investment, which had not been converted. Then, secondly the Board, by having before them from time to time, the advice of an actuary, showing, on scientific principles, the capabilities of the fund, know exactly what they are about. The old-time panicky feeling, when everything was done at haphazard, and there was a risk of doing injustice to the parties whose property was being managed, has given place to comfort and assurance. Enough of money will always be kept reserved to provide for the commuting and privileged ministers, first; and, then, the balance will be distributed prudently among the others having claims on the fund.

When the Board resolved to take the risk of reducing the annuities, they, however, very properly placed on record a resolution to make good the amounts thus withheld from beneficiaries, to those beneficiaries or their heirs, as a first

charge upon any surplus that might be found hereafter available for such a purpose. The fairness of this resolution all will admit; for it would be a serious wrong done to the beneficiaries for the Board to retain for other purposes, ranking after their claims in terms of the Union Act, any of the moneys coming into their hands. What is the probability that any of the Temporalities fund will ever be available for those ulterior objects, mentioned in the Act? There is very little, indeed. It will be by a miracle of financiering, on the part of the Board, that such a desirable result will be reached. At the first of May last, it would have required $256,872, according to the Carlisle tables of probable life, reckoning at 5 per cent. which is the interest that can now be counted on, to provide for the annuities of the ministers alone, not to speak of the $40,000 additional required to yield $2,000 a year to Queen's College, and no insurance company would undertake to provide the annuities for a sum of $296,872—whereas the market value of the securities held by the board was only $267,960.

But as the lives of the beneficiaries in Canada have proved less valuable than corresponding lives in Carlisle, England,—and as the expense of administration of the fund is much less than is involved in insurance companies, and no profits have to be provided for, there is still a possibility that the annuities to all the beneficiaries and to Queen's College may yet be in time made good, even if no object beyond shall profit by the fund.

The ministers throughout the country who were accustomed to welcome Mr. Darling's signature on their half-yearly cheques from the Temporalities Fund, and many of whom were his correspondents, as well as his fellow-citizens in Montreal, will be glad to see the accompanying engraving of him, and to have a sketch of his life, which has been reserved to this point in the narrative.



WILLIAM DARLING.

Mr. Darling was born in the city of Edinburgh, Scotland, 1819, and came to this city when he was only twenty years old. He first began a small commission business for his father, who was a fancy goods merchant in Edinburgh; but after a year or two, struck out for himself, and succeeded in building up the extensive hardware trade which stands an honour to his enterprize and business sagacity. He married Mary Davidson, of Edinburgh, who survives him. Of the eight children, two died in infancy,—two daughters grew to womanhood, one marrying Dr. G. T. Ross, of this city, but died within a year of her wedded life, the other dying unmarried. Four sons grew up with their father's business, and three of them continue in it, while the fourth, Andrew, has become partner in a dry goods firm in Toronto. H. W. Darling, president of the Bank of Commerce, and Robert Darling, dry goods merchant, both of Toronto, are younger brothers of Mr. Darling. William Darling died, after a week's illness, of inflammation of the lungs, November 1st, 1885.

The following account of the funeral services, which were held November 4th, is taken from the Montreal *Herald* of November 5th :—

"One of the largest funeral corteges that has been seen in Montreal in many years was that which left the mansion of the late Mr. William Darling, Bloomfield House, Hochelaga, for St. Gabriel Presbyterian Church, where the funeral services were conducted yesterday afternoon.

"Rev. J. B. Muir, M.A., of Huntingdon, a member of the Widows' and Orphans' Board—with which the deceased had been associated—conducted the devotional services at the house by request. The Rev. H. J. Borthwick, of the Episcopal Church, Hochelaga, read appropriate passages of Scripture at the service in St. Gabriel Church, after

which Rev. R. Campbell, the pastor, delivered the following address :—

Dear Friends and Fellow-citizens,—It is not the custom of Scottish clergymen, when standing over the remains of deceased members of their flock, to speak of the character or life of the departed; but so prominent among his fellows was he whose dust now lies before us—so outstanding were his qualities—that I may be justified in breaking the silence usual on such occasions. I speak the things that I have known of my friend, from an intimacy of upwards of eighteen years. Many of you had a much longer acquaintance with him, and I am sure that my estimate of him will be endorsed by those who have known him longest and best. A strong man has fallen amongst us. Massiveness characterized him all round. He was gifted with a splendid intellect, and his rare native powers were cultured by much of the best reading and by reflection. He had a fund of common sense which was quite uncommon. The clearness of his insight was remarkable. His perceptions were as quick as they were trustworthy. I scarcely ever knew a person so entirely free from prejudice. His mind was eminently judicial. He could see all around a question at a glance. For a man not trained in the subtleties of the law, his legal acumen was surprising. On all questions relating to trade and commerce his opinion stood as high, I am told, as that of the most eminent member of the bar, and was almost as much sought after. The conclusions of his mind were as fair as its grasp was comprehensive. And his was the simplicity of a child. He was unconscious of his greatness. His modesty amounted to a diffidence that made prominence among his fellows almost painful to him. I never knew a person so devoid of petty vanities, or ambitions. He was singularly free from affectations of all kinds, and utterly careless of mere appearances. Notoriety had no charms for him. When his political chief and the members of the party to which he belonged urged him to stand as a candidate for parliamentary honors, it was with the utmost reluctance that he consented; and, while regretting the defeat of his party on the occasion, he secretly rejoiced at the issue on his own account. I have said that he was devoid of ambition; but he had one ambition, and that was to be an ideal merchant. I have heard him say that this was the dream of his childhood. He was a born trader. What he was as a man of business, you know far better than I; although from my association with him for many years in more than one important public trust, I have also had ample opportunities of judging of his great capacities in this direction. For upwards of forty years he has ranked among the foremost merchants of the city, and his name has been synonymous with ability, industry, thrift and integrity—qualities which ensured the success he achieved. Not a few of the prominent business men of Canada to-day are ready to confess how much of their prosperity is due to the training

they received while apprentices in his warehouse or counting house. He was the mainstay of a large circle of his kindred who, one after another, came across the sea to be initiated by him into the mysteries of commerce, and owed to him in large measure any subsequent prosperity they attained. These are facts with which you are all well acquainted. But William Darling possessed other qualities not so generally known. I have said that he was free from petty vanity, and careless of mere appearances. As nearly related to this quality, he had no appetite for applause. Like all strong men, he was indifferent to the shallow criticism of the passing hour. He did not like to see his name in the newspapers. A man of this temper of mind combined with strong convictions, a keen sense of right, resoluteness, and the tenacity of purpose that characterizes so many of his countrymen, could not be expected to get through life without coming in collision with some of his fellowmen. All strong, decided men make enemies, and William Darling has had his share of them, I suppose. But whatever collisions he may have had with others he never lost his self-respect. He did not rush before the public with his grievances, nor wear his heart upon his slieve for daws to peck at. He was satisfied to live his time, and confidently looked for his vindication in the final issues of his differences with others. If he was slandered, he thought properly that the record of a lifetime ought to suffice for its refutation. Ordinarily he was indifferent about what the thoughtless, gossiping multitudes said; yet underneath his stolid exterior and calmness of temper there lay extreme sensitiveness. He was keenly alive to any assault upon his honour or probity. But he was singularly free from animosity. I never heard him utter an unkind or harsh word about any of his opponents; nor did he wish them ill.

Although he did not have much to do with public affairs, outside his immediate sphere of action as a merchant, he devoted a great deal of time and thought to the concerns of other people. For many years past his office has been the resort of persons who came to consult him on every conceivable subject. He listened to them with marvellous patience, and when their story was told, he did the best for them that was in his power. He was ready to leave his warehouse at any moment to look after the affairs of the widow and the orphan. He was prodigal of his valuable time and strength, in this regard. Often have I myself made inroads upon his privacy, to consult him on matters regarding which most people in his circumstances would not take the least trouble. As if he felt that God had endowed him with a redundancy of counsel, he always gave it most cheerfully and without stint. To the management of the affairs of this church, as chairman of the corporation for the last fifteen years, as well as of those of the Ministers' Widows and Orphans' Fund, and of the Temporalities Board, he devoted a large share of his time and energies, without fee or reward; but only with a view to consecrating to the service of God the business gifts bestowed upon him by the Lord. It is too much to expect

that another man can be found in the community who will make equal sacrifices in this direction. To these several trusts his loss is irreparable. We who had been accustomed to worship in this place shall sorely miss the familiar form of our departed friend. He was exemplary as an attendant upon the services of God's house, as he was in all the other relations of life. He was never absent on the Lord's Day, except for good cause. He was as unostentatious in his religion as he was in other respects; but he cherished a profound regard for the means of grace, retaining through life a strong sense of the value of spiritual things, which had been early instilled into his mind by his father, who was also a man of very superior gifts and acquirements, and for whom his son cherished a reverence as long as he lived, which was beautiful to behold. In his last days our friend held fast to the promises of the Gospel with the simplicity of a child. His religion was never demonstrative, but it was genuine. He was wont to worship as the lowliest of the lowly, and to receive instructions with the meekest of the meek. And so, when informed that his end was at hand, he was nowise taken aback; bnt was ready to depart, committing his eternal interests into the hands of God his Saviour. After all, dear friends, this is the supreme test of a successful life—to have the conscious support of Jesus Christ in death. Our friend's end was peace."

The following resolutions were passed by some of the Boards over which William Darling presided, or of which he was a member, and were forwarded to his family.

The Merchants' Bank of Canada.

Copy of resolution passed at a meeting of directors of the Merchants' Bank of Canada, held on Saturday, 7th November, 1885:—

It was resolved—"That the directors of the Merchants' Bank of Canada desire to place on record their deep sense of the loss the Bank and mercantile community have sustained in the death of their late esteemed colleague, Mr. William Darling. His large experience and sound judgment were uniformly used in the advancement of the interests of the Bank, and his assiduous attention to the many important matters brought before the Board greatly contributed to the position the Bank now occupies in the community. The directors beg to convey to the widow and family of the deceased their sincere condolence on the loss they have sustained, and for the purpose of duly conveying to them this mark of appreciation and sympathy, direct that a copy of this minute, duly engrossed and signed, be forwarded by the President and General Manager on behalf of the Bank."

Andrew Allan,
President.
G. Hague,
Gen. Manager.

THE BOARD OF TRADE.

OFFICE OF THE BOARD OF TRADE,
MONTREAL, 5th Nov., 1885.

DEAR SIR,—I beg to communicate to you the accompanying resolutions which were unanimously adopted by the Council of this Board at its meeting on Tuesday last:—

"Resolved, That the Council of the Montreal Board of Trade fully recognizes the valuable and varied services so untiringly rendered to the commercial and trade interests of this city, by the late William Darling, Esq., during the many years in which he served as a member of the Council, and afterwards as President of the Board, and the Council now records its deep sense of the loss sustained by Montreal in his decease.

That a copy of this resolution be communicated to the bereaved family, together with an expression of the sincere sympathy of the Council."

Permit me to say that I personally share in the regrets of the Council, and tender also my respectful condolence.

I am, dear Sir,
Yours sincerely,
W. J. PATTERSON,
Secretary.

William Darling, Esq.

PRESBYTERIAN TEMPORALITIES BOARD.

At a meeting of the Board for the management of the Temporalities Fund of the Presbyterian Church of Canada in connection with the Church of Scotland, held on Tuesday, the 10th day of November, 1885.

Inter Alia,—It was moved by Mr. John L. Morris, seconded by Mr. Alexander MacPherson, and unanimously resolved as follows:—

"The Board records their sense of the heavy loss sustained by the trust in the death of their late chairman, Mr. William Darling, who, from the time of his election as a member of the Board in 1867, had taken a deep interest in the prosperity of the fund, and, as a member of the Executive, for a long period had brought great ability to bear upon its interests, devoting much time and thought to its management. The Board appreciating the wisdom and prudence with which he presided over their deliberations as chairman for the last ten years, feel that they will greatly miss his judicious counsels, and they beg to tender their sincere sympathy to his widow and family in their sore bereavement. The secretary is instructed to communicate a copy of this resolution to Mrs. Darling."

Extracted from the minutes of the Temporalities Board, this tenth day of November, 1885.

JAMES CROIL,
Secretary.

ST. GABRIEL CHURCH.

At an adjourned meeting of the trustees of St. Gabriel Church, held on the eleventh day of November, 1885, it was—

"Resolved,—That the trustees of St. Gabriel Church have the sorrowful duty of recording their sense of the heavy loss which the church at large, and especially this congregation, has sustained in the sudden removal of Mr. Darling, the late chairman of the Board.

During the nineteen years in which he sat on the Board he was unwearied in his efforts to forward the interests of the church; and for the last fourteen years he presided over the deliberations of this corporation with great ability and wisdom. His colleagues on the Board feel that the congregation has suffered an irreparable loss in the death of Mr. Darling, who did so much to promote the prosperity of the St. Gabriel Church by both his personal services in its behalf and by his liberal contributions to its funds; and they beg to tender to Mrs. Darling and her family the expression of their sincere sympathy, trusting that the manifold promises held out to the widow and fatherless may be abundantly realized by them.

The secretary is instructed to communicate a copy of this minute to Mrs. Darling."

WM. REED,
Secretary.

Board of Trustees St. Gabriel Church,
Montreal, 13th November, 1885.

The secularization of the Clergy Reserves was a crisis in the history of Canada. It was the assertion of the principle that the colony was not in all matters going to conform to the order of things in the old world; but was to judge for itself how much to retain of the traditional principles and practices of the mother countries. It was the final protest of the community, especially against reproducing in Canada the same relations between the Church and the State that had so long obtained in European countries, and for the continuance of which Bishop Strachan fought so hard.

We have seen that the Anglican Church of Upper Canada, in despair, resolved to do nothing for or against the secularization proposals. But the redoubtable prelate was not going to allow matters to be shaped according to

popular clamour without at least issuing his protest, which was addressed to the leader of the French section of the Cabinet, and contained words of warning to the community which that gentleman represented. He asked Mr. Morin, in a vigorous letter, whether a "taste for spoil would not beget a relish for spoil, and whether in such a contingency the property of the Roman Catholic Church would be sacred against assaults." The Bishop knew that this blow would strike the French members of Parliament in a tender spot; but they were not frightened by it from their attitude of voting for the secularization of the Clergy Reserves.

Bishop Strachan's words were, however, very significant. This was the beginning of the end in the matter of sweeping out of the way all special ecclesiastical privileges in Canada. At least, no such rights could hereafter be held sacred. If any section of the community chose to submit to pay church dues, in the shape of taxes, in the future, that was their own affair; but no national sentiment, no Parliamentary assistance, could ever again be invoked in its support. The French Roman Catholics were and are accustomed to appeal to the Treaty of Paris, as if that secured for them their special ecclesiastical privileges in perpetuity, but the moment they put their hands to an assault upon the privileges of the Churches of England and Scotland in Canada, they lost their right to cite the Treaty of Paris in defence of their privileged position. That instrument has to be interpreted in the light of the facts and circumstances which gave it birth. The Roman Catholic Church was at the time established by law and endowed in France, and it was considered necessary that it should have the same privileges in Canada. But the Church of England was also established and endowed, and it was considered equally necessary that it should be established and endowed in

Canada. No other thought was in the mind of either General Amherst or the Marquis de Vaudreuil when they made the agreement on this subject. It would have been too preposterous for the representative of beaten France to demand for his conquered countrymen higher privileges, and greater and more permanent rights than the conquering English race claimed for themselves. And such a notion did not enter his head. He contemplated an English Church, and a public provision made for its maintenance, as was the prevailing conception regarding a properly conditioned church; but he desired that alongside this Church of England, supported and favoured, to which he naturally looked forward, his countrymen should be tolerated and protected in the practice of their religion. This was what was asked, and what was granted,—this and nothing more. But was there any pledge of perpetuity in this understanding? No treaty of the kind can be held perpetual, in spite of succeeding circumstances. Had Canada been a French colony, for instance, at the beginning of the century, it would have had all its ecclesiastical privileges taken from it, as these were taken from France, the parent state. And, considering the attitude of France to-day on this question of religious establishments, could that power, as one of the parties of the Treaty in question, reasonably demand of the Queen that she should accord privileges to the descendants of Frenchmen in Canada, when the French at home are not prepared to afford as high privileges to their own citizens? And could England be, with any decency, asked to continue to an alien and conquered race, and an alien church, what it does not preserve to its own race and church? A treaty may become obsolete by the changes which time and circumstances bring about —especially by the attitude of the contracting parties toward the subject matter of the treaty. Such a change

has taken place in regard to the Treaty of Paris; and the secularization of the Clergy Reserves marked a very important stage in the progress of this change. The treaty is obsolete, and our French Roman Catholic fellow-citizens must rest any claims they put forth on the inherent justice of those claims, and not upon an instrument that is out of date.

But while the writer enunciates this view without hesitation, he does not wish to be understood as recommending that the Roman Catholic Church should be deprived of any of the ordinary rights it at present possesses, unless the membership of that church demand a change. He agrees on the whole with the opinions on this subject put forth by William Lyon Mackenzie, in 1831,—which are substantially those which the present Premier of the Dominion, Right Honorable Sir John A. Macdonald, enunciated in his speech at London, Ontario, in the autumn of 1885:—

"Never did a church establishment in any country present fewer objectionable points than that of Lower Canada. The Catholic religion is professed by a majority of the people, and the clergy of that faith are maintained, not by a tithe, but by a twenty-sixth part of the produce of the land of those persons only who are members of that church. No man is forced to be a Catholic, consequently no man is forced to pay or maintain a Catholic minister. Yet, in a case where a parish priest sued and recovered a very small sum from one or two perons as his fees or stipend, the *Canadian Courant*, echoed by the *Montreal Herald*, sounded the alarm at tithes, tithe-proctors, demoralizing the laity, and so forth. This course appears to be unfair and uncalled for, seeing the people themselves continue the willing members of a church which could not otherwise compel them to maintain its ministers, or support it in any shape whatever."

So far, so good. The one thing to be objected to, which is now getting to be obsolete, and is not conceded to any other church in the country, is the fact that the machinery of the Courts can be used to enforce ecclesiastical dues. This must be done away with, and the people left to give spontaneously.

CHAPTER XXXII.

Centennial Celebration, March, 1886—Sermons in St. Gabriel Church by Principal Grant and Dr. Wilkes, March 7th—Reunions in St. Gabriel Church—Conversazione in the Presbyterian College—Addresses at the great Anniversary Meeting, March 12th, 1886, in Knox Church—Sermons by Dr. Reid, Archdeacon Evans and Dr. Douglas, in St. Gabriel Church, March 14th, 1886.

At a meeting of the Kirk-session of St. Gabriel Church, held on 28th December, 1885, it was resolved to take steps to have a fitting commemoration of the hundredth anniversary of the first Presbyterian services held in the city; and the Moderator was requested to seek the co-operation of the Session of Knox Church in making the arrangements. Mr. Campbell lost no time in communicating with Mr. Fleck on the subject; but no response having been given, the St. Gabriel Street Session resolved to proceed and do what they could alone to celebrate the event. They thought the public of Montreal would deem the matter of sufficient importance to be worth an effort to make it memorable. The result showed that they had rightly gauged popular feeling: no event or celebration ever held in the city awakened more general interest in the Protestant community, and many Roman Catholics even entered heartily into the proceedings. The first programme, sketched by the Kirk-session, contemplated having all the meetings in the old church in St. Gabriel Street, the idea being to have two special services on the two Sabbaths, the 7th and 14th of March, 1886, with interesting social re-unions on the intervening week-nights—and a great historic demonstration on the evening of Friday, the 12th of March,—the anniversary proper. Already correspondence had taken place with parties at a distance, whose assistance was sought to make the commemoration a success, when the Presby-

tery met, 12th January, 1886. On the morning of that day, it occurred to the minister of St. Gabriel Church that the Presbytery might be disposed to take an interest in the matter, and he introduced the question. The Presbytery entered heartily into the proposal to celebrate the occasion, and appointed a committee consisting of Rev. Prof. Campbell, Moderator, and the ministers and representative elders of St. Gabriel, Knox and St. Paul's Churches, together with Messrs. Warden, Jordan and Warden King to make the necessary arrangement, if a celebration were decided on, Mr. Campbell, convener.

With a view to add *eclat* to the event, and give the brethren from the country an opportunity to take part in the celebration, the Presbytery appointed its spring meeting to be held on March 11th, instead of in the month of April as usual.

At the suggestion of the convener, the committee arranged that the centennial celebration should be held in one of the uptown churches,—Knox Church, as having had the longest and latest connection with the old edifice in St. Gabriel Street, being specially named by him. The only question raised was as to whether the building was large enough for the number of persons that might reasonably be expected to assemble on the occasion. However, it was definitely decided to hold the celebration in Knox Church. It was thought that besides the meeting in Knox Church, which would necessarily be historical in its character, and denominational, it would be well to have some social gathering to which others than Presbyterians might be invited, and at which an opportunity might be afforded to representatives of other churches to offer their congratulations on the auspicious occasion. A conversazione in the Presbyterian College, as being an admirable common rallying ground for all the Presbyterian congregations in the city, and as affording accommodation for a larger number of guests than any single church or hall that was available, was determined on.

The St. Gabriel Church Session very gladly modified its original programme, in order to give prominence to the centenary, by securing the co-operation of all the Presbyterian congregations in the city in the celebration, and re-arranged its scheme of meetings, giving up the Thursday, Friday and Saturday

evenings—on all of which it had proposed to invite the public to the old church. The Session adhered to its original resolution in all other respects.

The arrangements for Sabbath, the 7th March, were that the Reverend John Cook, D.D., LL.D., of Quebec, the oldest friend of the St. Gabriel Street Church, should conduct morning service, that Rev. Henry Wilkes, D.D., LL.D., of Montreal, ex-Principal of the Congregational College, and the representative of the catholicity of Montreal, should officiate at 3 p.m.,—and that immediately afterwards the communion should be dispensed, all old members being invited to share in the service,—while the pastor of the church should deliver an historical discourse in the evening. Towards the end of the week, a message came from the Venerable Principal of Morrin College, Dr. Cook, that he was so indisposed that he could not venture to undertake the journey to Montreal, and the fatigue and excitement of the service for which he was announced. Very Reverend Principal Grant, D.D., of Queen's University, responded at a day's notice to the call to take Dr. Cook's place. The discourses as preached by him and Dr. Wilkes are given below in full.

SERMON PREACHED MARCH 7TH, 1886, AT 11 A.M., BY VERY REVEREND PRINCIPAL GRANT, D.D.

Ephesians 5 : 32—"*I speak concerning Christ and the Church.*"

The Apostle has been speaking of the marriage relation; but his thought has been of the relation between Christ and the Church, and he here says that, just as husband and wife are one, so are Christ and the Church one; one organism, with one heart and life. Christ is the Head. The Church is the body. We cannot see the Head; but He is. We cannot see the body. We see only individuals united into communities professing to be His. But the body is, and there is a perfect union between the Head and the body. Whatever Christian life is, in the visible communities, comes from the Head. These represent the body. They exist to manifest the Head to the world; to show forth His Spirit and continue His work from age to age, until that work is completed in a regenerated humanity. Only as any visible community does this work, does it represent the body of Christ and is it worthy to be called a Church.

The visible Church should be filled with the Spirit of Christ. How is it that the Church falls so far short of this ideal? Christians should be Christ-like. How is it that as a rule they are so unlike Him? It was not so with heathen communities. Tell me the gods of a people, and I will tell you the character of the people, it used to be said and said with truth. The gods of each nation represented the characteristic national virtues and defects. The people made the gods, and the gods re-acted upon and fixed the national character. The differences between ancient nations had thus bases in their gods. Hence, hopelessly different national ideals, incurable diversities, and war, as the normal condition of the heathen world. Hence, too, the fate of the old ethnic religions. They prevailed with the nations that gave them birth. Each religion rose, culminated, decayed and died with the nation or civilization with which it was identified. But while they existed, there was no disagreement between the gods and their worshippers. Each people's character was formed upon the ideals it had projected for itself and which it called gods. There was agreement between the god of the land and the people of the land, between the Head and the Body.

Why is it not so between Christ and the Church? Because the Head of the Church is not a natural product. He is above man, and has been

above man ever since He revealed Himself to patriarchs, prophets and psalmists. He is the same yesterday, to-day and forever. No wonder that the people of Jehovah were continually forsaking Him, while —as Jeremiah pointed out—no other nation "changed their gods, which yet are no gods." No wonder that there was always what Hosea and Micah called "a controversy of Jehovah with his people." The people wished gods like themselves. Their gross natures could not endure the pure severity of perfect light, the consuming fire of Jehovah's holiness. And it has been the same ever since the full revelation of God was given in the Christ. The Church of nineteen Christian centuries has been as unlike its Head, as the Church of the previous nineteen centuries was unlike the living God who revealed Himself to Abraham, Moses and Hosea, as Friend, Saviour and Husband.

Christ and the Church are related as husband and wife, yet, as we have seen, the wife is not and never has been worthy of her husband. Christ has promised, however, that she shall be all glorious, "not having spot or wrinkle or any such thing." The ideal Church, therefore, shall become real. This is the promise. Let us always keep the promise in mind, and in the meanwhile distinguish,—

First, between the forms that the Church has assumed, and may yet assume in different ages, and the ideal Church, as it is in God's sight, and as it shall be in a regenerated humanity.

Secondly, between the part of the Church with which we are connected and the whole Church of God on earth at the present day.

Thirdly, between the Church and that for which the Church exists.

I. Think of how many forms the Church has already assumed. With the call of Abraham, the Church—as the election of grace for the good of humanity—commences. There had been revelations of God before, but there had been no special work of redeeming love, no separating of a piece from the lump, in order to prepare it to be a leaven for the whole. But, with Abraham, a new movement begins, which has gone on continuously ever since. It began with the call of an individual. We can now see the significance of this fact. In that dawn of history, man's individual responsibility to God had not yet been recognized. Worship was the act of the community. But only in the individual is there hope for the community. Let every man know the possibilities that are in him. He may initiate a new development to which no bounds can be assigned. The first outward form that the Church assumed was that of the family. Abram was called by God, because he was a man that would not keep his religion to himself. He would command his children and his household after him to keep the way of the Lord, to do justice and judgment. The

significance of this fact, too, is very great. The great cell of society is the family; and the religion that is to unite humanity with God must be rooted in family life. Modern socialism does not understand that the family cannot be dispensed with, and it has proposed awkward devices as substitutes for it, at which He that sits in the Heavens laughs.

The Church grows from the family into a community. That community passes through centuries of vicissitudes. In Egypt, under the pressure of the most developed civilization of the time, it awakes to understand the priceless heritage it possesses in the knowledge of Jehovah, the God of Abram, and so becomes a nation. The national life is rooted in religion. The nation, at the outset, does what its great ancestors had done centuries before, went out from all that men usually think life worth living for, "not knowing whither it went."

During the next fifteen centuries, the national form of the Church changed again and again. Repeatedly the nation seemed to be lost. It was beaten, broken up into tribal fragments or clusters of tribes, reduced to chaos, but the life was in it and continually re-asserted its power. The nation at length realized complete unity under David, but soon after was disrupted into two kingdoms, the breach between whom could never be healed. Then, the larger of the two was crushed to powder, and in the next century, Jerusalem was destroyed. To all appearances, the experiment of a Kingdom of God on earth had ended in total failure.

But with the Church, the valley of trouble has been always the door of hope. After death, resurrection was sure to come. In every age, prophets had declared that the golden age of the people of God was in the future. And at no time had this prophetic intimation been couched in more inspiring language than by Isaiah, when the Assyrian was thundering at the gate, or by Jeremiah when he foretold the utter destruction of the kingdom. They constantly declared that the community of the people of God was indestructible, and that the hope of the future was bound up with Israel.

During the Captivity, there was apparently no Church upon earth. But the Church existed in the cities and plains of the illimitable East, as truly as when it was in its own land. Deprived of outward ordinances, the people found it a sweet necessity to be cast on the naked arm of God. They learned how blessed are the privileges of prayer and praise, and inspired psalmists assured them that the time to favour Zion would come. Their visions were fulfilled, though not after the form nor in the full measure foretold by them.

During the next centuries, the Church assumed of necessity an ecclesiastical rather than a political form. No longer an inspired warrior or prophet judged the people, nor a king with more or less of Oriental absolutism. The high priest was the head of the people, and Scribes were the most important class in the community.

At length, in the fulness of time, the Head of the Church came in the flesh. He, the ideal man, the true prophet, King and priest of humanity, He, in whom God and man were united, that He might unite humanity to God, came to establish the Kingdom of God upon earth. And now it might be thought that the Church would receive a fixed and final form. No. It is as necessary to distinguish between outward changing forms and the ideal Church in the Christian as in the pre-Christian centuries. It is still true that

> "God reveals himself in many ways,
> Lest one good custom should corrupt the world."

In vain have men insisted in every age that the form was imperishable. In vain has Rome taken as her motto, "Semper Eadem." She has not been and could not possibly be the same. The Church developed from something like a Congregational into something like a Presbyterian, and from that into a modified Episcopal form. Then came the patriarchates; then the primacy or monarchy of Rome, and then the Papacy. Each form, too, was suited to the time. Each was the wise, necesssary and democratic choice of the Church. In the Middle Ages the Papal form developed to an extreme of outwardliness and authority that threatened spiritual life altogether, just as the development of the Jewish monarchy under Solomon had threatened the life of the theocracy. There was no resource but Schism. The Reformation, like the disruption in the tenth century before Christ, was "from God;" but each stopped harmonious development and led the way to innumerable evils; evils in the latter case so dire that to this day many spiritually-minded men trace all the woes that afflict the Church to the Reformation. From that day, it has been more impossible than ever to identify any one organization with the body of Christ. The Church includes every society organized on repentance towards God and Faith in the Lord Jesus Christ, and the Church is wider than all put together. All present forms shall be destroyed, and the imperishable ideas at their basis shall, under the energizing of the Divine Spirit, form and constitute the Church of the future, a Church wide as regenerated humanity, and glorious as its Divine Head.

II. In vain does the Romanist assert that the Church of Rome is the only Church of Christ on earth. Societies that utterly reject Papal pretensions bear all the marks that show they belong to the Body of Christ. In vain does the Greek Church declare that it alone is Orthodox. Other societies bear the fruits of Orthodoxy. In vain does the Anglican assert that, without Bishops descended in lineal tactical succession from the Apostles, there can be no true Church. The facts are wider than the theory of Byzantium or Canterbury. In vain does the High Church,

Presbyterian, Baptist, Methodist, Congregationalist or Plymouthist, put forward, directly or indirectly, similar arrogant pretensions. The Church, which is the Body of Christ, includes them all. We will not unchurch those who have no hesitation in unchurching us. Even when convinced that the organization to which we belong is absolutely the best of any existing, we insist on distinguishing between the part and the whole, between the complex visible and the wider, grander, undivided Invisible Church.

Believing that, notwithstanding all schisms, the Church is the Spouse of Christ and ideally One, what is the first duty of every Churchman? He must seek to realize the unity of the Church. How will that unity be brought about?

Not by any one of the three bad ways that have been tried in the past. Not by violence. Violence has been tried by every historic Church. Unbelief in spiritual power has made men persecute to the utmost limit to which persecution was allowed them. But, as Bacon says, "this is to bring down the Holy Ghost, instead of in the likeness of a dove, in the shape of a vulture or raven; and to set out of the bark of a Christian Church a flag of a bark of pirates and assassins." Not thus will unity be brought about. Not by proselytising either. The Pharisees tried this way, more zealously than any sect before or since. When they made a proselyte they believed that they had saved a soul. The Lord told them that they had made him twofold more the child of hell than themselves. They uprooted his native virtues and gave him foreign vices. To this day, these are the results of proselytising. Individuals are detached and internal movements are arrested. The individual is spoiled and the mass from which he is taken rendered hostile. Not thus will unity be brought about. Not by diplomatizing and drawing up protocols of agreement either. Intellectual agreement is impossible as long as men are finite and free, and even if a common form of words is accepted to-day, it will not do for to-morrow.

How then shall we act so as to secure unity? By subordinating dogmatic forms and ritual observances to spiritual unity. The history of this congregation gives stiking examples of how this may be done. To these examples I need not refer, because they will be detailed to you this evening. The facts stand out in the history of the Congregation. They are oases that the whole country now admire, although doubtless when they happened, some considered them tokens of laxity.

But, it is not enough to put dogma and ritual in their proper place. The only way to bring about unity is by each and all drawing nearer to the Head. Then, without arguing about it, almost without knowing it, all the scattered parts or members must come nearer to each other. The duty of the Church is thus the duty of every Churchman.

III. What does the Church exist for? To make men and women like Christ; to be an authentic witness of the reality of His Kingdom; and to proclaim Him to the world. The work of the Church is thus internal and external, at home and abroad. But, think how the Church has failed in both departments of its mission. In its work at home, it has often failed so signally that the Saints have been found without rather than within the Church. It has exalted sacrifice above mercy, and conformity above spirituality. It has made itself an end instead of a means, and has magnified itself above the individual, above the country, and above Christ. In its work abroad, it has acted so feebly and intermittently, that the great majority of the race has never yet heard the only name under heaven given among men whereby they may be saved.

We must distinguish between the Church as an organization and that for which the Church exists. The Church is necessary, but necessary for what? To make us true men and women. The Church can never require our lie, our cowardice, or our faithlessness to any call which God makes upon us. Those who are most like Christ in character and life are the truest Churchmen.

What shall we say to these things? As a congregation you stand today on a lofty mountain top, from which you look back over a hundred years' history. What a wide field is presented to view! As regards the Church with which we are connected, what wonderful progress the century records! There have been conflicts, but they are forgotten; schisms, but they are healed. And looking forward, we may well take courage. We may trust the God of our fathers, if we are filled with our fathers' spirit. We are come of a good stock. Saints and martyrs, poets and prophets, honest God-fearing men and pure women are our ancestors. All that was good in them came from the Divine Spirit of Christ. The Church was always dear to them, but they never forgot that Christ, and He only, is the Head of the Church. The Spirit that filled them is offered freely unto us. We are called to new duties. We have entered on the goodly heritage of half a continent. Only the Church that is true to Christ will be the Church of Canada. Let us drink of His Spirit, and go forth to the duties of the hour and the promise of the future. Filled with child-like faith, with unswerving truth, with daring hope, and with a love that endureth to the end, true to "Christ and the Church," we shall do even better than our fathers. It may be given to us to accomplish a unity of the Church such as they never dreamed, and a unity of Christ and the Church such as John saw in his vision of the new heaven and the new earth.

SERMON PREACHED IN ST. GABRIEL CHURCH, MARCH 7TH, 1886, AT 3 P.M., BY REV. HENRY WILKES, D.D., LL.D.

Revelation i: 12-13.— * * * *"I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man."*

The internal sense moves after the form and order of the external; the enraptured apostle first sees the symbol of the churches, and then Christ. He gazes upon the assemblies of the faithful, and then beholds their Lord and Master in the midst of them, giving to them their vitality and their power. He who gave to him this vision, saw meet to make golden lamps, filled with oil and brightly burning, the emblem of churches; and as His purpose was to send a message to each of the seven churches in Proconsular Asia, He made the number of the lamps seven. This the 20th verse renders indubitable.

Reading the Divine direction to Moses, recorded Exodus xxv.: 31-40, requiring him to make of the finest gold the seven-branched candlestick, in which seven lamps were to be lighted, which direction is summed up in the solemn words: "And look that thou make them after their pattern, which was shewed thee in the mount," it must appear that some important symbolic unfolding lay under these instructions. This candlestick, rising from its stem like a tree, ornamented with bowls like almonds, with knops and flowers, as a fruit-bearing tree, carrying light on high as an illuminator, was designed to convey some great thoughts of great things. As we study the details, under the guidance of our Lord's teaching, we perceive the reference to the Church and people of God. They are branches of a vine. They are lamps and light in the world. They are required to shine brightly. They have an unction from the Holy One, and are thus kept burning by the oil of Divine grace, which is constantly supplied. And this view is confirmed by the use of the same tabernacle and temple lamp-bearer, in the prophecy by Zechariah, chap. ix., where the source of the success of Zerubbabel in the erection of the second temple is brought out in the words: "Not by might nor by power, but by my spirit, saith the Lord of Hosts." Examining that prophecy, you will find the exact description of the candlestick in the Jewish Tabernacle, with special reference to the oil with which the seven lamps were supplied. Now, oil, both in the Old and New Testament, is the recognized emblem of the spirit of God. Anointing was the symbol of

the bestowment of the Holy Spirit, as we see, Isaiah c. i., 1: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek," etc. I suppose, however, there is included in the symbol the *holy word*, which is the utterance of the Spirit. The anointing to preach includes the word given to be proclaimed. So the oil from the two olive trees in Zechariah's vision denotes the word given with the Holy Ghost, sent down from heaven. Those trees may be the Old and New Testaments, or the two dispensations. It is not my purpose to expound Zechariah's vision any further than to show the use of the Jewish candlestick to denote the Church of God. It is the bearer of the word and the spirit of God. The light is kindled by that divine agent, and burns brightly as He graciously feeds the flame. This spiritual light streams forth from the spirit-endowed community into surrounding darkness, for Christ says to his disciples, "Ye are the light of the world," "A city set on a hill cannot be hid."

The text then sets before us for meditation several interesting points concerning individual Christians and the churches composed of such Christians.

I.—Beauty and Glory.

The psalmist prays, "Let thy word appear unto thy servants, and thy glory unto their children, and let the beauty of the Lord our God be upon us." Aaron's garments and breastplate were distinguished for order and beauty, and we are commanded to worship the Lord in the beauty of holiness. How beautiful are trees! "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God; they shall bring forth fruit in old age." The candlestick was constructed somewhat after the fashion of these beautiful works of God, the trees, that it might suggest the beauty of the Christian life and character, and the beauty of the Church. "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king. God is known in her palaces for a refuge."

Though there are elements in the beautiful that meet the wants of the æsthetic part of our nature, which it would not be easy to define, yet fitness, adaptation to an end, must enter into our conception of the beautiful. And assuredly the light shining from a truly Christian character and course, whether in the individual or the Church, is a most fitting thing to glorify Christianity, to honour God, and to vindicate and render triumphant the truths of the Gospel.

The material of which the lamps were made is suggestive of glory! Pure gold, fine gold, curiously and elaborately wrought. This is always a symbol of wealth and splendor. The heavenly city is said to be paved with gold.

It should be noted, ere we proceed farther, that the candlesticks before us, in the first instance, denote what the Church of God is, when it corresponds with its true idea; but, secondly, they suggest what it ought to be—a light shining in a dark place, diffusing its living, glowing brightness all around. The description carries embedded a call to be that which is described. This comes distinctly out in the explanation of the symbol which our Lord gives. After saying, "Ye are the light of the world," he adds, "Let your light shine before men, that they may see your good works and glorify your Father who is in heaven." The Lord probably refers to the candlestick, with its lighted lamps on the branches, when he says, "Let your loins be girded about, and your lights burning, and ye yourselves like unto men who wait for their Lord." He has respect also to the same thing in the parable of the ten virgins. Their lamps burning were the symbol of their Christian character; to have them go out into darkness was to lose that character. Hence the loud and solemn appeal, "Watch therefore." The Apostle Paul also speaks to individual Christians when he says, "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom shine ye as lights in the world; holding forth," etc. Observe, therefore that the glowing descriptions of the beauty of the Church, of her privileges and glory, found again and again on the pages of Holy Scripture, are so many trumpet-tongued appeals to Christians to be themselves thus. By your allegiance to your Lord, by your profession of love and homage, by your indebtedness to his redemption work, and your perpetual indebtedness to his grace, are you, individually and collectively, urged to beauty and glory in your temper of mind, in your worship, in your daily walk, whether in business, in the family or in society. "Whatsoever ye do in word or deed," etc.

II.—Growth.

Though not so prominent as some others, yet this feature of growth is not wanting in the candlestick representation of Christians and the Churches. The likeness to a tree involves this idea, for you ever associate with the thought of that beautiful object, the extension of its girth, and the spreading and enlargement of its branches. Besides, the blossoms of flowers which were added as ornaments to the golden candlesticks in the Tabernacle, were emblematic of the Church's joyful blossoming and prosperity. Our Lord much enlarges on this characteristic of his Church. As a grain of mustard seed when first planted, it becomes a tree in which the fowls of Heaven lodge. Whether as individuals or assemblies, the Lord's people are a leaven, which being hid in the meal, the whole mass of the world's character is to be leavened with these sacred principles. If the image be of a Captain, and the forces under his command, there is

no discomfiture, no turning back, they proceed onward conquering and to conquer. Every Disciple of Jesus is required to grow in grace &c., and to promote to the utmost of his power, the growth and spread of Godliness in the earth. It is observable that in order to do this he is instructed to look for power from on high. It was not for the early disciples merely that the command was given by their Divine Master who would have them preach the Gospel to every creature under heaven, to tarry at Jerusalem till they were embued with power from on high. Unless the word comes with the demonstration of the spirit and in power, it does not achieve the victory over sin and Satan; it does not turn men from the error of their way. But let Christians cry unto the Lord for that power; let them make all their efforts in His Kingdom in dependence on this blessed power, and fruit will abound. Let any disciple of Jesus thus proceed trustingly, prayerfully, earnestly, he will receive help from above. Nor does he proceed in vain. Truth advances, the Church grows, Christ triumphs and the struggling combatant on earth has often to exclaim "Now thanks be unto God who always causeth us to triumph in Christ Jesus."

III.—Efficiently Occupied.

This part of the vision is very interesting. "In the midst of the seven Candlesticks one like unto the Son of Man." As employed by Himself—when on earth, this designation reminded them of his humanity as he set forth, it suggests the fact also of a superhuman nature, and then follows a magnificient description of his glorious person and attire, as at once Priest and Monarch of his Church. His position and that of his priestly apparel indicate both dignified repose and interposing activity. His robe, instead of being girded up around the loins to give freedom for action, is simply girded under the breast with a golden girdle. His ministry of toil and weariness and suffering was over. He was no more driven to and fro by malignant Pharisees or the turbulent populace. He had not now to go through the scenes of Gethsemane and Calvary, for the days of his suffering and mourning were ended:—He was in possession of his Kingdom! He sat upon his throne. He moved about in the quiet dignity of an accomplished and glorious mission. Yet He walked in the midst of the Candlesticks, and He held the stars in His right hand. He yet ever and actively interfered to guide, sustain and bless. He had told His disciples during His personal ministry on earth that when He departed from them, He would not leave them in a state of orphanage, but would come unto them, and we see here that the promise is fulfilled. He has triumphed over sin, death, and the grave, and now in His glorified and triumphant state, He walks in the midst of the golden Candlesticks and by His spirit keeps their light brightly burning. We can conceive of the Jewish priesthood through neglect or weariness, allowing the lamps of the

golden candlestick to go out, being untrimmed and unfed with oil, but He that keepeth Israel neither slumbers nor sleeps: He is never weary; and the lamps in the midst of which He walks and which He graciously trims and feeds, burn on for ever—their light never goes out.

This is the surpassing dignity and glory of the Church *that the Lord Christ is ever in the midst of her, in an occupancy of mighty efficiency!* "All her children are taught of the Lord" and great is their peace. "The wonderful, the counseller," the Prophet like unto Moses, He walks among His people as their teacher. They often "wonder at the gracious words that proceed out of His mouth," and their "hearts burn within them as He talks to them by the way and while He opens to them the scripture." From Him they learn their duty and receive their impulse and stimulus; to Him they are indebted for all their worthy thoughts of the Great God and Father; He gives to them the Comforter, the Holy Ghost, who takes of the things of Christ and reveals them to their souls. He comforts them in all their sorrows and guides them in every perplexity. The Divine Sagas, the Eternal Word. He is *the truth* and He graciously unfolds it to their hungry spirits and eager gaze.

The Son of Man walks amidst His people in sacerdotal garments, their High Priest, who hath fully atoned for their sins, and now intercedes for them before the Throne, presenting, amid the much incense of His merits, their prayers and works and tears. The efficiency for good of such occupancy who can estimate? Has He not a fellow feeling with His people? Is He not their elder brother—their friend? Is He not *human* as well as divine? What power and prevalency in His intercessions! And how encouraging and consolatory to know that they are being continually offered up! Amid the many agencies fitted to put out the lamps,—the damp and cold blasts of worldliness and sin which threaten to extinguish their light,—how blessed His priestly agency at the Mercy Seat, keeping alive the flame!

Nor less potent is His indwelling as the *King in Zion*, to which this robe and other symbols also point us—Isaiah vi., 1, for He controls and subdues the mighty forces, which, if unchecked, would destroy the Church. The world, the flesh, and the devil are mightier to overthrow and break in pieces, than were Nebuchadnezzar, the king of Babylon, and Nebuzar-adan, captain of his guard, when they laid siege to Jerusalem and took it. Indeed, so mighty are they that no one, save King Jesus, can effectually overcome them. It is through Him that His servants are conquerors. They give thanks to God, who always causeth them to triumph in Christ.

As we think of the Churches in themselves or in their individual members, we have to note this grand central personage, who is ever with them, an effective guardian, walking in the midst of their glory and beauty, and honouring Himself in their growth and brilliancy. We

appreciate more fully the exhortation of Barnabas, addressed to the disciples at Antioch, "when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord."

IV.—Power in Beneficent Exercise.

This matter of power from on high is of supreme moment. Vain is our organization, empty our most attractive forms, futile our expenditure of time, energy, and money, barren of results our most distinguished gifts of eloquence, culture, and zeal, without this power: this God-given, spirit-inspired might; this moulding, transforming energy; in fine, this power of God unto salvation.

The design of creating these seven lamps, and of the walking in the midst of them on the part of the Lord Christ, is that the nations might be illumined and saved. Power is imparted that it may be beneficently exercised. He sets up the candlestick of glory and beauty, causes it as a tree to grow, and to blossom in joy and fruitfulness, and He walks in the midst of it that its seven lamps may burn brightly to cheer and to bless all who come under its influence. Is the human soul oppressed by sin in darkness in condemnation, without God and without hope?—this divine power in beneficent exercise illumines the darkness, lifts off the burden of condemnation, and brings back the wanderer to God and to a joyous hope. It makes men children of light and of the day, and by its pervading influence in them and through them puts to shame the unfruitful works of darkness. Churches thus illumined and thus occupied exercise a subtle and unobtrusive but a mighty influence for good on the community in which they dwell and of which they formed a part. The individuals of which they are constituted one after another pass away into the unseen and eternal—they continue not amid their earthly privileges and labours by reason of death—but the Church lives on. Instead of the fathers there are the children, and these from generation to generation. You celebrate the centenary of this venerable Church in which the light has shone during three generations. Who can measure the blessed influence of its sacred services, the priestly king walking in the midst, and putting forth His great power for good. I remember sitting in one of the pews, joining in the worship and listening to the Word as ministered here more than sixty-three years ago. With old-fashioned internal arrangements, its seats were well filled by individuals and families, on whose experience and lives and influence on others, the services were ever producing a sacred effect. The power exercised is subtle, gentle, not immediately apparent. You cannot say—lo, here! lo, there! But it is there nevertheless, at the secret springs of action and of character, making men and women and children other than they would have been had they not enjoyed the privilege. I suppose there are few, very few, of

my fellow-worshippers of those days now among the living, but nevertheless the succession has continued—faithful men have laboured, and that not in vain, and still the Lord of the Church holds the star which has shone here for many years in His right hand, and is walking in the midst of the golden lampstand. I do not further allude to the history of the congregation, as that will occupy your attention this evening. I have known and esteemed its successive pastors, and have now and again occupied its pulpit, notably after its interior was modernised a number of years ago. May the richest blessings of the Master descend upon His people here continually. One word in conclusion. The scene we have been contemplating is one of light, brightness, glory. It is such as our loving Father would have us enjoy. He has made abundant provision that every one may have the blessing. He invites, allures, commands, in order that we may live and be blessed. But we are to notice also that it is possible for us to live in darkness and to be finally consumed by sorrow and despair. Out of Christ we are lost! Let not one of us neglect the great salvation.

At the conclusion of the sermon, a communion service was held, presided over by the pastor, Rev. James Barclay. of St. Paul's Church, delivering an address. Many old members, and friends from other churches, participated in the sacrament.

St. Gabriel Church, March 8th, 1886.

The centennial celebration at St. Gabriel Presbyterian Church was continued by a festival in the church, which was largely attended. The Rev. Robert Campbell occupied the chair, and after the opening exercises introduced the representatives of Knox Church. He said that he did not claim the exclusive possession of all the memories that clustered around those walls, and that Knox Church, in its removal from that building, was quite exceptional, inasmuch as they had left of their own accord, and shared in all the memories connected with that building, up to within the last twenty years. Major McGibbon, who had a great deal to do with the early history of Knox Church, then gave an interesting narrative regarding it, and Miss Melville sang a solo, "Over the line." The chairman in introducing the Rev. J. Edgar Hill, of St. Andrew's Church, referred to the circumstances of the secession of 1803, which developed ultimately into St. Andrew's Church, and then spoke of the generous consideration extended to him in coming to Montreal by the venerable Dr. Mathieson, then minister of St. Andrew's Church. Mr. Hill then addressed the meeting, and said that he brought the congratu-

lations of St. Andrew's Church, and their desire was to be worthy of the Church of Scotland, which always said good of everybody and ill of none. A quartette, "The Prodigal Child," was next sung by members of the choir, and then Rev. G. H. Wells, of the American Presbyterian Church, was introduced as one of the grandchildren of the church. He, too, brought the congratulations of his church. After a solo by Mr. Bain, "The Palace of the King," Rev. W. R. Cruikshank, of Point St. Charles, brought, he said, the congratulations of his Kirk-session and congregation, and concluded with expressing the hope that St. Gabriel's congregation would soon be provided with a more modern church edifice in a suitable locality.

The proceedings were brought to a close by the singing of the long metre doxology, after which the benediction was pronounced. Those present then adjourned to the school-room adjoining and partook of refreshments which had been furnished by the Young People's association.

St. Gabriel Church, March 9th, 1886.

The centennial celebration of St. Gabriel Presbyterian Church continued this evening, the Rev. R. Campbell presiding. Letters apologizing for unavoidable absence were read from the Rev. Messrs. Norton and Newnham, and conveying their good wishes.

The Rev. James Barclay, and Mr. Birss — who had attended the Sabbath School fifty years ago—made short addresses, followed by a solo by Miss J. Robertson.

The chairman referred to historic connection between St. Gabriel Church and Crescent Street Church, formerly Coté Street Church, and in the absence of the pastor, called upon the Hon. Justice Torrance, one of the members of the Session, who conveyed the congratulations of the Kirk-session. Principal MacVicar, as a former pastor of Coté Street Church, delivered an interesting address showing the catholicity of Presbyterianism, indicating the point of contact between the Presbyterians and various other representative churches.

The choir having sung "Jerusalem, my glorious home," the chairman introduced Mr. Edward B. Greenshields, grandson of a former pastor of the church and founder of St. Paul's Church. Having referred to Erskine Church, congratulatory addresses followed from the Rev. L. H. Jordan, pastor of the congregation, Mr. Andrew Robertson, and the Rev. R. H. Warden. Messrs. Stewart and Traquair then rendered a duet, "Now we are ambassadors," after which the concluding speech of the evening was then listened to. It was from the Rev. Mr. McCaul, of Stanley Street Presbyterian Church, who referred to the St. Gabriel edifice, and said that the right thing for Presbyterians to do would be to buy and preserve it for some general church use.

A hymn having been sung, and refreshments served, the meeting closed.

St. Gabriel Church, March 10th, 1886.

The centennial festival was continued this evening, the pastor in the chair. After devotional exercises, the first congregation to be welcomed was St. Mark's, which was organized by the Rev. W. M. Black, son of one of the former ministers of St. Gabriel Street Church. The Rev. J. Nichols responded on behalf of his congregation, and members of the choir of St. Mark's contributed to the evening's proceedings by singing several pieces.

The Rev. Dr. Smyth, of the St. Joseph Street Church was prevented from being present by illness, but he sent greeting in his own name and on behalf of his Kirk-session and congregation. One of the managers of the church also answered the remarks from the chair in welcoming the congregation.

An interesting part of the proceedings was the relation of Col. Fletcher and Mr. George Cruickshank of personal reminiscences in the old church. The Rev. Colborne Heine brought from Chalmers' Kirk-session and congregation, and the Rev. Thos. Bennett from Taylor Church the respectful greetings of the two youngest of the sisterhood of Presbyterian churches that had grown out of the old mother church in St. Gabriel Street, and thus was brought to a close a most interesting and delightful series of soirees.

At the conclusion, the chairman reminded the friends present that these meetings were, however, meant to lead up to the great meeting, the anniversary itself, to be held in Knox Church on Friday evening, and urged their attendance then and there. He also referred to the commemorative services to be held in his church next Lord's day, and explained that the Communion in the afternoon was to be quite distinct from the Anglican service, and a short interval would elapse between the two.

March 11th, 1886.

The Conversazione in the David Morrice Hall this evening was a brilliant affair. The programme was arranged by a special committee, of which Rev. R. H. Warden was convener.

The Rev. Professor Campbell, Moderator of the Presbytery of Montreal, occupied the chair.

Congratulatory addresses were delivered during the evening by Rev. Dr. Wilkes, Rev. Prof. Shaw, of the Wesleyan College, Rev. Dr. Stone, of St. Martin's Episcopal Church, and His Honor Mayor Beaugrand. The Harmony Male Quartette Club sang several pieces, and Holland's Band filled up the intervals with appropriate music. Refreshments were served in the dining room, reading room and lecture room No. 1. The corridor,

library, halls and entire college buildings were thrown open at the close of the programme, and were thronged for the rest of the evening by all that was best in the way of intellect and worth in Montreal circles. It proved a happy suggestion to hold this reunion in honour of the centenary of Presbyterianism.

KNOX CHURCH, March 12th, 1886.

This was the great day of the feast. By eight o'clock, the church was well filled, and a little later every seat was taken. The Rev. Jas. Fleck, B.A., pastor of the church, presided, and on the platform were the Revds. Principal MacVicar, Prof. Coussirat, Dey, Robert Campbell, A. B. Mackay, R. H. Warden, L. H. Jordan, W. R. Cruikshank, T. Bennett, J. Mackie, J. McCaul, W. J. Smythe, Ph.D., G. H. Wells, J. Nichols, J. Patterson, C. Heine, A. B. Cruchet, J. A. F. McBain, and K. McLennan, members of Presbytery, under whose auspices the meeting was held.

The grand Old Hundredth Psalm was sung as the opening exercise, Rev. L. H. Jordan read the Scriptures and led in prayer. Then Psalm 122 was sung, after which the chairman gave a short historical address, showing the relation of the Knox congregation, in whose church the meeting was held, to the century of Presbyterianism just concluded,—as representing the main stalk of the original congregation, organized 12th March, 1786. Then followed the addresses of Principal MacVicar, Rev. Geo. H. Wells, of the American Presbyterian Church, and Rev. Dr. Reid. Psalms 24 and 48, and Paraphrase 2 being sung in the intervals. This grand meeting was brought to a close by prayer and the benediction by Rev. A. B. Mackay, of Crescent Street Church.

ADDRESS DELIVERED IN KNOX CHURCH, MARCH 12TH, 1886, BY PRINCIPAL MACVICAR.

PRESBYTERIAN DOCTRINE AND POLITY.

To say within half an hour what should be said on the subject, at the centenary of Presbyterianism in Montreal, is a task which I have not set for myself, but one which I have been constrained to attempt by the urgent persuasions of my lay and ministerial brethren. If my sentences, therefore, seem condensed and void of rhetorical expansion, ascribe it to the limit of time by which I am bound.

Presbyterianism is not a thing of yesterday. Its doctrines and the fundamental principles of its polity can be readily traced to their apostolic source. Foremost among its dogmas is that which declares that the Bible is the supreme, infallible rule of faith and conduct, by which alone all matters of doctrine, worship and discipline must ultimately be determined. This was the great central principle of the Reformation of the sixteenth century, and the various Christian bodies formed under the spiritual impulse of that period have acted upon it with more or less fidelity. So far as Presbyterians are concerned, while granting occasional unfaithfulness and deadness, we may safely say that they have adhered to it with a firmness of purpose which is still unshaken. They have all along emphasized the truth of the memorable words of Chillingworth: "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants." Nor have they hesitated, amid successive storms of Germanic and Anglo-Saxon Biblical criticism, to indicate precisely what they mean by the Bible. In their subordinate standards they have definitely settled the canon by naming the books which it contains, and steadfastly refusing to allow any diminution of the number or any addition of apocryphal writings and the traditions of men. They have based the claim of the Book to infallible authority on its divine inspiration, and have uniformly put forward this claim in opposition to the pretended infallibility of Popes and Councils, and the imperious utterances of Rationalism. As to the *mode* of inspiration, Presbyterian, as well as other theological writers, have expressed a variety of opinions, while, touching the *fact* of inspiration, they have shown the utmost unanimity. They have declared in the clearest terms that the Book is from God, and is the true expression of His mind, while it has undoubtedly a human and historical character, inasmuch as

men were used as the free organs of the Holy Spirit in making the record whether of truth communicated directly and for the first time by God, or gathered from human sources.

Along with the inspiration, infallibility, and sovereign authority of the Bible, Presbyterians have strenuously maintained

THE RIGHT AND DUTY OF ALL TO USE IT FREELY,

because of its perfect adaption to their intellectual, moral and spiritual wants. They have apprehended no danger from putting it into the hands of the people, owing to its supposed obscurity and the difficulty of understanding it. They have gone upon the assumption—surely a safe and true one—that if the Spirit of God did not make plain his meaning and express in the most intelligible manner all essential saving truth, and if Jesus, whom the common people heard gladly, because He spake as never man spake, failed to state with sufficient simplicity and clearness His own gospel, we look in vain for help in this respect from erring, sinful men and human literature. And while strongly asserting the right of private judgment in determining the meaning of the word, Presbyterians have ever been careful, at the same time, to seek unanimity and catholicity of belief and practice among the members of the body of Christ: hence, the various creeds and confessions upon which they have been united. And here we take leave to say that creeds, whether written or unwritten, are necessary and unavoidable. They may be feeble and mutable, or strong and stable, the growth of the thought and wisdom of centuries.

A man may be silly enough to ignore the past and all its efforts, and to regard the advent of wisdom into the world as dating from his own birth, but he should credit those who lived before him with some share of common sense, and shape his creed accordingly. And one way or other a creed is inevitable. Since God has undoubtedly spoken to man, it is obviously man's duty, not only to listen but also to do his best to express in clear terms what he understands to be God's meaning. This is his creed, what he believes, it may contain much or little, may be logical and definite, or disorderly and vague, according to his capacity and culture and the measure of faith with which he receives the heavenly message. And it is manifest that the larger the number of intelligent, God-fearing, Bible honoring persons who are cordially agreed as to what they believe the better, because they thus testify openly to the unbelieving world that, in terms of his intercessory prayer, they are one in Christ, and because it is undeniable that the weakest part of every man's creed is that which he holds alone or aside from Christendom, and the strongest part that which he holds along with the whole household of God. Happily for Presbyterians they have never appeared as an isolated sect so far as doctrine is concerned. Their strength has largely been their catholicity and

comprehensive and firm grasp of divine truth. They have accordingly, in common with Christendom, accepted the Apostles' Creed as containing apostolic teaching, although not written by apostolic hands, and the Nicene and so-called Athanasian Creeds in similar terms. If asked to give an historic account of the belief of the portion of the Holy Catholic Church which we represent, we confidently point to the oracles of God as supreme, and then to no narrow, sectarian creed, but to the consensus of the Reformed Confessions as that which we hold and teach. We point to the Gallican Confession of the Protestants of France (1559); the Belgic Confession of the Netherlands (1561); the second Helvetic Confession of Switzerland and other countries (1560); the Heidelberg Catechism of Germany and Holland (1563); the two Scottish Confessions of 1560 and 1581, as well as the Thirty-nine Articles of the Church of England, supplemented and explained by the Lambeth Articles (1559), and the Irish Articles of Archbishop Usher (1615); and to the canons of the Synod of Dort (1618).

WHAT WAS BEST IN ALL THESE VENERABLE SYMBOLS

was gathered up into our Westminster Confession and Catechisms in 1647. It was the specific outcome of the best Theological scholarship of the age, and of the terrible struggle between Puritanism and semi-Romanism, known as the Second Reformation in England. It was made, as is well known, in the venerable Abbey whose name it bears, and where the Bible was translated in 1611 for English-speaking people, and again recently revised. But although the work of English scholars, candid and profound, and intended for three kingdoms, it was rejected in the land of its origin and accepted in Scotland and by the churches beyond the Atlantic and Pacific. It may be said of all the confessions named, as well as of this last and best of them, that they are not the fruit of theory and speculation, but of keen, practical conflict and deep conviction. There were giants in those days, mighty men of God, Huguenots in France, Burghers in Holland, Puritans in England, and Covenanters in Scotland, who had the courage of their convictions, and who were ready to contend and die for the truth which they formulated. It is not surprising, therefore, that much of it assumed an apologetic and controversial form, and that the views of Apollinarians, Eutychians, Arians, Socinians, Pelagians, Arminians, and especially Papists, were treated with critical skill and unmistakable firmness, facts which require to be kept in view, in order to read with success these great theological treatises, as they may be called. They are so largely moulded upon the prevailing errors of the stirring times which gave them birth, as to be almost unintelligible to persons ignorant of these important periods of Church History. Nor is it to be regretted that our Westminster Standards are so largely apologetic, because they deal electively with great generic errors which

are ever recurring in slightly varied forms in the history of human thought. It is probably this feature of the work, as well as the copious stores of positive and direct truth which it contains, that has given it vitality beyond all its predecessors, so that now, after more than two centuries, it stands, with but slight modifications, as still setting forth the belief of the Reformed churches.

Many persons ignorantly imagine that our Church and doctrine are Scottish, and that the work of formulating our dogmas was limited to Scotland, but the facts are far otherwise. Before Scotland had any Confession of her own, about the year 1548, George Wishart, the martyr of St. Andrew's, translated and published for the use of the people, the First Helvetic Confession, and it should not be forgotten that the best theological instruction which our great Reformer, John Knox, ever received, was from the lips and writings of that Frenchman of penetrating, marvellous, imperial mind, John Calvin. He was thus taught the views which he incorporated in his *Confessio Scoticana* (1563), which was adopted by the General Assembly, so that in a very essential sense, Scotland owes her first Confession to the French mind. Then, a few years later, the Assembly sanctioned and approved the Second Helvetic Confession. This symbol originated (1566) in the desire to enlarge the earlier Swiss Confession of 1536, and to include in it the views of John Calvin, which had meanwhile been published. It was also professedly drawn up to manifest the unity of doctrinal belief among the Reformed continental churches, and was approved by most of them before being adopted in Scotland, and has ever since found general acceptance in Switzerland. The Geneva catechism, prepared by John Calvin, was also sanctioned by the General Assembly upon this specific ground, among others, that it was then the one most generally used among the Reformed churches, our Presbyterian ancestors thus again showing the utmost catholicity of spirit and practice. Moreover, the Heidelberg catechism was translated into English and freely used in the Church of Scotland. It was originally prepared by the Heidelberg theologians, Gaspar Olevianus and Zachariah Ursinus, at the command of the Elector-Palatine, Frederick III. It is Calvinistic in doctrine, and became the standard of the churches and schools of the Palatinate, and retains the authority of a symbol in Germany to this day. It was approved by the Synod of Dort, 1618, and its use in Scotland shows both the identity of British and Continental Presbyterianism, and how much we owe to Germany, as well as to Switzerland and France. Finally, the Act of the Parliament of 1690, approving the Westminster Confession of Faith, fully recognizes the fact that it contains the sum and substance of the preceding Reformed Confessions. Our claim, therefore, to catholicity in doctrine and polity is no vain boast, but one which rests upon a broad and strong historical foundation, and the fact that our subordinate standards survived the revolutionary storms of the eighteenth century, and are to-day accepted by millions of

Christians of a thoughtful and vigorous type all over the world, and are more influential than ever before, is no unimportant evidence of their being the vehicle of God's truth which abideth forever. The sixteenth and seventeenth centuries formed a period of unprecedented mental and spiritual activity, of reformation and theological progress, but the eighteenth century was a time of re-action and destruction. It was then that Deism in England robbed men of the truth of God and left them nothing but the cold lifeless skeleton of natural religion and threatened the ruin of Church and State, until the apologetic efforts of Butler, Lardner and others, and the vital warmth of the Methodist revival in some measure checked its progress.

Deism in France Degenerated into Blasphemous Atheism, led by Voltaire and Rousseau, and culminated in the atrocities of the revolution and the reign of terror. In Germany, dominant thought took the form of Rationalism and touched with its blighting influence churches and colleges, and poisoned the fountains of theological learning in every department, historic, exegetic, and dogmatic. So terrible was the storm, that it virtually wrecked the Confessions and the piety of her Lutheran and Reformed Continental Churches. But through it all believers in our Presbyterian doctrine and polity, so luminously summarized in the Westminster Standards, remained steadfast and immovable, both in Britain and America; and now, under the unifying influence of the Presbyterian Alliance, which has already held three successful meetings in Edinburgh, Philadelphia and Belfast,these desolated Continental churches are rallying once more around the old Gospel banner, while a worldwide and emphatic testimony is being borne to the Biblical character of our cherished doctrines. And we do not anticipate any serious departure from these being brought about by the progress of knowledge and science. They have already withstood attacks as strong and fierce as any they are likely to encounter. We do not say that they are perfect or infallible, that belongs to God's Word only, and it contains far more truth than can ever be embraced in human symbols. We know, too, that this is a progressive age, and we believe and rejoice in progress. We are greatly in advance of the seventeenth century in many departments. This is the case in textual criticism, based upon a wealth of original manuscripts wholly unknown to scholars of that time; and the case also in Biblical Antiquities, History, Archæology, Monumental evidences, Biblical Geography, and Natural Sciences, as these affect the interpretation of the sacred text. We have far clearer views than the Reformers of the doctrine of toleration, the nature of constitutional government and the relation between Church and State. On all these subjects we have left our ancesters far behind. And yet we have not reached the utmost limit of knowledge. Others are to distance us in the future. But truth is truth in all ages. It never grows old. And while we are ardent believers in scientific and theological progress, we have no faith in a new gospel or in preachers who are so original

as to make their own gospel instead of declaring God's message. The old Gospel of our salvation that saved patriarchs and prophets and apostles and countless millions through the ages of the past, is to be the Gospel of the future. Sin, for example, will always continue to be "a transgression of God's law," as well as a defilement of man's soul, antagonistic to God's nature and deserving his wrath and curse. The divinity of the Son and the personality and divinity of the Spirit of God will always rest upon a mass of Scripture evidence against which the gates of hades cannot prevail. The one great atoning sacrifice, "once offered," and not often, as in the so-called sacrifice of the mass, will never lose its efficacy as the only ground of justification and the foundation of our eternal hope. The substitutionary sufferings and death of our Lord, "the Cross of Christ," will never cease to be the rallying point and glory of the true servants of God. Man's freedom and responsibility will remain facts of human consciousness, no matter what metaphysicians and moralists may say or decide upon the subject—God's untrammelled freedom and sovereignty in working in the physical universe and spiritual kingdom, whether in creating worlds and ruling them, or in quickening, by His Spirit, souls that are dead in trespasses and sin, will not be impaired if the whole world should vote against it. It will still be true that "He doeth according to his will in the army of heaven, and among the inhabitants of the earth."

Thus we might pass through the entire circle of our doctrines, expressing our faith in their scriptural verity and their continuance in time to come. But we content ourselves with the general declaration that what we need is not new doctrine, but the baptism of the Holy Ghost, greatly quickening our personal faith in the Christ we preach, and giving to Christian life in our homes and churches a divine reality and power, and to all the servants of God, in the pulpit and the pew, definiteness and honesty of purpose in holding and teaching the truth once delivered to the saints. We reprobate, as strongly as any of the so-called advanced thinkers of the age, dead orthodoxy, but we value at an unspeakable price, as a matter of true, manly conduct, of morality and religion, living fidelity to all that the mouth of the Lord hath spoken.

We have now time for only a few words upon polity. Presbyterians have never deemed this subject of such grave importance as doctrine, and it is impossible here to enter into anything of the nature of a full exposition and defence of our views. We must be content with the very briefest statement of fundamental principles which are the logical outcome of what we hold as to the nature of the Church.

1. Our thorough Catholicity, as embracing all the children of God, by whatever name known, is declared in various forms in the Westminster Standards. Thus, in the twenty-fifth chapter, it is said that the "Catholic or Universal Church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the Head thereof." And, again, "the visible Church, which is also

Catholic, consists of all throughout the world who profess the true religion, together with their children." Nor are these things asserted merely as matters of abstract dogma. They are fully sustained by Scriptural evidence, and made the basis of most practical action. Hence, in the 26th chapter, the Communion of Saints is defined in equally comprehensive and Catholic terms, and it is there declared that "Saints, by profession, are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification, as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus." In view of these solemn declarations, to which we most heartily subscribe, if Presbyterians are in any case narrow and sectarian, they must be so in flagrant violation of their own standard.

2. As the necessary sequence of the Headship of Christ over the Church, Presbyterians have maintained her spiritual independence, and are destined to do so, we believe, with greater unanimity and power in the future than in the past. The true and admirable words of the 30th Chapter of our Confession are: "The Lord Jesus, as King and Head of his Church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate." This lifts the church at once above the low and narrow conception of her being a national institution —Scottish, English, Irish or American, and sets her free from the unscriptural domination of popes and civil governments, the very thing which is needed, and which is surely coming, in the Province of Quebec, and in all parts of the world. Sectarianism, ecclesiastical tyranny, the thraldom of those whom Christ hath made free and over whom He alone has a right to reign, are doomed, and sure to come to naught, and the Scriptural and Presbyterian principles just enunciated certain to prevail.

3. Under Christ, as Head, the highest officers in the Church are Presbyters. These are the bishops of the New Testament, as acknowledged by Howson and Conybeare, Alford, Ellicott, Jacob, and many other distinguished scholars of the Church of England, as well as the revisers of our English translation of the Bible. To the Presbyters belong the functions of ordaining to office, administering the two sacraments of the new covenant, teaching and ruling, or expounding and enforcing the Word of God. There is nothing priestly or sacerdotal in their office and work. Officially, they are all equal, neither are they lords over God's heritage,but associated with teaching and ruling Elders and Deacons for the management of the temporal affairs of the Church. And the right of the people to elect all office-bearers, to choose their own spiritual teachers and rulers, to "try the spirits," and to judge for themselves in doctrine and the practical administration of the affairs of the Church is most sacredly guarded.

4. The unity, order and purity of the Church are conserved by our Polity.

We recognize the existence of "the Church in the house," where two or three are gathered together in the name of Jesus, as well as in the great assembly, and in the aggregation of all the congregations of the saints.

We find evidence in favor of this in the practice of the Church in Jerusalem, Antioch, Corinth and elsewhere during the days of the apostles. And the working of our Church courts, Sessions, Presbyteries, Synods and General Assemblies, is admirably fitted to give practical effect to this unity, and to secure the utmost advantage in concentrating the entire strength of the Church upon Home and Foreign Missions. The wise use of the ecclesiastical power accorded to these courts secures order, represses the disputatious and revolutionary tendencies of some members, and secures also purity of doctrine and discipline. Both are essential to the life and growth of the Church. A church without a creed, without something definite which she holds and teaches, is an aimless, disorderly democracy, and a church with an endless diversity of creeds and no power to maintain or enforce any, is a house divided against itself. A church without disposition and power to exercise discipline to cast out the unworthy, the impure and corrupting, is a body with a deadly cancer eating away its very life. The principles of our polity faithfully administered, guard against all these evils.

5. Ample provision is made to secure justice and freedom to all the members of the church and to render the entire body active and aggressive in the service of the Lord. Justice is provided for by the presence in all our courts of ruling elders as representatives of the people, and more especially by the right of appeal secured to all from the lowest to the highest of these judicatories. By this means, the judges, at each step, are changed and the influence of local prejudices thus neutralized, until, finally, in the General Assembly the judges are drawn from our whole Dominion, and can scarcely be supposed to be swayed by unworthy motives. And seeing the members of Assembly are from all parts of the church, the chosen representatives of the people, they should be able to rouse them to energetic action and the concentration of their material and spiritual forces upon the accomplishment of all evangelical work that may be proposed. Principal Rainy, of Edinburgh, has truly said, that "Presbyterianism means organized life, regulated distribution of forces, graduated recognition of gifts, freedom to discuss, authority to control, and agency to administer."

Let us then exert ourselves to the utmost to have this "organized life," a life fed by the truth and the Spirit of God, spread over the entire land, and let us strive to have it manifest itself in the formation of a God-like, pure, strong and manly type of character, and in the training of citizens who will always resist oppression in every form, and stand up for the right, and carry forward our vast Dominion to its rightful place among the nations of the world.

ADDRESS DELIVERED IN KNOX CHURCH, MARCH 12TH, 1886, BY THE REV. GEORGE H. WELLS.

THE CHARACTER PRODUCED BY PRESBYTERIANISM.

"The tree is known by his fruit."—A System is judged by its results.—Tried by this rule, how does Presbyterianism stand?—What kind of character and life does it produce?

My time is brief! I cannot stay to make nice definitions, nor to draw fine distinctions between Presbyterianism and other branches of the Christian Church.

Dr. McVicar has told us that it consists of inward faith and outward form. It is a system of doctrinal belief, and it is a method of church government. It is mainly with the first of these two elements that I shall deal to-night.

Presbyterianism, as identified with the school of theology, commonly called Calvinistic or Augustinian, will be my present theme. I know that not all Calvinists are Presbyterian, and that not all Presbyterians are Calvinists. There is Calvinism in the standard of the English Church.

Luther, and still more, Melancthon, held some Calvinism, but Anglicans and Lutherans are usually not Calvinists. Baptists and Congregationalists, in both Great Britain and America, are often Calvinistic in belief, but they reject the Presbyterian polity.—Unitarians in England and Ireland, were formerly called Presbyterians, and in some cases they still retain the name.

There are Calvinistic Methodists in Wales, andArminian Presbyterians in the United States; but, notwithstanding these exceptions and some others we might cite, Presbyterianism and Calvinism are popularly and properly identified with one another.

In this discussion, therefore, we shall treat the two systems as in substance one.

By Presbyterianism we mean Calvinism,—that complete, compacted system of belief, whose foremost teachers and reformers we claim were Paul, the great Apostle; Augustine, the great Latin Father; Anselm, the great Scholastic; and Calvin, the great Reformer. Calvin was born and trained in France, but he labored and died at Geneva. Driven from his own country by intolerance, he found a home in that fair city that has

given shelter to so many exiles of widely different race and faith. Calvin and Voltaire both found a refuge within its walls. It seems strange that Calvin never makes reference in his writings to the splendid scenery by which he was surrounded at Geneva. No word of his would indicate that he ever looked upon the peerless summits of Mont Blanc, or marked the beauty of the gleaming lake, or of the rushing Rhone.

In this, however, he resembled the Apostle Paul. He was now at Tarsus, where he saw the snow-capped peaks of Tarsus, and the swift Cydnus as it swept through the city to the sea. He travelled amid scenes that were fair by nature, and famed in history, but they have left no traces upon his works. The Psalms of David, and the parables of Jesus are full of nature, but the Epistles of St. Paul contain no reference to the external world. Human nature alone attracted and interested him. Calvin shows the same peculiarity. He probably was of a practical, rather than of a poetic turn of mind, and he dwelt more in the domain of thought, than in the the realm of sight. We should mistake however, if we thought of Calvin, as of a harsh or gloomy man. He was fond both of poetry and of music. He wrote some metrical versions of the Psalms, and a hymn of praise to Jesus Christ, that shows a true poetic imagery of fire.

I once attended an organ concert in the Cathedral of Geneva, where Calvin preached, and where the very chair in which he sat is still preserved. I suppose Calvin did not approve of organs in his day. yet possibly he would permit them were he living now. We feel that he was really, though unconsciously, impressed by the fair scenes in which he lived. If nature is not described in his works, it is reflected there. His thoughts have the grandeur and sublimity of mountain ranges; his mind is broad and deep as the profound and azure lake; his style is swift and pure as the clear and rapid stream. The Rhone becomes a great river, widening and deepening until it meets and mingles with the sea, and then it sends its waters onward to wash remotest continents and shores. So Calvin's influence has increased and spread throughout the earth. He made that little city of Geneva in his time, the centre and fortress of the Reformation, so that men called it the Jerusalem, the Mecca, or the Rome of Protestantism, according to their love or hatred for the man. His greatest work, "The Institutes of the Christian Religion," became a standard and text book in most of the reformed churches. The Protestants of Bohemia and Hungary, the Waldenses of Italy, the reformers of Switzerland and Southern Germany, of Belgium and of Holland, the Huguenots of France, the Covenanters of Scotland, the Puritans of England, all show the influence of his teaching, and their descendants, both in the old world and the new, prove the tenacity of his system. The symbols of these churches, including such well known standards as the confessions of Dort and of Westminister, and the Heid-

elberg Catechism, can justly claim a lineal descent from Calvin, while most of the remaining creeds of Protestantism betray some marks of his far-reaching hand. It is a large and goodly fellowship to which we are thus introduced.

Merely to read this list of names and to recall the deeds which they performed, suffices to stir us as with trumpet blasts and to thrill us with memories of a holy and heroic past. What ranks of saintly men and women, what hosts of scholars and of warriors; what scenes of noble daring, and of patient suffering, rise to confront us while we speak! We seem to read a new 11th chapter to the Hebrews, and to behold a fresh line of martyrs and heroes of whom the world was not worthy, arrayed before our sight! If we mark well this company, we shall discern in them the distinguishing quality of mental vigor and activity. Calvinism promotes thoughtfulness and intelligence in its disciples. They have a certain steadiness and sturdiness of mind, that loves to grapple with hard problems, and seeks the toil of profound exacting thought.

The Rev. Dr. Storrs, in his recent book, "The Divine Origin of Christianity vindicated by its Historical Effects," devotes a brilliant chapter to tracing "the influence of Christianity upon the mental culture of mankind." In it he argues that the study and discussion of the great truths presented by the Bible, must stimulate and educate the mind;—he says, "The student of Christianity is brought in contact with the themes, most majestic and vital that can occupy the human mind." "Here are the great gnomic sayings of the Master, as marvellous in the fulness of their unwaning wisdom as any works attributed to him; the profoundest truths conveyed to the world in the most gracious, lucid and memorable phrase." "Here are the alleged discoveries of transcendent facts that pass the reach of our thought as do unsounded seas, the out-stretch of our hand."—"The incessant and eager discussion of these facts never fails among men." It has highest charm for the loftiest spirits; and it holds within it the clear prediction of larger scope, a more exact and interpreting vision to be attained in the hereafter. "He who meditates upon God, duty, immortality, as the Christian writings present them to him, feels heirship with whatever is royal in the universe, and has a sovereign sense in the soul of relationship to essences primordial and eternal."

Calvinism shares with all schools of Christianity in this rich heritage of fruitful and inspiring truth. Chief, as we believe, among the goodly sisterhood, she loves to dwell upon the deepest, grandest theme. She exalts most highly the eternal power and sovereignty of God. She regards the universe, in all its parts, from rolling sun to falling hair, as constantly depending on his care and help. She hangs eternal destinies for bliss or woe on his immediate will. She, more than any other creed, we think, impels and allures her followers, not her clergymen and students merely, but her entire membership, to meditate and argue on these lofty themes.

Mrs. Stowe faithfully discusses New England country life three-quarters of a century ago, when she represents the labours of the kitchen and the field as mingled with, and sometimes interrupted by, discussions upon fore-ordination and free will. Something like this prevailed at Geneva in Calvin's day, and in England and Scotland in the times of Cromwell and of Knox. All men were eager then to reason high "of providence, fore-knowledge, will and fate." "Fixed fate; free will; fore-knowledge absolute!" Milton said it was the devils that discussed these themes, but Milton's devils were giants of intellectual strength and skill. I know that men of other faiths declare that all such reasoning is vain and sometimes mischievous. They believe that these great subjects only baffle and exhaust their students, and that those who venture into their discussion, like Milton's fiends, will "find no end in wandering mazes lost."

I take issue, however, with such persons. Let it be granted that the doctrines of Calvinism cannot be fully defined and understood, nor settled to the satisfaction of any one and beyond the possibility of doubt. What then? Does this prove their study to be worthless and inane? Is it of no profit to the human mind to have proposed for its consideration questions which it shall continually ask, but cannot finally and fully answer? Does not Scripture challenge us to try and train our powers on matters that we cannot fathom nor explain? To quote again from Dr. Storrs. He says:—"I do not hesitate to accept it as part of the plan of the author of Christianity to leave these questions, and others like them, so far undecided that new discussion should be always in order, and that the most exact and wide investigation should never be suspended. It is by such discussion and investigation that the intelligence of Christendom is constantly trained. The doubts which men at times have entertained upon such subjects have been more instructive than many certainties on common themes." Perhaps no man will ever be able to define and demonstrate the doctrine of election to his own entire satisfaction and that of others, but his attempt to do it will certainly go far to enlarge and to exalt his thoughts. The person who tries to ascend Mont Blanc may not attain its summit, but he will breathe more pure and invigorating air, and will enjoy fairer and farther reaching views than if he had remained in the valley at its foot. Consideration of these mighty doctrines must make a man humble and reverent, and lead him to seek the Holy Spirit's aid, as Milton did when entering on his great work—"O, Spirit! Instruct me, for Thou knowest. What in me is dark, illumine. What is low, raise and support: that to the height of this great argument I may assert eternal Providence and justify the ways of God to men!"

Calvinism produces a thoughtful, earnest cast of mind. Seriousness and sobriety have characterized its disciples in all ages. Macaulay marked this fact in speaking of the Puritans. He says of them:—"They

were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. Not content with acknowledging in general terms an over-ruling Providence, they habitually ascribed every event to the will of the Great Being, for whose power nothing was too vast, for whose inspection nothing was too minute. To know Him, to serve Him, to enjoy Him was the great end of their existence. They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscure vail, they aspired to gaze full on the intolerable brightness, and commune with Him face to face.

"If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they felt assured that they were written in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands, their diadems glory that should never fade away. On the rich and the eloquent, on nobles and priests, they looked down with contempt, for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language, nobler by the right of an earlier creation, and priests by the imposition of a mightier hand. The very meanest of them was a being to whose fate a mysterious and terrible importance belonged, on whose slightest actions the spirits of light and darkness looked with anxious interest, who had been destined, before heaven and earth were created, to enjoy a felicity which should continue when heaven and earth should have passed away. Events which short-sighted politicians ascribed to earthly causes had been ordained on his account. For his sake empires had risen and flourished and decayed. For his sake the Almighty had proclaimed his will by the pen of the evangelist and the harp of the prophet. He had been rescued by no common deliverer from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had arisen, that all Nature had shuddered at the sufferings of the expiring God. Thus the Puritan was made up of two different men, the one all self-abasement, penitence, gratitude; the other proud, calm, inflexible, sagacious."

We may not agree with all the brilliant essayist here says, but we accept enough to illustrate and confirm our point, that Calvinism works a strong and quickening influence upon the mind. It produces strength rather than refinement. Buckle says: "Calvinism is more favorable to the sciences than to the arts, better fitted to the ministers than to scholars." I believe that through its history there can be traced a

certain ruggedness and robustness of the intellectual life which differentiates it from every school of thought. In common with all Protestantism, it has always sought the education of the people. It has tended to dignify and strengthen the middle classes of society, by lifting the masses from ignorance and poverty, by investing them with civil rights, and by training them for self-protection and self-support. Buckle declares again that Calvinism is always democratic and its professors are more apt than others to form habits of bold and independent thinking. The same author adds the profound remark that "those who associate metaphysics with their religion are led by Calvinism into the doctrine of necessity, a theory which though often misunderstood, is pregnant with great truths, and is better calculated than any other system to develop the intellect, because it involves that clear conception of law, the attainment of which is the highest point the human understanding can reach."

John Knox aimed to plant a school in every parish, and to place every child in school. The Puritans of New England built their Commonwealth upon the foundations of religion and education—the meeting-house first, and the school-house beside it. Both Covenanters and Puritans were worthy representatives of Calvinism in its zeal for popular intelligence and nowhere has instruction been more general and thorough, or illiteracy less common than in Scotland and New England.

It has been remarked that people who live in the valleys and shadows of great mountains come to wear a serious and earnest look. They are men of courage and self-reliance, but they are less gay and joyous than those who dwell upon the plains. It may well be that those who abide beneath the influence of great truths should possess sobriety of character and mind. The foes of Calvinism have always charged it with being melancholy and morose. It may not be so bright and cheerful as some other creeds, but this can be said in explanation and defence, that Calvinism has had much of hard, stern work to do. It was obliged to bear the sharpest thrusts of the sore conflict with tyranny in church and state. The other leading churches of the Reformed faith—the Lutheran and Anglican—while not indeed exempt from trial, were yet not summoned to so fiery and bloody a baptism as the Calvinists passed through. Luther was shielded as well as threatened by the civil power, and the system which he founded counted among its members and defenders many of the German cities, states and princes. The Church of England was established and generally protected by the royal authority, and its adherents seldom suffered for their belief in property or person. How different from the position of the Calvinists! In almost every instance they incurred the bitter and unrelenting hatred of the great.

The bright beginning of the Reformation in Austria, Italy and Spain were smothered in the dungeons and devoured in the fires of the Inquisition. Bohemia and Hungary, once Protestant, were made a wilderness,

their people killed or exiled, and their lands given back to the ravages of the wild beasts. French Huguenots endured a century of persecution, were slaughtered like sheep in the massacre of St. Bartholomew, and scattered everywhere abroad by the cruelties of Louis XIV. In the Low Countries, 50,000 Protestants suffered martyrdom, and multitudes were driven into banishment. Their inhuman sovereign, the bigoted Philip, declared that he would rather reduce the country to a desert than rule over heretics, and only the indomitable heroism of the people prevented him from doing it. The blood of the Covenanters dyed the soil of Scotland red, and English Puritans were burned at Smithfield and exiled from their native land.

Historians affirm that civil and religious liberty was twice kept alive upon the Continent of Europe by the persistent valor of the Dutch Calvinists, once, in the 16th century, when led by William the Silent, who had been reared a Romanist, but who became a Protestant. No more desperate, determined struggle has been waged than that. On the one side were marshalled the veteran and victorious armies of the mightiest monarchy, led by the most consummate captains of the age—on the other, were arrayed undisciplined burghers and peasants contending for their faith and home! Providence was not then upon the side of the heaviest battalions. "The race was not to the swift, nor the battle to the strong." Spanish bigotry and bravery went down before the Flemish piety and courage in that memorable fight! The tide of intolerance that seemed ready to sweep over the whole of Europe, was first checked on those low shores of Holland, and it has been ebbing and dying ever since.

Again in the 17th century, France succeeded to the place of Spain as chief oppressor and persecutor of the saints,—Louis the Great receiving the mantle of Philip the Bigot, declared that he would conquer the Dutch heretics. He set all the vast resources of his realm in motion to secure that end. Another William of Orange and Nassau—the worthy scion of a noble stock, commanded the opposing troops. The world waited to see the feeble Hollanders subdued. Town after town capitulated or was captured by the French. Their armies were in sight of Amsterdam, the capital, and seemed about to enter it in triumph, when once more the gallant Dutchmen cut their dykes—preferring to surrender their land to the sea, from which they had rescued it with infinite toil, rather than to the cruel foe. The ocean overflowed the land, and Louis with his forces barely escaped from drowning like another Pharaoh beneath its waves.

Not only did William thus secure the freedom of his own land. He crossed the sea, snatched the crown from the head of the unworthy James, and, as Macaulay says, became the greatest king that ever sat upon the English throne. To few persons do Englishmen owe so much for the liberty which is their boast to-day, wherever Englishmen are

found, as to William of Orange. He was a Calvinist of the strongest type. The doctrine of predestination was the keystone of his faith. He often said that if he should abandon that tenet, he must abandon with it all belief in superintending Providence, and must become a mere epicurean. With him we might rightly associate the names of many other great liberators and reformers who were also Calvinistic in their views. A writer, so little favourable to evangelical religion as Froude, speaking of Calvinism, says:—"It is enough to mention William the Silent, Luther (for, on the points of which I am speaking, Luther was one with Calvin), the Scottish John Knox, and Andrew Melville and the Regent Murray, Coligny, and Cromwell, and Milton, and John Bunyan." He might easily have added to that list still other noble names. I have heard that the great Swedish hero, Gustavus Adolphus, the most illustrious figure of the Thirty Years' War, who rolled back the flood of Austrian and Romish victory from Northern Germany, and on the field of Lützen conquered, though he fell, was Calvinistic too in his belief.

But we would not claim all excellence and heroism for our distinctive creed. We only aim to vindicate for it an honorable place in the front rank of forces that have wrought for the advancement and enlightenment of men. We would clear it from reproaches that have been cast upon it, and would prove from history that it is not the monstrous and irrational system that it has been often called. We do not think that Calvinism contains the only and the entire truth of God. We do believe it holds a vital and essential portion of that truth. Its doctrines have displayed their fruitfulness and vigor in the past. Despite the prophecy of many in these times that its days are already numbered, and that it will soon be buried out of sight, we trust that it is strong and stalwart yet. We see large fields that demand its earnest, patient work. We believe that so long as there shall be great and intricate problems to be re-solved, hoary and giant wrongs to be corrected or cast down, mighty and urgent reforms to be inaugurated and pressed forward; sin to be rebuked, judgment to be pronounced, and punishment to be inflicted, so long will Calvinism live and thrive. In every battle with ignorance and intolerance, her standard will, in the future, as in the past, be like the white plume of her great hero, Henry of Navarre, ever seen moving in the thickest and hottest of the fight.

ADDRESS DELIVERED IN KNOX CHURCH, MARCH 12TH, 1886, BY REV. WILLIAM REID, D.D.

It is with great diffidence that I come forward and attempt to offer any remarks worthy of your attention after the very able, interesting and eloquent addresses to which we have listened. I shall at any rate try to be brief in my address. The occasion on which we meet is one of great interest. A century ago the simple but impressive service of the Presbyterian Church was begun in Montreal. Assuredly the results have been great, the growth has been very remarkable. The slender twig then inserted into the Canadian soil has become a goodly tree, whose branches extend far and wide, and which has borne and is still bearing good fruit to the day of the great husbandman.

A hundred years—a century is, in view of the life of man, a long period. Scarcely one will be found alive to-day in 1886 who saw the 12th March, 1786. Even half a century is a pretty long period, and not a very large proportion of those present here to-night can be familiar with events which took place fifty years ago. It is not quite half a century since I first saw Montreal. In 1839, forty-seven years ago, I first arrived in this city, and in the course of the years intervening, great changes have taken place. At the time referred to, steamboat travel across the Atlantic was scarcely begun. Several trading vessels from the Clyde to the St. Lawrence were fitted up very comfortably for cabin passengers, and in one of these, belonging to the Allans, whose enterprise afterwards originated the now celebrated Allan line of steamers, I arrived in the autumn of 1839. I had been licensed to preach only a few weeks before leaving, and I came to the country young, raw and inexperienced, but with my mind made up to make Canada my home, and to labour wherever the Master might point out the field. I well remember how much I was taken aback when, on arriving at the wharf at Montreal, I learned that I was expected to preach in St. Andrew's Church on the coming Sabbath, as the pastor, the Rev. A. Mathieson, afterwards Dr. Mathieson, was setting out on a missionary tour through the Eastern Townships. I greatly enjoyed the short season of my sojourn in Montreal before proceeding to the Presbytery of Kingston, within whose bounds I was specially commissioned to labour. I spent my time in the then bachelor home of Mr. Mathieson, and had opportunities of becoming acquainted with the other Presbyterian minis-

ters, from whom, as a stranger, I received great kindness, especially from Mr. Esson, then the minister of St. Gabriel Street church. Shortly after, I proceeded to Upper Canada, and in January, 1840, was ordained as minister of the congregations of Grafton and Colborne.

But instead of dwelling on my own personal course I would on this occasion make a few remarks on some of the more prominent men in the Presbyterian Church at the time of my arrival, with most of whom it was my privilege to be personally acquainted. There were prominent men then, men worthy of being remembered in connection with the progress of Presbyterianism. Some in these later times have thought proper to speak somewhat lightly of the ministers who came in early times to Canada. But the great men are not all confined to the present generation. There were ministers in the dawn of the Presbyterian Church in Canada who were at least the equals of their successors. I have already mentioned the name of Dr. Mathieson, and in Montreal I need only name him. He was one of the prominent men in the Presbyterian Church forty or fifty years ago, a man of mark every way, physically, intellectually and ecclesiastically. He was a man of strong convictions, and he could, with firmness, decision, and yet with dignity, carry out his convictions of duty. Many of you no doubt remember his decided and dignified stand in connection with the presentation of an address from his synod to His Royal Highness the Prince of Wales in 1860. In view of this meeting I have been glancing over the early ministers of synod, and I was struck with the fact that Dr. Mathieson's name appeared more frequently than that of any other as a "dissenter," I mean as entering his dissent from the judgments come to by his brethren. He was strongly conservative. I do not mean politically, but ecclesiastically, and especially in reference to the relations of the Presbyterian Church in Canada to the Church of Scotland. Believing as he did that his brethren were disposed at times to proceed at too rapid a rate in the line of ecclestical independence, he thought it expedient and necessary to apply the brake. But as we have said, he was a man of mark, and when he was removed in the course of years, a land-mark in the Presbyterian Church had departed.

I have also mentioned already the name of the Rev. Henry Esson. He too was a man of mark, but in many respects the very opposite of Dr. Mathieson. He was a man of great learning and extensive reading, a devourer of books even to the end of his days, of ardent temperament, lofty aims, generous impulses and warm affections. Somewhat given to speculation and theories, and an ardent advocate of liberty both civil and religious, he was occasionally in advance of his brethren in his views and sentiments. On one occasion the attention of Synod was called to a Pamphlet said to be from his pen. The title was a somewhat remarkable one, "Prospects of the Plan and Principles of a Society, which is proposd

to be formed in Montreal, for the attainment and security of Universal Religious Liberty and Equality, and for the immediate and entire abolition of all invidious distinctions in favour of one sect to the exclusion or disparagement of another." Some of the views set forth did not meet with the approval of some of his brethern. I have not met with the pamphlet, and I am not aware that the proposed society was not actually formed. The objects set forth, however desirable in themselves, have not yet been practically secured in the Province of Quebec. After the division of the Church in 1844, Mr. Esson was removed to Toronto, to take part in the work of educating young men for the Ministry. In this work he was in his element. He was a most enthusiastic teacher, and his lectures and teaching were well fitted, not merely to impart additional knowledge to the young men under his care but to quicken and stimulate their mental qualities, and make them truly life-long students. Mr. Esson, who was greatly beloved by a large circle of friends, died in the early part of 1853.

With the Rev. Edward Black, the Minister of St. Paul's Church, I was but little acquainted. He was seldom present at subsequent meetings of Synod. He was a faithful Minister, and much respected and beloved by the members of his congregation.

I could recall with great pleasure my impressions of many of the ministers who were in the Church when I became connected with it, but this would occupy too much of your time. I shall briefly mention a few of them. Dr. Machar of Kingston, from whom with his excellent and devoted wife, I received on my first arrival kindness which I shall never forget, was a man greatly respected and beloved by those who knew him. He did not greatly delight in the debates of church courts, but he was a man of sound views, extensive learning, and deep personal piety. He was a model pastor. At a subsequent period he rendered most important services in connexion with Queen's College.

The Rev. William Rintoul, first pastor of St. Andrew's Church, Toronto, but of Streetsville, when I came to Canada, was also one who laboured faithfully and in various capacities for the advancement of the Presbyterian church. Afterwards he was connected for a time with Knox College as instructor in Hebrew and Biblical Literature, and for the latest years of his life was Minister of St. Gabriel Street Church. From time to time he did a large amount of Missionary work. He was respected and beloved as a man of deep piety and of a most catholic spirit.

The Rev. Alexander Gale, for many years Minister of Hamilton, was an excellent scholar, a zealous educationalist, and a most faithful, laborious and useful Minister. He gave much attention to the public business of the Church, and exerted an extensive influence throughout the whole of the Western Section of Canada. After 1844, he was called to Toronto to take charge of an Academy and give instructions in Classical Literature

to the Students in Knox College. Mr. Gale died in the early part of 1854.

The Rev. Hugh Urquhart was Moderator of the first Synod which I attended. He was a man of gentle but dignified bearing, and appeared to me to discharge with great attention and ability the duties of the chair.

The Rev. William Bell of Perth had come at an early period to Canada, and his labours tended largely to build up Presbyterianism in what was then called the Bathurst district. I remember during the meeting of Synod in 1840, we had a social gathering of the members in a large room in the North American Hotel in Toronto, when Mr. Bell gave very interesting accounts of his early labours. He had two sons in the ministry of the Presbyterian Church, Rev. Andrew Bell, and Rev. George Bell, now Dr. George Bell, who resides in Kingston.

The Rev. Peter Colin Campbell first went as a Presbyterian Minister to the Mauritius. After a short time he came to Canada, and was called to Brockville. When Queen's College was established, he was appointed Professor of Classical Literature. Afterwards he was Minister of Caputh, in Perthshire, Scotland, and subsequently was Principal of the University of Aberdeen. He was a man of acute intellect and an accomplished scholar.

The Rev. Robert McDowall was one of the earliest Presbyterian Ministers who preached in Canada, having come to the country before the close of last century. For many years he was almost the only Presbyterian Minister who preached in the country. For many years he was almost the only Presbyterian Minister along the shores of Lake Ontario, and many congregations owed their continued existence, under the blessing of God, to his Missionary visits. He was present at my ordination, and remained with me a few days at Colborne. His long experience, deep piety and strong common sense well qualified him to give needful counsels to a young and inexperienced minister. He lived two or three years after the date referred to.

The Rev. John Bayne of Galt, afterwards Dr. Bayne, was one who left his impress on the Presbyterian Church. He was a man of powerful intellect, of deep thought and strongly marked character. His sermons are still remembered in the whole district around Galt. They were truly great sermons, frequently occupying nearly a couple of hours in the delivery, but they were listened to not only with patience and attention but with avidity.

But were I to speak even briefly of all the ministers with whom I was brought into contact, and who might be counted worthy of being remembered, I should detain you to an unreasonable hour. I should like to speak of such men as Thomas Wilson, of Perth; John Fairbairn, of Ramsay; Henry Gordon, of Gananoque; James Ketchum, of Belleville;

Robert McGill, of Niagara, afterwards of Montreal; M. Y. Stark, of Dundas; John M. Roger, of Peterborough; Donald McKenzie, of Zorra; Dr. James George, of Scarboro', and many others. Very few of those who were ministers of the Church in 1840, are now alive, and still fewer are in the active discharge of the duties of the ministry. Dr. John Cook, of Quebec, Mr. Thomas Alexander, at one time of Cobourg, Mr. Duncan McMillan, and Mr. William Meldrum are, so far as I know, the only ministers now alive who were in the ministry when I first became identified with the Canadian Church. I should add the name of Dr. Robert Neill, of Seymour, who was ordained one day before me. You will observe that in these remarks I have confined myself to ministers in the Church at the time of my arrival in Canada, and with whom I was personally acquainted. There were at that time several ministers who, in any history of the Presbyterian Church, are worthy of being mentioned, connected with the Secession or United Presbyterian Church, but with these I was not brought into contact. Such men as Mr. William Proudfoot, Wm. Taylor, John Jennings, Robert Thornton, and others of their associates did much to extend Presbyterianism. Happily the streams which then flowed in different channels have been united to form one great river. For more particular accounts regarding the early workers in the field, I refer you to the pages of the volume lately published by my excellent friend, Dr. Gregg, of Knox College. My plan, it will be seen, restricts me also from referring to those who came in after years, such as Dr. Robert Burns, Dr. Willis, and others. I may state that at the first meeting of Synod after my arrival, the union of what was called the United Synod with the Synod in connection with the Church of Scotland, took place. This union brought in such men as Mr. William Smart, of Brockville, Dr. Robert Boyd, of Prescott, Mr. Daniel W. Eastman, of Grimsby, and others,—in all, sixteen ministers. Several of them had been pioneers of the Presbyterian Church in Canada. Had time permitted, I should have referred to some of the prominent elders who, in early days took part in ecclesiastical matters. I am reluctantly obliged to lay aside this part of my plan. There is one elder, however, whose name often occurs in the early minutes of Synod, I refer to the Honourable William Morris, whose public services and private labours did much to advance the interests and secure the rights of the Presbyterian Church.

The early Canadian ministers had to meet with many difficulties, and even trials, which are not experienced in these days. The state of the country and of the roads, and the domestic arrangements of the houses where the minister or missionary had often to lodge, were very different from what we find now. Then, again, they were in many cases isolated, far removed from each other, and with few opportunities of meeting, except on the occasion of Presbytery and Synodical meetings. Their time for study was limited, as their fields of labour were often so exten-

sive that they had to be almost every day in the saddle, either for a preaching appointment or for family visitation. There was less machinery then than in these days, but there was a large amount of missionary work done—indeed, every minister was a home missionary as well as a pastor. Had this not been the case, the Presbyterian Church would not to-day have been such as it is.

While the early fathers of the Church had each a full share of work in his own sphere, they were from the beginning public-spirited men, men of large views, and of high Christian enterprise. From the very first formation of Church courts, the ministers and elders at their meetings gave their attention to such subjects as the following: The education of young men for the Christian ministry, Home Mission work, the state of religion, missions to the heathen, and to the Aborigines, Sabbath observance, temperance, and the subject of the license laws, Psalmody, a religious book depository, and other matters intimately connected with the moral and physical advancement of the people. Some of these subjects have not yet been exhausted, but occupy the attention of the Church from year to year.

But I must hasten to a close. My review goes back less than fifty years. Even within the limits of this period very great changes have taken place, changes in almost every department, civil and ecclesiastical. When we contemplate the altered circumstances of the present day, the vast growth of the Church, for in reality the little one has become a thousand, the altered social condition of the people, the improvement in church architecture, in Sabbath school accommodation, in church psalmody, in the means which the young men of our congregations, whose hearts the Lord hath touched, have for obtaining education, both literary and theological, we may well say, "What hath God wrought?" I have attained the age when one is somewhat disposed to look back in the past, and "inquire why the former times were better than these." Perhaps in some respects they may have been better, but I am no pessimist. I do not believe that things have been becoming worse, but better. I believe that in many respects the present times are better than any that have gone before, that there is more spiritual life in the churches and in the individual Christians than in former years, and more interest in the extension of Christ's kingdom, and I think we can with great confidence look forward to the future. So far as our Presbyterian Church is concerned, let us maintain our great fundamental doctrines, the great doctrines of grace, as set forth in our symbolical books and as prominently unfolded in the word of God. Let us be faithful to our principles, while at the same time we cultivate friendly intercourse with other branches of the Church of Christ, for our principles lead us to be Catholic, and to recognize as brethren in the Lord all who love the Lord Jesus Christ in sincerity and in truth. Let us be faithful to the

great Head of the Church, and we may trust that, through His blessing and the abiding presence and power of His spirit, there will be seen even greater progress and growth in the future than in the past, to the glory of our God and King. A hundred years, a century, is a long time to look back on, it is a long time to which to look forward. We cannot anticipate the future. We know not what changes may take place in the course of years, but we have the true promise to rely on, "Lo I am with you always, even to the end of the world."

St. Gabriel Church, March 14th, 1886.

SERMON PREACHED IN ST. GABRIEL CHURCH, AT 11 A.M., BY THE REV. WILLIAM REED, D.D., OF TORONTO, CLERK OF THE GENERAL ASSEMBLY.

Hebrews vii., 23, 24, 25: "*And they truly were many priests,*" *etc.*

The careful reader of the Epistle to the Hebrews will have observed that a leading object of the writer is to exalt the Lord Jesus Christ,—to exalt him personally as higher than any creature, as better than the angels; yea, as God's equal,—to exalt him officially as worthy of more glory than Moses, and as superior to the priests of the Old Testament, the priests of the order of Aaron. Several points of contrast are mentioned between the Levitical priests and Christ, and between their respective priesthoods. The writer of the Epistle especially dwells on this point, that the priests under the law were after the order of Aaron, but Christ was after the order of Melchizedeck, who is spoken of as being "without father, without mother, without descent." The obvious meaning of these expressions is not that Melchizedek was really without father and mother, but that his priesthood did not depend on his earthly parentage. The priests under the law held office in virtue of their descent from Aaron. Unless their descent could be thus traced, they could not hold the priestly office. But in the case of Melchizedek, his priesthood did not depend on his being the son of any earthly parent. He was a priest specially appointed and recognized by God; and so Christ was a priest by special appointment of God the Father. "Thou art a priest forever after the order of Melchizedek." Farther, Aaron and his successors were priests, and nothing more. Melchizedek was both a king and a priest, and Christ was king and priest together, "a priest upon his throne."

In considering this passage more fully, I shall consider, 1st, the statement as to the priests under the law; 2nd, the declaration as to the priesthood of Christ, in its perpetuity and unchangeableness; 3rd, the inference which the writer draws, that in virtue of his priesthood the Lord Jesus Christ is able to save unto the uttermost all who come unto God by him. First, then, let us notice the statement of the text as to the priests under the law, "And they truly were many priests," etc. Under the Old Testament dispensation there were many priests. Several persons executed the duties of the priesthood at the same time. They were divided into several orders. There was a division of labor. One order or rank had one set of duties to discharge, and another had another set of duties. But Christ, in all his priestly work, was alone. "Of the people there was none with him." None shared his work. He is the one mediator between God and man. Neither angel nor archangel, not even his mother, could take part with him in his priestly and mediatorial work. The undivided work and the undivided honor belong to him alone.

But the passage is to be regarded as referring not so much to the fact that under the law several persons might be executing the functions of the priesthood at the same time, as to the fact that there were many priests in succession. They were not suffered to continue by reason of death. One generation of men passed away after another, and so one set of priests passed away after another. One high priest succeeded another. The holy offices to which they were consecrated, the holy services and duties in which they were engaged, did not preserve them from the stroke of death. Being themselves sinful men, needing to have sacrifices offered for their own sins, being themselves compassed with infirmity, they had to submit to death. Death passed upon them as well as upon others. And as their work was not perfect, as their services and sacrifices needed to be repeated from day to day, being in reality merely types and shadows of good things to come, there required to be a succession in the priesthood, one being raised up to take the place of another. There were thus many priests, because they were not suffered to continue by reason of death. There were among these priests men of different characters. Some were exemplary for their piety and fidelity, and there were others who made themselves vile by their ungodliness and wickedness. Some died full of days, and others were cut down in the midtime of their life. Some came to their end in peace, and others were cut off by some sudden strokes of divine displeasure. The high priest himself, with all his high dignity and privileges, could not long continue, by reason of infirmity and death. As Aaron was gathered unto his fathers, and was succeeded by Eleazar, his son, so one high priest succeeded another in rapid succession. "They truly were many priests, because they were not suffered to continue by reason of death."

So it is still with ministers and people alike. They are not suffered to

continue by reason of death. Congregations have a succession of ministers; and ministers see themselves surrounded with new congregations. This old pulpit has been filled by a succession of ministers. Within the range of my own memory, there have been in succession five ministers, exclusive of the present incumbent, who, I trust, may be long spared to minister, as in the past, to a faithful and attached congregation. The first whom I knew was Mr. Henry Esson, who was greatly beloved, and whose memory is still cherished by surviving members of the old congregation. On being called to another important field of labor, he was succeeded by Mr. William Leishman, who was in his turn succeeded by Mr. William Rintoul, a man of deep piety and missionary zeal. Mr. Rintoul was the only minister of this church whose pastorate was closed by death. I refer, of course, to those whom I knew. The others were translated to other spheres of labor. Mr. Rintoul died as pastor of this flock, being cut down by cholera while on a missionary tour to Metis. His grave is in the little Protestant burying ground at Rivière du Loup. After Mr. Rintoul, Mr. David Inglis was for several years minister of this church. Many, no doubt, remember still his faithful proclamation of the Gospel, and also the severe domestic bereavements which, in the providence of God, he was called upon to experience. After his removal to Hamilton, in the Province of Ontario, the pulpit was occupied by Mr. Alexander F. Kemp, well known as a man of science and as an educationist, as well as an able preacher. These ministers in succession occupied the pulpit, each in his own style proclaiming the gospel of the grace of God. They have all passed away, not being suffered to continue by reason of death. These old pews, too, have been filled by a succession of hearers. The old bell—the first, I believe, that ever pealed in any Protestant church in the Province—has summoned to the house of God successive generations of worshippers. There have been changes in the pulpit and in the pews. Individuals and families pass away and others take their place. So it will still be. To-day we are in our places, busied with our ordinary duties; but time passes on. Death, judgment and eternity are at hand. Let us work while it is called to-day. "Whatsoever our hand findeth to do, let us do it with our might. The day is far spent and the night is at hand, when no work can be done."

II. In the second place let us notice the declaration in the text as to Christ and his priesthood. "But this man, because he continueth ever, hath an unchangeable priesthood." The Lord Jesus Christ, our great high priest, was made like unto his brethren. "He took not on him the nature of angels, but the seed of Abraham." He is such a high priest as became us, one who can be touched with a feeling of our infirmities, one who was tempted like as we are, yet without sin. But although man, he was not a mere man,—he was Emmanuel, God with us. He died, but he died not as a mere man. He laid down his life for his people. He was

both the priest and the victim. He offered himself up as a lamb without blemish and without spot. He poured out his soul as an offering for sin. And having died, he rose again, for death could have no dominion over him; and continued his priestly office by ascending into heaven, there to present the merits and memorials of his infinitely precious sacrifice and to make within the vail intercession for his people. The priesthood of those priests, who were after the order of Aaron, terminated with their lives. But when our great high priest, who is not after the order of Aaron, died, his priesthood did not terminate. The scene of operation was transferred from earth to heaven. As the high priest on the great day of atonement, after having offered up the appointed sacrifice, entered into the holy place with the blood of the sacrifice, so Jesus, having arisen from the grave, ascended to his Father and entered into the holy place, not made with hands, even into heaven itself, there to carry on his great work, to plead the merits of his sacrifice, to receive gifts for men, even for the rebellious, and to make continuous intercession for the people. His priestly work on earth was complete. "By his one offering he perfected forever them who are sanctified." His sacrifice was so precious, so perfect, that it needed no repetition like the sacrifices under the law,—it required no addition to be made to it. But in heaven his intercession is perpetual. "He abideth a priest forever." "He ever liveth to make intercession for his people." We cannot tell nor understand precisely how Christ's intercession is carried on. He appears personally in the presence of the Father as a mediator. He stands as "the lamb slain," still bearing the marks and presenting the virtue of his meritorious and sacrificial death. From the words which he himself uses, "I will pray the Father," we may believe that by some distinct expression of his will he pleads the cause of his people before the Father. Tenderly, lovingly, with sympathy and with effect, he pleads our cause at the right hand of the Throne of God. "We have an advocate with the Father, Jesus Christ the righteous."

While, then, we have no priests such as officiated under the law, while we have no bloody sacrifices, while we do not recognize the necessity of any repetition, or attempted repetition, of the sacrifice, which he offered up once for all, while we do not regard ministers of the Gospel as exercising priestly functions, we are not without a priest, as some assert of us. We have a priest, a great high priest, who hath passed into the heavens, and who ever liveth, interceding for us. While some believe in earthly priests and offerings and sacrifices, the Christian can say:

"I need no priest save Him who is above,
No altar save the heavenly mercy seat,
Through these there flows to me the pardoning love,
And thus in holy peace my God I meet.

I need no blood but that of Golgotha,
No sacrifice save that which on the tree
Was offered once without defect or flaw,
And which, unchanged, availeth still for me.

I need no vestment, save the linen white,
With which my high priest clothes my guilty soul,
He shares with me his seamless raiment bright,
And I in Him am thus complete and whole."

III. In conclusion, let us briefly notice the influence which the apostle draws from the nature of the priesthood of the Lord Jesus, "Wherefore he is able also to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them." Christ having, in his priestly character, by his sufferings even unto death, fully paid the price of our redemption, having been exalted to the right-hand of God, clothed with all authority and power, and exercising the function of mediator and advocate in behalf of his people, may be well regarded as able to save to the uttermost all who come unto God by him. His sacrifice being of infinite value, his intercession being continual, his interest in his people and his love to them being ever fresh, ever unchangeable, no enemy can successfully assail them, no sin can destroy them, for if they sin, they have an advocate with the Father, Jesus Christ the righteous. He can save to the uttermost in respect of sin and guilt. "His blood cleanseth from all sin." He can save the very chief of sinners. He can save to the uttermost in respect of time, on to the end of the Gospel day, until the last ransomed soul shall be saved. He can save to the uttermost in respect of the necessities and wants of his people, sustain them to the last of their days, through all their temptations, conflicts, trials, weaknesses and sorrows, and make them conquerors and more than conquerors.

Consider, then, brethren, the apostle and high priest of our profession, Christ Jesus. He is a Saviour, able and mighty to save, and willing, too, for he hath declared that whosoever cometh unto him shall in no wise be cast out. Let all look to him. Let sinners, laden with the guilt of numberless sins, look to him. There is truly life in a look, for the proclamation is, "Look unto me and be ye saved, all the ends of the earth." Let weak and trembling believers look to him. His grace shall be made sufficient for them. He is ever making intercession for them. Let us all habitually look to Jesus Christ in him; changes may take place around us, earthly relatives, friends and companions may be taken from us, but he ever liveth, the same yesterday, to-day and forever. The lips of fathers and mothers and ministers who have pleaded with us and pleaded for us may become cold and silent, but Jesus, our ever living and ever loving friend, abideth ever, making intercession for his people. He liveth ever, and because he lives, they shall live also.—Amen.

THE ANGLICAN SERVICE.

In the afternoon, at 3 o'clock, a service of the Church of England "in commemoration of the years 1805 to 1814 during which, by the Christian courtesy of this congregation, the members of the Church of England were permitted to hold their service in this church"—as was stated in the "Form of prayer" printed for the occasion, was held. Ven. Archdeacon Evans officiated, assisted by Rev. Canons Ellegood and Anderson. There was a special fitness in Mr. Evans undertaking the office, not only from his ecclesiatical status, and as the Bishop's private chaplain, but also from the fact that his wife is a grand-daughter of Rev. John Bethune, the founder of Presbyterianism in Montreal. The church and chancel were beautifully ornamented with flowers. The service began with the singing of the 100th Psalm, the rendering of which was much aided by the choir of St. Stephen's Church. This was followed by part of the usual order for evening prayer. Psalms 122 and 123 were then read, after which Canan Ellegood read the first lesson from Isaiah 62. This was followed by the singing of the *Magnificat*, after which Canon Ellegood read the second lesson from Rev. 1. The *Deus Misereatur* was then sung, followed by the repeating of the Apostle's Creed. Canon Anderson then read the Collect for the first Sunday in Lent, and the second and third Collects at evening prayer. The hymn "The Church's one Foundation" was then sung. Canon Anderson then read the prayers for the Queen and Royal Family, for the clergy and people of all conditions, a general thanksgiving, and the prayer of St. Chrysostom, with a special clause for the occasion, referring to St. Gabriel Church. The hymn, "All hail the power of Jesu's name," was then sung. Archdeacon Evans preached the sermon, choosing as his text Revelation xxi. 22:—"And I saw no temple therein." How intimately connected, the preacher said, are our earthly temples and our spiritual lives. The earth contains no spot so sacred or so dear to a devout soul as the tabernacle of God pitched among men, the material sanctuary of wood and stone where prayer is wont to be made. It has always been so since God chose a people for himself. Long before any temple's foundation had been laid, Abraham had his "place before the Lord" to which he gat him up to pray. The solitudes of Bethel became the very gate of heaven to Jacob, where he built an altar and called it the House of God. Later on in Israel's history all their religious life was clustered round the tabernacle. There the blood of sacrifice and the smoke of incense gave expression to

a people's faith and obedience. There were offered a people's prayers and praises. There prophetic ceremonial spoke of better things to come. And later still, when David's son had built God's temple at Jerusalem, where the gold and the silver. the cedar, the marble and the brass, lent their beauty and strength to the material structure, while the mystic glory of the Shechinah glowed within, how did all the holiest instincts of God's people centre there? It was the very habitation of their souls, the home of their desires, the joy of the whole earth. Thither the son of Abraham turned in fond devotion from every distant land whither his wandering feet might carry him. Like Daniel in Babylon, he would open the windows of his soul towards Jerusalem, the city of his love, and the fervid longings of his heart would find expression like the Psalmist's, "How amiable are thy dwellings, thou Lord of Hosts; my soul hath a desire to enter into the courts of the Lord." And when at length One more glorious than the high priest effulgent with oracular jewelry came to God's temple, even the Messenger of the covenant, to whom all types and ceremonies pointed, in whom they found their meaning, and before whom they melted away even as the stars which pale before the gilded splendor of the rising sun, when a fuller divine presence even than the Shechinah glowed within its precincts—even the Sun of Righteousness—when at length his scattered followers went everywhere preaching forgiveness through His name, his words at Jacob's well found wonderful fulfillment:—"The hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father." When from city to city and from land to land the churches of living stones, communities of blood-washed souls began to rear material structures, cross-crowned habitations for the worship of the crucified, the same devotion to the courts of God's house, which so marked the Jewish, pervaded the Christian sentiment as well, and men have grown to reverence and then to love them. Round them their most sacred associations gather, and their holiest memories cluster. Of the log chapel reared by the self-denying toil of the hardy pioneer, as of the lofty cathedral adorned with painted glass and sculptured marble, devout spirits have learned to sing:—

I love the place, O Lord,
  Wherein Thine honor dwells;
The joy of Thine abode
  All earthly joy excels.

And to-day what sacred memories gather round this venerable edifice! Sacred memories for you of the Presbyterian faith—grateful memories to us of England's church, and wholesome, happy memories for all. Even since we assembled here this afternoon, how many of you, my older brethren, have been retracing your steps through the years that are gone. Many who have worshipped here and passed away, have lived again in

your thoughts; memory has re-peopled this place with the kind and the good of past generations who used to tread these courts, to learn the secret of that better life which is now their's forevermore. Living again in memory, the fires of old affection are re-kindled and you are ready to cry, "Oh, for the touch of a vanished hand and the sound of a voice that is still!" To many of you will come grateful memories of blessings here experienced—seasons of refreshing here enjoyed—words of counsel and of comfort heard from this pulpit in times of perplexity and sorrow. For us, we seem to live again in those days when your generous-minded ancestors threw open these hospitable doors to ours and bid them welcome to find a temple for their worship here, while exiled by misfortune from their own. We seem to have bridged over the span of seventy years since last our forefathers in the faith assembled here, and our surpliced clergy stood to lead their worship in the self-same venerable form which we have used to-day. We stand upon historic as well as holy ground. Turning from these thoughts, how strange, how almost startling will the statement seem that every earthly temple made with hands, however sacred its associations, is after all but a reminder of the fall of man. We call them monuments of faith, and so they are; but so also are they monuments of our ruined state, monuments of what the world has forfeited through sin. The more strict and proper meaning of the word "temple" is a place consecrated to God, with ministering priest, incense and sacrifice. But we have come to use it also in a figurative sense of any place specially set apart for the worship of God. In either sense they have only existed in the world because of the havoc sin has wrought. While there was no sin, there was no sacrifice. Had there been no sin, there had been no altar, no place of offering for sin, no temple. Before the fall time and place for worship were unknown, But for the fall, they had remained unknown. Then the universe had been God's temple, all humanity his congregation, every spot a sanctuary, every word praise, every act worship. Thus was it in Paradise. Only in the day of sin, was this happy prospect blighted, and those elements let loose which have limited man's worship and devotions as to time and place. "They heard the voice of God walking in the garden in the cool of the day." Ominous words are these! It was the day on which the pleasures of sin had overtaken them. Hitherto God had been always present to them; to-day he had been present, but they had not seen Him. Sin had distracted them. Disobedience had shut him out from view. Only with the solemnities of night, conscience asserted itself and the voice of God was heard. Thenceforward life has been marred of God's design—part sin and part obedience, part toil and part worship—here a temple and there a temple—worship and service of God no longer universal—man's whole attitude changed towards God. No longer natural for him to be holy he must be helped by ordinances. The truth he never should have

needed must be preached to him. He must be taught the remedy of a disease he never should have had. For this there must be a ministry, and for the ministry a temple. Thus earthly temples, sacred as they are, are but concessions to our necessities, only needful because of sin. They stand like garrisons of a king in a once loyal but now disloyal province —their very existence sorrowful because testifying of a disloyalty which should not be. They are strongholds of truth, only needful because truth is not universal—strongholds of holiness, only needed because holiness is not universal, as once it was—their very idea embodying false conceptions of God—seeming to represent Him as dwelling more in one particular place than another, while He asks, "Where is the house that ye built Me, and where is the place of My rest?' They seem by the very use men make of them to encourage the idea that the worship of God is but for one day, and not for all the seven. God has permitted them in merciful condescension because of the infirmity of our nature, but from the beginning it was not so. Thus can we come to understand why St. John saw no temple therein. He was beholding things as they are to be, when He who in the beginning created shall have made all things new, when He shall not only replace them as they were, destroying sin, but shall crown them with a fuller glory. And nowhere in all God's creation shall the blessed transformation be so wonderful as in man himself, redeemed and glorified. The needs of his present fallen state being needs no longer, that which supplies them shall be done away. Here he must toil, and so must rest. To this end, darkness follows daylight in merciful succession. Then rest will be universal. No period need be measured off for it—there is no night there. "No candle, neither light of the sun," no luminaries where all is light. There no Sabbath dawns, because no Sabbath ends. It is a perpetual keeping of Sabbath. And thus, too, "No temple is there"—no place for sacrifice, where the Great Sacrifice is ever present—where all are redeemed—no place dedicated to worship, where the great object of all worship, is present—no place for ordinances, the channels of God's grace, where we shall be in living intercourse with Him. Their glory present everywhere alike, the splendor of their presence filling every part, and making all heaven a temple, and thus "the Lord God Almighty and the Lamb are the temple of it"—its every citizen a spiritual priest, its every occupant a worshipper. So then at length, my brethren, worship is to be universal.

The shades and differences of this world's sanctuaries shall find no place there. The true followers of the Lamb whose voices never blended in worship here, shall and must be blended there. Shall not this thought encourage us to seek and pray for fuller foretastes of the harmonious spirit which there we shall experience so fully? For this the heart of Christendom is longing; for this we believe the Mighty Advocate is pleading still as He did upon earth that "they may be one." If uniform-

ity of practice, faith and doctrine seem a great way off—impossible perhaps until heaven is the universal temple—though these are days when any movement once inaugurated may develop with wonderful rapidity—a closer unity of spirit may at least be cultivated between the followers of Him who says "Hereby shall all men know that ye are my disciples, if ye love one another." If we lived more up to the principle, "In all things charity," Christianity would present a more consistent and attractive aspect than it does. The truest way of drawing nearer each other is by drawing mutually nearer to the Crucified. As the radii of a circle approach each other, in proportion as they approach the centre, so, Christians come nearer to each other as they come nearer to Christ. If He is to be the Temple of our worship by and by, He must be the life and only centre of our worship here—the desire of our hearts, the glory of our lives. Brethren in Jesus Christ, may we who have mingled in His worship to-day in this temple, made with hands, again unite our praises where "the Lord God Almighty and the Lamb are the temple" eternal in the heavens.

The sermon was followed by an offertory on behalf of a new St. Gabriel church building fund. The hymn, "One sweetly solemn thought," was then sung, which was followed by a prayer and the benediction, which closed the service. After service the Holy Communion was administered, a large number of the congregation remaining to receive it. The Rev. Dr. Reid, Rev. Prof. Scrimger and Rev. Robert Campbell, the pastor, officiated. The scene was one of deep solemnity.

SERMON PREACHED IN ST. GABRIEL CHURCH, MARCH 14TH, 1886, AT 7 P.M., BY THE REV. GEORGE DOUGLAS, LL.D., PRINCIPAL OF THE WESLEYAN COLLEGE.

Psalm xcii., 4:—"*For Thou, Lord, hast made me glad. Through Thy work, I will triumph in the works of Thy hands.*"

Of all productions of thought, of artistic skill and of creative genius, the most unchanging in form and duration is that of poetry and song. The songs of the Vedas, the Iliad of Homer, the tales of Chaucer, these have travelled down to us from remote antiquities, and still, with eye undimmed and natural strength unabated, they fling defiance in the face of time and hold a divinity within them which age can never kill. And what is the secret of this undecaying, undying power of song? Mani-

festly because it crystallizes thought into the rallying cries of liberty; into the instincts of deep affection; into the ideals of beauty that ascend to the Divine; into just that which our humanity decrees shall never die. Seldom, if ever, has the world witnessed a finer illustration of all this than in the psalms before us. Hoar with age, yet crowned with perennial youth, they come to us with songs; songs pathetic and tender as tears; songs that breathe sweetest devotion; songs of conflict and triumph, empire and victory; songs that strike every note in the scale of possible experience, from exultant joy down to avenging remorse; songs that stand as God's great heritage to the Church throughout all ages and generations. Our text, this evening, is one of those crystallized thoughts, true in the experience of the unknown psalmist, true, forever true. "Thou, Lord, has made me glad through Thy work. I will triumph in the works of Thy hands."

The subject before us is in commemorative harmony with this centennial occasion.

We do not propose to subject this text to any severe analysis, but simply to ask your prayerful contemplation of some of God's works as the source of gladness and triumph to the Christian.

I.—Works of God in Works of Nature.

The method of all anti-Christian science is to begin with the atom, and by natural evolution advance to an atheistic and ultimate negation of an intelligent Designer. The method of Christian science is to begin with an Infinite Thinker, and trace his handiwork to its last analysis. In this material universe we have matter unorganized, matter organized into life, and then that life ascending to alliance with intelligence. Take matter unorganized, pulverize and sift it, fuse it with fire, dissolve it with liquids, analyze it down to its ultimate atom. In that unseen atom, you find law and force, the law of elective affinity, and a force, working according to law, which leads these atoms to rush into each other's embrace, build themselves up into crystalline forms that corruscate into beauty, up into those granite heights that stand as ministers of sublimity to men, and, as the laws of matter are alike in all worlds, up into those flaming suns and systems that swing the rounds of immensity—

> "Forever singing as they shine,
> The hand that made us is divine."

Take, again, matter organized into life. All seeds hold within them a slumbering and germinal power. Let one be deposited in the soil, it wakes from its long sleep, it builds its cylinder, it seeks the light, it blossoms in the bud, damasks in the rose, goldens in the fruit, and diffuses, like benediction, its perfume all around. Before this, deepest science

and highest art uncover and bow their reverential heads, and with united voices declare, "The builder and maker is God!"

Then take life in its higher forms,—the wondrous optics of the eagle eye, the unceasing enginery of the heart, the thrill of the nerve, the fine frenzy of the animal nature, up to the culminating beauty of that physical manhood which becomes the place of abiding for that searching intelligence that graduates the laws of the universe and reveals the thinkings of God. Standing amid the amplitude of this universe, with evidence everywhere of an infinite and personal thinker, of an infinite and personal worker, who delights in beauty, who expresses the sympathy of his heart in the universal mother-love, who manipulates the universe, so that it is working toward righteousness, how just the testimony, how kindling the thought, that the hand of a Father-God is in all. Yes; "Thou, Lord, hast made me glad. Through Thy work, I will triumph in the works of Thy hands."

II.—Works of God.—Work of Revelation.

What grandeur pertains to this revelation of God! Like an antique and stately temple, it has gone up through the ages, stone upon stone holding many a dark crypt and niche and aureole of beauty. The two portals face the eternities. Out of the eternity of the past, you enter its genesis of creation; out of its apocalypse of consummation you march into the eternity to come; while ascending its altar steps of gradual development you climb to the mystic heights of God-head. With this grandeur, how commanding the evidence of its divinity. Look at it as an intellectual and progressive force in the world. It has ever gone before and beckoned onward the civilization of the ages. Since this truth was first given, what changes have transpired! Instead of the frail bark groping its way along Levantine shore, we have the stately steamer that steers by the stars; instead of the swift-footed courier, we have the flash of the telegraph across continents and beneath the seas; instead of the dromedaries of Midian and Ephah, we have the palatial car which sweeps along on rails of steel; instead of the weary fingers of the scribe, we have the mighty printing press, which multiplies a million-fold the productions of the mind; instead of the shifting tent of the Arab, we have the colossal cities, with their magnificent palaces. Art lifts up her head, Liberty unrolls her charter, Religion builds her temple, wherever the influence of this revelation obtains; and still it holds aloft its banner of Excelsior, and cries out to the civilization of the nineteenth century, "Not as though you had already attained, either were already perfect;" advance with me,—I lead the way to the infinite ideals of God, possible to man. With the intellectual quickening which belongs to this revelation, we ask you to mark its universality of adaptation. Light of the World! Light, says Plato, is the shadow of divinity. What a symbol

of His truth is light! Light! It tips the mountain summit, it shines in the valley, it spreads itself over the plains, it gilds the domes of mighty cities, it gladdens the weary eyes that watch for the morning, it looks in on the prisoner in his cell, it smiles on every flower, it forgets no blade of grass, is over all, around all, blessing all. How finely does this figure the universal fitness which belongs to the revelation of God. Divine truth! It challenges science, and says, "Search the strata and the stars, and find out a god more adapted to man than the Being I reveal." It confronts philosophy, and demands that it shall show an attribute of the spirit, or an inner want, which it does not meet.

Divine truth! It goes out into a far country, a land of darkness and the shadow of death, and, standing amid corruption and the grave, points to a morn—a glorious morn of resurrection, and an immortality whose immortelles shall fade them, never. Descending to an uttermost despair, and looking up, it points to the possibility of an ever ascending and uttermost salvation. Divine truth! It smites with a drawn sword, piercing to the dividing asunder of soul and spirit, joints and marrow, and it is a discerner of the thoughts and intents of the heart, while its promises hang like brilliants in that firmament which overarches human condition. Oh, the darkness of that Gethsemane into which we may enter! Oh, the wailing cry, "My God, why hast thou forsaken me!" which blighting anguish may wring from the desolated heart. When Dr. Punshon lay dying, a friend who was with him went to Mr. Spurgeon and asked the prayers of his congregation. Mr. Spurgeon asked, "Is the doctor much depressed?" When answered in the affirmative, he added, "Ah! I have gone down to the depths of sorrow, anguish and pain, but there is no darkness, no depth where the light of promise does not shine.' All hail, ye promises of God! Crowned as comforters are ye all! Maxims of Socrates, the thinker, principles of Plato, the philosopher, wisdom of the all-unveiling dramatist, deep inductions of Baconian knowledge, coined into the currency of literature, held in honor and trusted by the age, can ye crown despair with hope, light the languid eye into a new brilliance, sustain the panting heart, when age fails, when childhood bows its head in death and sorrow sits enthroned? Nameless shall be the men who, with infamous intent, have sought to break down the anthority of revelation, and rob us of our last hope,—men who, with an arrogant assumption that lifts itself against the very heavens, dare to assert that the Gospel of our Christianity is becoming *effete;* that the thought and intelligence of the age demands another and a better Bible. Another Bible! Is that possible? Methinks the heavens laugh and the earth responds with derision, while the universe cries out, Impossible! Another Bible!

"Should all the forms that men devise
Assault my faith with treacherous art,
I'll call them vanity and lies,
And bind Thy Gospel to my heart."

"For Thou, Lord, hast made me glad. Through Thy work, I will triumph in the works of Thy hands."

III.—Works of God.—Work of the Person and Mission of Christ.

The upbuilding of the person of Christ must ever be regarded as God's grandest work. His name shall be called wonderful, and justly so, for in that person He has seemed to gather all things in himself. This universe holds matter and mind conditioned into a six-fold life. Life vegetable, that grows; life animal, that feels; life intellectual, that thinks; life emotional, that thrills; life moral, that oscillates between right and wrong; life spiritual, that ascends to God—every form of life known on this planet and beyond it is thus gathered together into one. And now behold the infinite personality of the Son, stooping with an infinite stooping and lifting this six-fold life into an everlasting union with Himself, and you at once see that your Saviour and mine is mediator for the universe, embracing all things within His wondrous personality. In one of the great palaces of Rome there is frescoed on a lofty ceiling the Aurora, one of Guido's finest productions. As you stand and look up at the dim distance, all is nebulous and obscure, but on the floor there is a reflecting mirror into which you may look and study the details of the painting. Looking up, all is dim and distant; looking down, all is near and distinct. Looking up, "no man hath seen God at any time;" looking down, "the only begotten of the Father, He hath declared Him." Ah! it is this near image, this character of Jesus, that is dominating the ages and will mould humanity to its likeness. With such a Saviour as this, what are miracles to Him? What is it that the water blushes into wine at his word, or that the billows quiet at His bidding? What is it that sepulchred death departs at His command, or that foul leprosy and shivering paralysis flee before Him, and the heirship of strength and beauty returns? With such a Saviour as this, who shall doubt the plenitude of that ability which, travelling in the greatness of His strength, is mighty to save? If I would see the dignity of man, or the terrors of that impending calamity to which he is exposed, I must take my stand beneath the shadow of the Cross, and ask what must have been the issues which demanded the sacrifice of an incarnate God? Speculative systems on law, justice and atonement, that have agitated the ages, get you hence. In the incarnate Son of God we have a being who lived and died to tell the world one word—that word was Love,—a Being who built the altar of Calvary and laid himself on it as an atonement, a royal proclamation of a Father reconciled to everyone of the redeemed, the blood-royal of the race. I may be told that this world is but as a grain of sand on ocean shore to the magnitude of the universe, too insignificant, utterly, to be the theatre on which the phenomenon of the incarnation was to be enacted, but we forget that sometimes God delights to put dignity on insignificance.

W W

Long was it believed that the magnetic pole was some stupendous mountain, sending out its attractive forces all over the earth; but when Sir John Ross discovered this pole he found neither hill nor mount, but a dreary waste; yet from that centre there went out a power which makes every needle shake to the pole, guiding the mariner over unknown seas. The thunder of the Reformation, which shook the mighty despotism of Rome, was not forged in a London or a Paris, but in the petty, marshy village of Worms. And so, in like manner, God has dignified this world by making it the place of sojourn of His Son. His cross and passion, with their infinite agonies, made this world a mysterion, arresting the gaze of angelic principalities and powers. His death and burial transformed this world for a time into a sarcophagus, carried in the hands of the eternal laws through the veiled darkness of the immensities.

"Ah! the pathway is not given,
Ah! the goal I cannot hear,
Earth will never reach to heaven,
Never will the there, be here,"

was the wail of Schiller, but the resurrected Son of God, standing upon this earth, bade defiance to the forces which held him here; ascending up on high, entered the everlasting gates which had for Him lifted up their heads, and left behind him a shining track, along which the lowly and the lost may in pardon and in peace pilgrimage to the skies. Oh! mystery and mercy of God's works and ways, that He hath crowned with everlasting dignity this world and our race by the advent of His Son. We clasp Him in the arms of faith, and hold him to our heart of hearts, as we cry out, "Thou, Lord, hast made me glad. Through Thy work, I will triumph in the works of Thy hands."

IV.—Works of God.—Work of the Spirit.

It is never to be forgotten that if the Son of God is the organ of divine manifestation, the Spirit of God is the organ of divine execution. What is creation but the work of the Spirit? "Thou sendest forth Thy Spirit, and they are created; Thou renewest the face of the earth." No sooner were the mountains brought forth and the earth and hills formed by the Spirit, than a new and higher manifestation was proposed. God had created organized matter, God had created organized spirit. As thought is the logical antecedent of action, so a thought—I had almost said a new thought—came to the mind of God. He will tabernacle spirit with flesh and appoint immortality to dwell with dust. He will create a new order of being that will wake the wonder of the universe—a physico-spiritual being, with a consciousness, with an intelligence, with an affection—a being who would shed on his Creator the full summer-bloom of a heart's

intensest love. That divine thought took form in the creation of our race, designed for eternal fellowship and beatitude. I need not tell you the old, old story, how the purpose and policy of heaven was seemingly defeated and our humanity involved in ruin. The literature of that ruin is read and known of all men, in living epistles around us, written within and without, with mourning, lamentation and woe. By whom shall Jacob arise, and who shall deliver Israel? If we accepted much of the current teaching of our age, another gospel is being promulgated, which is not a gospel—the gospel of culture, the gospel of self-education, which proposes a self-regeneration, independent of God, of the Holy Ghost. Can it be done? A man says, "I will build my scaffold, set up my ladders, mix the colors, and tinge and adorn those dark, portentous storm-clouds into beauty." Can he do it? Never, never! But look how God accomplishes the task? He rolls the sun beneath the hill-tops, flashes an oblique light athwart the coming darkness, and lo! the storm clouds become continents of silver, islands of gold, and purple-crowned summits, while the canopy of heaven becomes an aqua-marine, rivalling the beauty of the ocean.

A man says, "I will set up my scaffolding, and with my colors of culture I will adorn the dark, unholy elements of my character with the beauty of holiness." Can he do it? Never. But behold the method of God. With one flash of the light which comes from the Holy Ghost, every element of the man's being is transformed into the likeness of the Divine. Then, the distorting frown of guilt is changed into the smile of peace; then the foul imagery of the imagination is cartooned into the likeness of the Heavenly; then the prodigal, in rags and polluted from his companionship with swine, is robed, *fêted*, ringed and songed, amid exultant joy, that "the lost is found." God the Spirit is templed in the heart, in grander than Pantheistic sense, and the

> "Spirit answers to the blood,
> And tells that he is born of God."

While on every line and lineament is written "Holiness unto the Lord." And what finite intelligence can measure the greatness of this work of God?

When the Spirit converted fiery John, it was not merely that a soul was saved from death; that work meant giving to Jesus a beloved disciple, giving to the world the intelligence that God is a spirit, that God is light, that God is love; giving to the ages and eternities to come all the inspiration that comes through his character and writings.

When the Spirit shot the arrows of conviction through the hearts of Wesley and Whitefield, like binary stars they shone out over the churches; they started evangelistic forces that have influenced millions for good. Grand as is the Spirit's work, that which kindles the heart is

the condescending sympathy of that Spirit to the lowliest possible conditions. A strong-minded New England mother determined that her son should form his own religious views. The names of Jesus, Saviour, Heaven, had never been spoken in his ears. The boy of six sickened and lay dying. The anguished mother awoke to her folly. As she watched her dying boy, he opened his eyes and said, "Mother, what country is that I see beyond the high mountains?" The mother said, "My son, there are no mountains; you are with us here in the room." But the boy insisted that he saw a beautiful country, where little ones were calling him to come, and appealingly cried, "Oh, won't you help me over the high mountains?" They sought to comfort him, when, turning with more than mortal brightness in his eyes, he said, "Mother, mother, do not be afraid; the strong man has come to carry me over the high mountains," and he was gone. Ah, the spirit was there to tell that young heart of a Deliverer, though he knew not the name. In the light of the Spirit's all-comprehending work, who is not ready to exclaim, "Thou, Lord, hast made glad. Through Thy work, I will triumph in the works of Thy hands."

V.—Works of God.—Work of Consummation.

Out of all the symbolizings of Scripture, none convey to us a higher conception of that dwelling-place to which we hope to go than the statement of Paul that God hath prepared for them a city. The grandest productions of man on this earth are cities. They are the expression of all that the intellect and skill of man can devise and execute. Calcutta, on the Ganges; Stamboul, on the Dardanelles; Rome, on the Tiber; Florence, on the Arno; Paris, on the Seine; London, on the Thames, the golden gateway of the continent—here wealth has concentrated in sumptuous palaces and architectural glory, in the rush and thunder of commerce, in the culminating of social refinement, in the gathering of all resources to minister to man. If such be the splendor which hangs around the cities that have been built by man, what shall be said of the city whose builder and maker is God? Those apocalyptic texts which, as one has said, seem to have fallen from the sky like fragments from the jasper walls and golden pavement of the city of God, and which flash before our eyes with a blinding refulgence, do not tell us too much of that heavenly city! No; we are well assured that God, who poured out the wealth of His divinity to redeem, will, in His provision for our great future, transcend all that tongue can utter or heart conceive.

Cloud-capped towers and gorgeous palaces of heavenly splendor will be there, but that object which above all others will wake the immortal song of the redeemed will be the Lamb in the midst of the throne and of the city. Oh, the beatitude of that city, where the gates shall be open night and day. Shades of the departed that have gone from this honored

church, can ye not come back and tell us of your bliss? But no. We need you not. God hath told us in words, which our own poet, Burns, could not read without tears, "They shall hunger no more, thirst no more, die no more; neither shall there be any more pain, but the throne of God and of the Lamb shall be in the midst of it, and they shall reign for ever and ever." Captain of our salvation, whose magnificent titles are the Resurrection and the Life, to Thee we commit our souls and bodies, in the sure and certain hope that Thou hast prepared for us a city, for "Thou, Lord, hast made me glad. Through Thy work, I will triumph in the works of Thy hands."

Fifty-four years ago I sat as a scholar in the Sabbath school, beneath the gallery on my left, while my father and mother occupied a front seat in yonder gallery, when Rev. H. Esson was minister of this church. In the allotments of Providence, my path led into a sister denomination, but my love for the church of my fathers abides with unabated strength, From this centre, founded one hundred years ago, has gone out a power which has planted the banner of the Presbyterian Church in every city, in every town, in almost every village and community, from where the rude Atlantic tosses her crested billows against the granite cliffs of Newfoundland to where the broad Pacific tells to the beach her summer dreams in sea-blown murmurs, faint and low. I rejoice that the Church which I represent stands side by side with yours in holding the essentials of all Christian truth, and, with yours, is marching with triumphal tread to the conquest of this Dominion for Christ. With the exception of one or two, I have known every pastor, from the venerable Somerville onward; and what is our hope but that, when the shadows are a little longer grown, we shall join them in that church of the first-born, whose names are written in heaven, amid the beatitudes of the Eternal. Amen.

The Montreal *Witness* of the 15th March, 1886, had the following kindly notice of the foregoing services and meetings:—

THE CENTENARY.

Commencing with Dr. Grant's sermon a week ago, and ending with that of Dr. Douglas, last evening, the centennial celebration of Presbyterianism in Montreal has effectually marked the open page of our history with a most interesting era. St. Gabriel's, or St. Gabriel Street Church, calls to mind the early days when it was building, when the Roman Catholics thought it not sin to harbor Protestant worship in the Church of the Recollets. It vividly recalls the early fraternity by which "Covenanters" and "Prelatists" worshipped within the same walls. It

particularly recalls the long war of the "Disruption," and its happy end, having been carried off by those who sympathized with the Free Church movement and long used by them, having been recovered by the Church of Scotland by process of law, the exiles having to build themselves a new church which they called Knox, and having, finally, by Presbyterian Union, become a sister with its rival. It is now the peaceful centre around which not only all Presbyterians but all Protestants and all Christians may praise God together. Where will it be at the end of another hundred years, and where will Presbyterianism be? Both, we prophesy, will have given way to something larger. Presbyterianism, which the Mayor supposed must have come from the Old Conntry, claims to be as old as Christendom, and in its modern history Scotland can claim but a small part. It seems to-day to be established like the everlasting hills. But, while nothing essential to it is likely to give way, it may, in another century, be difficult to recognize the denomination which now bears the Presbyterian name. As Professor Shaw said, Methodists claim also to be Presbyterians, and the recent facts of Presbyterian union and Methodist union point to larger results. Meantime we contemplate with reverence the wide-spreading harvest over half a continent, which may be traced to the handful of corn sowed by the sturdy men and noble women of a hundred years ago. No one could have listened to the mighty eloquence of Dr. Douglas last night without a feeling that it was good for him personally that his early days had had pure Christianity to feed upon. So impressive a discourse is seldom heard. Dr. Reed's venerable presence gave force to his earnest repetition of the old, old story which he had proclaimed there so many years before. There was a fine touch of reverence in the presence of Archdeacon Evans and Canons Anderson and Ellegood at the afternoon Anglican service. It was impossible, even for a Presbyterian, to note the white-haired worshippers so thickly dotting the large audience without feeling a quickening of the emotions and a sympathy that easily oversteps differences of form. The service on Friday evening in Knox Church, the congregation which originally worshipped in St. Gabriel Church, and the exhaustive oration of Dr. MacVicar on that occasion were most interesting. The celebration in David Morrice Hall was suggestive of the day when brethren shall dwell together in unity.

CHAPTER XXXIII.

Other Presbyterian Churches in Montreal, in 1886:—Knox—St. Andrew's—American—St. Paul's—Erskine—Crescent Street—St. Matthew's—Calvin—St. Mark's—Chalmers'—Stanley Street—Taylor—Melville—St. John's—The Saviour's.

Knox Church.

In the list of the Presbyterian Churches of Montreal at the date of the Centennial celebration, apart from old St. Gabriel's, Knox is entitled to be placed first; because, although, according to the present writer's views of Presbyterian constitutionality, it does not represent *de jure* the original congregation, organized 12th March, 1786, it does unquestionably *de facto*. And here the author would take leave to say, as formerly a minister of the Church of Scotland in Canada, that he regards it as a compliment to that branch of the church that his friends of Knox Church so stoutly contend for the honour of continuing the history of the St. Gabriel Street congregation that existed prior to 1844.

Knox Church, at the corner of Dorchester and Mansfield Streets, is built in the early English variety of Gothic architecture, consisting of a nave, side aisles and a pulpit recess. The principal entrance on Dorchester Street is through a large open porch; and there are two entrances on Mansfield Street, leading to the galleries and basement. The nave, arches and roof are supported on light piers, which also carry the galleries, and these latter are made to project octagonally between the

piers. The ceilings are plastered, and the roof timbers formed so as to divide them into panels. The ceiling over the organ and pulpit recess is grained and has a pretty effect. The pulpit is spacious, with a handsome Gothic balustrade in front, worked in black walnut wood. The pews on the ground floor are arranged on a circular plan, and, with the galleries, afford accommodation for 750 persons. The plan contemplates the addition of a tower and spire at the west side. The church is built of Montreal stone, and, although not an imposing structure, is a very comfortable and useful one—the appointments of the basement being everything that could be desired. A very fine organ has just been built by Warren & Co., in the recess in rear of the pulpit.

The church was opened for divine service, December 3rd, 1865, the Rev. D. H. McVicar, then of Côté Street Church, officiating at 11 a.m.,—Rev. John Jones, then of Côte des Neiges, at 3 p.m., and Rev. A. B. Simpson, then of Knox Church, Hamilton, at 7 p. m. The first minister of the new church was Rev. Robert Irvine, D.D., formerly of Knox Church, Hamilton, who was inducted, February 6th, 1866. He resigned the pastorate, 2nd December, 1870, and removed to Augusta, Georgia, where he died, April 8th, 1881, aged 66 years. He was succeeded by the Rev. Robert M. Thornton, B.A., who was inducted, 8th March, 1871, and resigned, 30th October, 1874, to accept a call to Well Park Free Church, Glasgow, where he laboured successfully for several years. He is now pastor of the East Camden Presbyterian Church, London, England. The present esteemed minister is Rev. James Fleck, B. A., formerly pastor of the 2nd Presbyterian Church, Armagh, Ireland, to which he was ordained, 31st March, 1869. A native of the County Antrim, Ireland, he was educated in Queen's and General Assembly Colleges, Belfast. He visited Canada in 1875, on a special mission

connected with his congregation; and the impression which his appearance in Knox Church on that occasion made, was so strong, that when the congregation became vacant the following year, he received a unanimous call to the church, which he accepted.. He was inducted, June 1st, 1876.

The office-bearers of the congregation, in 1886, were:—

KIRK SESSION.—Rev. James Fleck, B. A., *Moderator*; Edward Moore, *Clerk*; D. Aikman, John McDougall, Jas. Wallace, Rev. Prof. Campbell, M.A., W. D. McLaren, J. T. Donald and Walter Paul, *Elders*.

TRUSTEES.—Wm. McGibbon, D. Aikman, H. B. Picken, Jr., W. D. McLaren, Robert Gardner, Alex. Murray.

BOARD OF MANAGEMENT.—W. D. McLaren, *President*; H. B. Picken, Jr., *Treasurer*; Jno. Baillie, *Secretary*; A. R. Wightman, J. G. Davie, W. S. Evans, Jas. Gardner, Geo. Barrington, H. S. Stafford, Walter Paul, Robt. Henderson, A. W. Stevenson.

AUDITORS.—Jno. McD. Hains, Wm. Cairns.

The following statistics show that the congregation, which has much *esprit de corps*, is a most important factor in the religious life not only of Montreal but also of Canada:—Contributions to schemes of the church, $1114; contributions for all purposes, $5892.

ST. ANDREW'S CHURCH.

The congregation, of the origin and early history of which a sketch has been given, pp. 176-182, having resolved by a majority, on the retirement of Rev. Robert Easton, in 1824, to connect themselves with the Established Church of Scotland, application was made for a minister to influential parties in that church, and Rev. John Burns was chosen. He was ordained by the Presbytery of Edinburgh; and on the 9th July, 1824, the

committee of arrangements, in name of the congregation, put it upon record that they were "Christians in connection with the Established Church of Scotland, under the ministry of Rev. John Burns." The congregation, at the same time, assumed the name of St. Andrew's Church. Mr. Burns resigned his charge, May 19th, 1826, and returned to Scotland. The congregation asked him to select a minister for them; and his choice fell upon Rev. Alex. Mathieson, although he appears to have encountered some prejudices in certain of the Presbyteries, raised against the congregation's relation to the Church of Scotland, which were supposed to emanate from parties connected with St. Gabriel Street Church. Mr. Mathieson was a handsome young Highlander, although Renton was his birthplace, where he first saw the light, October 1st, 1795. He took his full course of Arts and Divinity in Glasgow University; and was licensed and ordained by the Presbytery of Dumbarton. He was installed minister of St. Andrew's Church, December 24th, 1826, and was introduced to his charge, according to the Scottish custom, on the following Sabbath, by Rev. Archibald Connell, of Martintown, Upper Canada.

As Dr. Mathieson had so much to do with St. Gabriel Street Church, in one way and another, it is fit that an extended notice of him should appear in this volume. He was a noble specimen of manhood, physically, mentally, morally and spiritually. He could not be in any company without being singled out for attention; and this not on account of any attempt at creating a strong impression, for he was very modest,—might even be called shy, by nature. In the Roman Church he would have been made an Abbot, on account of his very presence—he would certainly have obtained a mitre in the Church of England. Of a retiring disposition, he was yet resolute as a lion in defence of his principles. He had

also all the mental activity and warmth of emotion that belongs to the Gael. The influence which he wielded among his brethren is seen in the fact that he was chosen the second Moderator of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, in 1832. In the year 1837, the Senatus of Glasgow University, unsolicited, bestowed upon him the degree of D. D.,—indeed, he got no intimation of the intended honour until his name was called. He was again raised to the moderatorship of the Synod of the Church of Scotland, in 1860, in prospect of the advent of royalty to Canada. His dignified and spirited bearing, in the presence of His Royal Highness the Prince of Wales, when he deemed his church belittled by the Duke of Newcastle, won the admiration of the entire community.

The author takes the liberty of borrowing back from Mr. Croil's biography of Dr. Mathieson his contribution to that volume, describing the venerable minister of St. Andrew's Church as he appeared in the Synod:—

"I know no one who courted popularity for its own sake, less than Dr. Mathieson did. Of course, like all men, he loved power and influence, but he would never condescend to acquire it by trimming his sails to the breeze. He was too out-spoken, and cared too little to conciliate those who were opposed to him in opinion, to have his name associated with triumphant votes. Hence he was more frequently counted with the minority. No face was more radiant than his, however, when he felt that he was in sympathy with the Synod as a whole; as, for instance, always when reading and commenting upon the annual report of the Widows' Fund, his smile was most benignant, and his eye was filled with kindly warmth. The same was true of his treatment of all persons who were in accord with his views—when at any time they addressed the Synod. It was really a temptation to one to coincide with him—even against better judgment and conviction—to obtain a hearty recognition from him. But woe to him that raised the Doctor's wrath! And this was not hard to do. Let the slightest symptom of departure from what he thought the constitutional principles and practice of the Church of Scotland be shown, and the Doctor's agitated countenance and restless attitude became quite a study. He seemed like

a proud steed held in check with the bridle: champing his iron curb. Very frequently he would not wait till the speaker sat down to express his protest against anything that seemed to him in the remotest way to argue contempt of, or indifference to, the parent church; but would interrupt him in spite of all rules and cries of 'order!' And when he rose in such circumstanees, the hearts of common disputants quailed before him. His lips firmly compressed, betokening the resolution of his nature, indignation seated on his brow, and his eye flashing forth scornful fire—particularly if the opponent happened to be in the Doctor's estimation, *young and inexperienced and therefore presumptuous*—this was enough to bear the unlucky wight to the ground; so that it mattered not that the Doctor had not free utterance. Like the full bottle, the few words that came out of his lips in spurts, being clenched, by the determined force with which the staff was brought to the ground, were more powerfully eloquent and effective than full flowing periods, decked out in the ordinary dress of rhetoric, but which really want the subjective reality and earnestness that characterized the Doctor.

"Dr. Mathieson did not shine in debate. He was governed in his views more by instinct and feeling than by a strict acquiescence in the laws and requirements of the Church of Canada, and thus had to speak everything that occurred to him, when it did so occur, whether it was *in order* to do so or not, sometimes rising half a dozen times in a single debate. Nevertheless, he was very influential, though not possessing the qualities needful in a leader. His personal presence and bearing were much in his favour—men of meaner exterior felt themselves at a disadvantage when arrayed in opposition to him. In later years, too, the remembrance of his long and faithful services added weight to his views, while his well-known loyalty to the church gave him a hold on the sympathies of all who had a spark of chivalry in their nature, so that even those whom he took to task in no honeyed words, could not help respecting him as an earnest, honest man. It cannot be doubted that all through our church's history his views helped to mould the legislation of the church if they did not control it—giving to it a conservative tone; so that on the whole, the Synod was the arena on which he appeared to greatest advantage."

The part which he felt called upon to take in connection with the St. Gabriel Street Church, after the disruption, has already been given in detail. He felt more than ordinary responsibility in the matter, inasmuch as he was one of the executors of Rev. James Somerville's will, and had, indeed, been that gentleman's chief adviser in leaving the $4,000 to build the manse. Knowing the intentions of the

donor, he stood out strongly for holding the manse for ministers of the Church of Scotland only.

Beyond that, he took no very decided action to contest the claims of Mr. Esson and his successors, farther than moving resolutions in the Presbytery bearing upon the case. He and Dr. Black were, indeed, looked upon by those siding with the Free Church as their chief opponents in the Montreal district, yet they were blamed by other members of their own Presbytery for their inaction in the matter of leaving the St. Gabriel Street Church alone ; and it was even insinuated that they were not averse to having one seceding church in the city, as a safety-valve, a centre to which Free Church sympathisers from their congregations might repair and not trouble them—and that, more especially, were they reconciled to the withdrawal of certain of their members, seeing that they received from St. Gabriel Street Church in exchange for them so many wealthy and influential families, after 1844.

Dr. Mathieson died of heart disease, after a severe illness of a few weeks, 14th February, 1870. He had passed through two very heavy trials a short time previously, which, no doubt, contributed to shorten his days. His daughter was drowned while bathing at Cacouna, 29th July, 1868. And St. Andrew's Church, which was as the apple of his eye, and in which he took so much pride, was destroyed by fire, on the Saturday night, October 24th, 1869.

Mention has been made of Dr. Mathieson's shyness. This was partly the reason why he did not meddle much with general movements in the city, or take part in local societies, in which some of his contemporaries were prominent. But besides that, his ecclesiastical relations, which took hold upon the whole country, fully occupied his time, and afforded him all the ministerial fellowship he needed ; and he considered that he owed his first duty to them ;

while others, whose ecclesiastical functions were confined mainly to Montreal, found vent for their surplus enthusiasm and energy in devising and promoting local associations of various kinds.

When Dr. Mathieson began to advance in years, he had a number of assistant ministers. Rev. Robert Dobie, late of Milton, the plaintiff in the suit against the Temporalities Board, was one of these; so was the Rev. Robert Herbert Story, D.D., late Minister of Roseneath Parish, now Professor of Church History in Glasgow University. Rev. Andrew Paton, now the respected minister of Penpont, occupied the position of Assistant and successor to Dr. Mathieson, and was inducted 15th February, 1866. On receiving a presentation to Penpont from the Duke of Buccleugh, he resigned his connection with St. Andrew's Church, 23rd December, 1869.

Rev. Gavin Lang was inducted as Dr. Mathieson's successor, November 28th, 1870. He had been selected for the position by a committee consisting of Dr. Norman MacLeod, Dr. Macduff and James A. Campbell, of Stacathro, as eminently suited by a fine presence, ready talents and impressive social qualities, for filling the most influential Presbyterian pulpit in the country. He was already connected with Canada by historic ties, his father, of the same name, having been minister of Shelburne, N.S., for two years. Mr. Lang had been minister of the parish of Fyvie, and at the time he was called to Montreal, was successor to his father at Glassford.

As is well known, he opposed the union of the Presbyterian Church of Canada in connection with the Church of Scotland, towards the close of the negotiations, although he and two of his elders, Messrs. Hickson and Hunter, acted on the committee for arranging the terms of union, during the earlier years of discussion of the

question. The issue was disastrous to the fortunes of St. Andrew's Church. The majority of the congregation resolved to stand by their minister and decline to be parties to the union, but a very influential and active minority would not stay in the church on these terms, and seceded from it, worshipping separately for some months, but finally becoming incorporated in St. Paul's Church, which henceforth became stronger than St. Andrew's. Mr. Lang receiving a call to Inverness, resigned in May, 1882.

Rev. James Edgar Hill, M.A., B.D., the present pastor, is a graduate of the University of Edinburgh. Licensed by the Metropolitan Presbytery, July 9th, 1872, he was afterwards assistant in Morningside Parish, as well as in Lady Yester's Parish. Being presented by the Queen to the Parish of Burnt-Island, on petition of the parishioners, he was inducted minister there, July 16th, 1873. He was minister of St. Paul's Church, Dundee, where he had been settled, February 18th, 1877, when he received the call to St. Andrew's Church, Montreal, into which he was inducted November 15th, 1882.

St. Andrew's Church which was burnt in 1869, and re-built on the old lines, stands unrivalled for elegance among the many beautiful ecclesiastical structures of the city. Without expensive adornment either within or without, there is a tasteful harmony about it which pleases the most fastidious eye, while its site, on the slope of Beaver Hall Hill, sets off its admirable proportions to advantage. It was designed by G. H. Smith, who took for his model the celebrated Salisbury Cathedral. It is built of Montreal stone, with a tower and spire rising to a height of 180 feet from the ground. The gallery fronts and pulpit are of rich Gothic work; and the effect of the whole is heightened by the light afforded by the stained

glass windows. On the right and left of the pulpit there are noble memorial windows to Dr. Mathieson and members of his family.

TRUSTEES OF ST. ANDREW'S CHURCH.—Joseph Hickson, *Chairman;* William Currie, *Treasurer;* John Beattie, *Secretary;* George Denholm, James Spier, Hugh Paton, Rev. J. Edgar Hill, M.A., B.D.

KIRK-SESSION.—Rev. J. Edgar Hill, M.A., B.D., *Moderator;* George Graham, *Treasurer;* C. N. D. Osgood, Henry Morgan, Dr. A. Lapthorn Smith.

ORGANIST, Joseph Gould.

EXECUTIVE COMMITTEE.—W. W. Ogilvie, *Chairman;* Rev. John Williamson, *Secretary;* Joseph Hickson, John Beattie, Dr. A. L. Smith, W. M. Blaicklock, Jas. Poustie, C. N. D. Osgood, George Graham, Wm. Currie, J. G. Shaw, Jas. Wardlow, R. M. Esdaile.

AMERICAN PRESBYTERIAN CHURCH.

The minority of Mr. Easton's church in St. Peter Street, offended at the resolution of the majority to procure a minister of the Established Church of Scotland, and "none else," withdrew from what henceforth became St. Andrew's Church, and organized a new congregation, December 15th, 1822. They were recognized by the Presbytery of New York city as under their care, March 23rd, 1823. The first church belonging to the congregation stood at the corner of St. James Street and Victoria Square, where Morgan's warehouse now stands, and was opened for Divine worship, 1st December, 1826. William Lyon Mackenzie thus describes it in 1831:—

MONTREAL, April 10th, 1831.

"I went this forenoon to the American Presbyterian Church, the clergyman of which is greatly celebrated

here as a preacher. The house is a large and commodious stone building handsomely finished both inside and outside. The pulpit is of the most costly mahogany, with crimson cushion, very splendid. The windows are all made double to keep out the cold. The congregation sit while singing, as in Scotland, but the organist and band of musicians alone join in the melody; at least, I did not observe that any others of the congregation opened their lips to sing. The music is very pleasing; some of the choristers, male and female, having fine powerful voices. The congregation is numerous, and the people generally well-dressed, forming evidently an important and influential part of the citizens of Montreal. Yet the minister, because he was born in the United States, is forbidden to marry even the members of his own congregation. Mr. Perkins delivered an excellent discourse from Isaiah iii. 11—"Woe unto the wicked, it shall be ill with him, &c."

Rev. George Perkins was the second minister of the church. He was installed May 30th, 1830, and resigned on account of ill-health in June, 1837, and died in Chicago in November, 1856, aged 52 years. The first pastor had been Rev. Joseph S. Christmas, a man of rare personal qualities, of an ardent and poetical temperament, and withal of fervent zeal in his ministerial work, which was crowned with great success, the membership of the church rising during his four years' pastorate, from 30 to 274. On September 27th, 1839, Rev. Caleb Strong was inducted into the charge, — "a man of fine character, a scholar and a warm friend to all." He died in January, 1847, only 31 years old. Rev. John McLeod was installed the fourth pastor November 7th, 1847, and closed his labours with the church in April, 1857, having added during his ministry 164 members to the church. Mr. McLeod afterwards laboured in Philadelphia for many

years, and is now resting in the evening of his days. Rev. James B. Bonar was inducted in July, 1857, and resigned the pastorate in February, 1869. It was during his ministry that the present spacious church in Dorchester Street was erected, the corner-stone of which was laid, April 27th, 1865. It is said to be an exact copy of Park Church in Brooklyn, New York. One of its finest features is the fact that it provides for lecture-room, study and other modern adjuncts to a well-equipped church, without going underneath the ground. The "Study" is a cosy sanctum which is the envy of the ministers of all the other churches of the city. This additional accommodation is secured by the length of the building, which is 144 feet,—and which adds to its massiveness, the width being proportionately great. It was opened June 24th, 1866, and has a seating capacity for 1200 persons. The present popular pastor is the Rev. George H. Wells, who by his scholarship, personal magnetism, public spirit, as well as ready eloquence has fully maintained the ministry of this congregation at the high level which it has always reached. Mr. Wells was born in New York, brought up in Illinois, and educated at Amherst College and Chicago Theological Seminary. He was ordained at Amboy, Illinois, in 1867, and was inducted into his present charge 1st November, 1871. The communion roll of the congregation numbers about 400 ; and it has always been foremost in supporting all good objects in the city. Besides the Home Church in Dorchester Street, it supports ordinances in a mission chapel in Inspector Street, at present ministered to by Rev. Malcolm S. Oxley, and has for half a century kept a Sabbath School at the Cross Mission Chapel, and one also for a long time at the Tanneries. Although the congregation is called "American," it is not now mainly composed of those who were born in the United States or who, indeed, ever had any personal con-

nection with that country. They are largely persons of Canadian birth, who have been drawn to it by personal considerations, rather than those that are denominational or national. Although nominally Presbyterian, it is virtually a Congregational Church, being beyond the influence of the currents of Church life in the United States, and yet not identifying itself with the communion in this country from which a considerable proportion of its membership is derived.

KIRK-SESSION.—Rev. George H. Wells, *Moderator;* E. F. Ames, *Clerk;* George Childs, Hugh McLennan, S. H. May, G. W. Reed, John Murphy, and W. S. Paterson.

TRUSTEES.—G. Cheney, *Chairman;* G. W. Reed, Hugh McLennan, G. S. Brush, A. D. Nelson, M. Babcock, W. V. Lawrence, J. C. Holden and K. Greene.

ST. PAUL'S CHURCH.

Rev. Dr. Black, the founder of the congregation having died on 8th May, 1845, it was, perhaps, natural that the people's thoughts should have turned to Rev. Robt. McGill of Niagara. They had showed their confidence in him in the time of their trouble, in St. Gabriel Street, by agreeing to him as one of the four arbitrators; and his management of that business had been characterized by much tact and sagacity. Indeed, it was he who took the initiative in convening the Ministers of Kingston, in 1831, to deal with the matter. This action was quite in keeping with Mr. McGill's record, as one of the most public-spirited of the Church of Scotland clergymen in Canada. His voice in the counsels of the Synod was always heard on the side of Church extension and evangelical movements generally. He had also exhibited literary taste while at Niagara, and took steps to publish a Church of Scotland

Monthly, which should advocate the rights of that body in Canada, especially in the face of the grasping disposition of the Church of England. The *Christian Examiner*, while it lasted, did this most effectively. During his incumbency of St. Paul's he received from Glasgow University the well-merited honour of Doctor of Divinity. He maintained while in Montreal, the high reputation which he had established in Niagara, consolidating the congregation which Dr. Black had founded. He died 4th February, 1856. On the 4th of November, in the same year, Rev. William Snodgrass, D.D., was called from Charlottetown, P. E. I., to fill the vacancy in St. Paul's. He laboured in the charge till 5th October, 1864, when he was transferred to the more important sphere of the Principalship of Queen's College. He was convener of the committee of the Church of Scotland on Union, and as Moderator of that branch of the United Church, was one of the signers of the Union document. He conducted a successful campaign, with Rev. Professor MacKerras, his colleague, on behalf of the endowment of Queen's College in 1869, and succeeded in raising $100,000. His labours and anxieties regarding the institution told upon his health more than once ; and so, when the Presbytery of Canonbie presented him to the Parish of Canonbie, which opened up to hima sphere of quieter usefulness, he was tempted to accept it.

The Rev. John Jenkins, D.D., L.L.D., succeeded Dr. Snodgrass in St. Paul's, being inducted Juue 27th, 1863. As he had to do with getting St. Gabriel's on its feet in 1866, and was moderator of the reconstructed Kirk session, he also belongs, in a measure, to the history of the old church in St. Gabriel Street. He was born at Exeter, England, and educated at Mount Radford College, Exeter, and Hoxton Theological Institution, London, England. He was

ordained to the ministry of the Wesleyan Methodist Church, in 1837, so that this is his jubilee year, as well as the Queen's. The same year he went out as a missionary to India, under the auspices of the Wesleyan Missionary Society of London. After returning to England, he accepted an appointment to Montreal, and was the first minister in charge of St. James Street Methodist Church, having Rev. Lachlan Taylor, D.D., and Rev. Mr. De Wolff, for colleagues, during his term of office. He acquired a high reputation for scholarship and controversial skill, by a course of letures which he delivered at this time, the subject being the Douay Bible. The large church was crowded during the delivery of these discourses. In 1853, he joined the Presbyterian Church of the United States, and became colleague of the Venerable Albert Barnes, and afterwards pastor of Calvary Presbyterian Church, which was an offshoot from Mr. Barnes' congregation. When St. Paul's became vacant, the echoes of his eloquence in the olden time were still vivid enough to cause the congregation to turn their thoughts to him, more especially as he had given up his charge in Philadelphia, the position having become, to an Englishman, uncongenial during the war between North and South. He was elected Moderator of the Synod of the Church of Scotland, in 1869, and won golden opinions by his skill and ability as a presiding officer. It was while he occupied the chair that the final union movement was initiated by the letter addressed to him and the Moderators of the several Presbyterian Churches in the Dominion by the Rev. Dr. Ormiston. He was also Moderator of the General Assembly of the Presbyterian Church in Canada, in 1878, and displayed in the chair great promptness and tact in guiding the business of the Court.

But in Montreal his great monument is St. Paul's Church

and the magnificent congregation worshipping therein. It was just at the critical moment the resolution was come to, to remove from St Helen street to Dorchester street. A delay of even a year or two would have left St. Paul's behind in the race. That Dr. Jenkins should have succeeded in securing the erection of the magnificent edifice, in which the congregation now worships, at a cost of nearly $100,000, and that he should have seen it completed and out of debt, shows how strong the hold was which he had upon the people's confidence and affection. The old congregation was not only kept well together by this movement, but the situation was one also to command a constant growth; until now it stands at the head of the Presbyterian community of the country in powerful resources.

The building is in the style known as the decorated Gothic, modernized to suit the requirements of the Presbyterian form of worship, and its general appearance is such as to do credit to the city, and to entitle it to rank with the finest of the many noble edifices of which Montreal can boast.

Dr. Jenkins having been repeatedly disabled by attacks of bronchitis, and obliged to be absent in winter, which is the great season for work in Montreal, deemed it the wisest thing for his own health, and in the interests of the congregation, to resign his pastorate, which he did 24th October, 1881, the people having devised liberal things on his behalf in giving him a retiring allowance of $2,000 a year. During his pastorate, Rev. R. Laing, now of Halifax, Rev. W. R. Cruikshank, of Montreal, and Rev. W. T Herridge, of Ottawa, acted as assistants. Having failed to secure the man of their choice, in Canada, the congregation looked to old Scotland for a clergyman, and were ambitious enough to think of calling a gentleman from one of the first positions in the Scottish metropolis. And they succeeded, too,

—making a noble departure in the matter of salary which they offered, £1,500 sterling, — an amount somewhat commensurate with the means of the people and the responsibilities of the minister's position.

Rev. James Barclay, M.A., was born in Paisley, Scotland, of the Barclays of Canal Bank, and received his early education in the Grammar School of his native town, and in Merchiston Castle School, Edinburgh. His professional training was obtained in the University of Glasgow, in which he graduated M.A., with a scholarship in 1865. Licensed to preach in 1870, he supplied Dalbeattie for three months, and was ordained minister of St. Michael's, Dumfries, January, 1871. He was translated to Canonbie in 1874, and from there to Linlithgow in 1876. In 1878, he was called to be colleague of Dr. McGregor in St. Cuthbert's, Edinburgh, where he was found by the St. Paul's congregation. And both their courage and their liberality have been amply justified by the result. Mr. Barclay has proved himself a wise pastor, as well as an able preacher, and is altogether a strong man, who can be relied upon to maintain, in every presence, the *amour propre* of his splendid congregation.

The income of the congregation for the centennial year, 1866, was $26,000. Of this sum $7,314 was in aid of the general work of the Presbyterian Church in Canada. The people have with commendable liberality and zeal undertaken the support of a missionary in Central India.

KIRK-SESSION.—Rev. James Barclay, *Moderator;* T. A. Gibson, M.A., William Ross, Alexander Macpherson, Jas. Croil, Alexander Mitchell, Charles D. Proctor, William Reid, James A. Cantlie, James Tasker, J. L. Morris, Prof. J. Clarke Murray, LL.D., George M. Kinghorn, Philip S. Ross, William Walker, John Taylor, Colin McArthur, John Larmonth and Alexander McFee.

BOARD OF TRUSTEES.—Andrew Allan, *Chairman*; E. B. Greenshields, *Secretary;* Alexander Ewan, *Treasurer;* Alexander Mitchell, John C. Watson, John Hope, Sir Donald A. Smith.

ERSKINE CHURCH.

Of the ministry of Rev. Dr. Taylor, who founded Erskine congregation, mention has been already made. In 1864, the congregation, then worshipping in the old edifice in Lagauchetière Street, took an important step in calling Rev. John M. Gibson to be colleague and successor to Dr. Taylor. He was inducted, 16th December, 1864. The affairs of the church had always been well managed, Dr. Taylor having trained the people to consider the business matters of the congregation their concern fully as much as his. But their methods up to this time were the old-time ones. The advent of Mr. Gibson was the beginning of a new era in their history. He brought with him the latest ideas in church organization, and as he had admirable administrative abilities, he got the most improved plans in operation for promoting both the temporal and spiritual interests of the community in which he moved. One result of the fresh impulse given to the congregation's life, by his association with Dr. Taylor, was the erection of the present chaste, commodious, serviceable, and well-equipped church, which was opened for public worship, on the 29th of April, 1866. Mr. Gibson, now Rev. Dr. Gibson, of St. John's Wood Presbyterian Church, London, England, resigned his position, 6th April, 1874, in order to accept a call to one of the Presbyterian Churches of Chicago.

He was succeeded by the Rev. James S. Black, in the office of colleague and successor to Dr. Taylor, who was inducted, 8th October, 1874. Mr. Black was a native of

Brechin, Scotland, and educated at Glasgow and Edinburgh Universities. Licensed in Edinburgh, in 1869, he had settled as pastor of a Congregational church at Nashua, New Hampshire. Having preached in Montreal during the period of his American pastorate, he made such an impression that he was called to fill Mr. Gibson's place. When Dr. Taylor died in 1876, the entire work of the congregation devolved on Mr. Black, and he continued to discharge the duties of the position, until, Mrs. Black's health demanding a change of climate, he resigned on the 22nd April, 1884, and removed to Colorado Springs, where he has since resided and officiated.

The Rev. Louis H. Jordan. B. D., the present pastor, was inducted, May 7th, 1855. He was born in Halifax, N. S., where he received his preliminary training. His professional education was obtained in the University of Edinburgh, and after travelling in Europe, he settled in his native city, being called to St. Andrew's Church there, where he laboured and proved himself an excellent pastor, until called to his present charge. He maintains his reputation here as an active worker, showing special skill in organization. He is the editor of *The Pastor's Diary and Clerical Record.*

KIRK-SESSION. — Rev. Louis H. Jordan, M.A., B.D., *Moderator;* John Brodie, *Clerk;* Warden King, James Gill, William Robb, Charles W. Davis, R. A. Becket, James Rodger, Rev. R. H. Warden, David Yuile, Rev. Prof. Scrimger, M.A.

BOARD OF TRUSTEES.—David Brown, Sen., *President;* Andrew Robertson, *Secretary;* Warden King, Jonathan Hodgson, John Hutchison.

BOARD OF MANAGEMENT.—James R. Lowden, *President;* Alexander C. Leslie, *Vice-President;* Frank Brundage, *Treasurer;* James Brown, *Financial Treasurer;* Charles T. Christie, *Recording Secretary;* Dr. Charles Ault, William

C. Jarvis, William Waugh, James Paton, Archibald McIntyre, John Millen, Peter Laing, Thomas E. Hodgson, William Angus, James Williamson, William Yuile, John M. Kirk.

Contributions to the schemes of the church, $4,267.
" for all purposes, $13,483.

Crescent Street Church.

Reference has been already made to the origin of the Free Church in Coté street, and to the fact that it was supplied for seven years, from the time of its organization, by eminent ministers from Scotland. The first settled pastor was Rev. Donald Fraser, now Dr. Donald Fraser, of Marylebone Presbyterian Church, London, who was inducted, August 8th, 1851. After a brilliant ministry, he resigned his charge, February 3rd, 1859, to accept a call to Inverness, Scotland. A vacancy of nearly two years occurred at this time, which was brought to a conclusion by the settlement of Rev. Donald H. MacVicar, January 30th, 1861. Mr. MacVicar was called from Knox Church, Guelph, where, in a brief ministry, he had first shown his ability. He fully sustained his reputation in this more prominent sphere, although the demands upon the energies and powers of so young a man were necessarily heavy. When the Presbyterian College, Montreal, was established, he was appointed its first professor, September 10th, 1868. This new position afforded a still better arena for the exercise of his splendid logical faculties—the concentration of intellect, of which it admitted, leading to the rapid growth of his powers and the advancement of his scholarship; until as Principal MacVicar, D.D., he has become a recognized power among the divines of the continent. But his interest in his former congregation has never ceased. He has been its friend at every crisis since; as it was,

largely through his influence, while the congregation was under his temporary care, that the magnificent new church on Crescent street, was erected.

The Rev. Robert Ferrier Burns, D. D., was inducted into the charge of Coté Street Church, May 4th, 1870. Descended from a noble family of preachers, the son of the distinguished minister of St. George's Church, Paisley, Scotland, convener of the colonial committee of the Church of Scotland at the time when so many excellent ministers were appointed to Canada—and afterwards the vigorous champion of Free Church principles in Canada—Dr. Burns was an heir to distinctions, which it was no easy matter to support. But he has been equal to the task. In ready wit and exuberant humour, and in the marvellous, never-failing gifts of speech with which he is endowed, he has been excelled by no Burns among them all. He has published a very faithful and interesting memoir of his father, and is now the Moderator of the General Assembly of the Presbyterian Church in Canada. During his pastorate in Coté Street, the congregation was beginning to realize the necessity of removing the church westwards to be near the bulk of the people; but as sentiment was not quite ripe for action, Dr. Burns, rather than chafe under the difficulties of the situation, accepted a call to Fort Massey Church, Halifax, February 22nd, 1875, where he has since laboured with much comfort and success.

Crescent Street Church, erected at a cost of $118,000, is in many respects, the noblest of all the edifices belonging to the Presbyterians of Montreal, and was opened for divine worship, March 10th, 1878. It is the only Presbyterian Church in the city which may be said to be complete in its equipments. It is happy in having no basement; its school-room, class-rooms and lecture-rooms are

all above ground, in the rear of the church, and all under the same roof—adding to the size and massiveness of the structure. Its first pastor has been Rev. A.B. Mackay, who was inducted, May 16th 1879, on a second call being addressed to him. He had declined the invitation which he received the previous year. Mr. Mackay is a native of Montrose, Scotland, and was educated in Edinburgh University and the English Presbyterian College, London. His first charge was in Worcester, England, where he was ordained, 16th August, 1868. Thence he was translated to Brighton. England, and from there he came to Montreal. He is a brother to Dr. Mackay, of Hull, author of "Grace and Truth," and other excellent practical works, and is himself the author of several volumes, which have been found very useful and been well received in both Great Britain and America. Mr. Mackay is an earnest and vigorous preacher, and upholds the evangelical standard which has ever been characteristic of the ministry of the congregation.

KIRK-SESSION.—Rev. A. B. Mackay, *Moderator;* Archd. McGoun and Hugh Cameron, *Clerks;* James Ross, David Morrice, John Stirling, Peter Nicholson, Hugh Watson, David Cameron, W. C. Munderloh, John G. Savage, F. W. Kelley, A. Macdougall.

DEACONS.—John Anderson, George Hyde, Jas. Slessor, R. N. McCallum, David Robertson, Alex. Bremner, Daniel Wilson, Duncan Cameron, D. T. Fraser, James McGoun, Robert Logie, Chas. J. Fleet, Thos. Forde, Geo. D. Reid.

TRUSTEES.—John Stirling, Archibald McGoun, David Morrice, James Ross, P. Nicholson.

Contributions to the schemes of the church, $6,015.
" for all purposes, $18,338.

St. Matthew's Church.

The history of St. Matthew's congregation dates back to the autumn of 1857, when the Rev. W. Snodgrass, minister of St. Paul's Church, began fortnightly services in the ticket office of the Grand Trunk Railway at Point St. Charles. These services were discontinued for a time, owing to lack of pulpit supply. A Sabbath School, however, was established in the same building, which was the nucleus of the present large and flourishing school. In the year 1858, through the exertions of members of St. Paul's Church, a parcel of ground was secured for a church building. Its erection was, however, delayed for various reasons until the autumn of 1859, when active operations were resumed In January, 1860, the building was so far advanced as to permit of its being opened for Sabbath School work. The colonial committee of the Church of Scotland was asked to secure and send out a missionary to this field. In February, of the same year, the Rev. James Stewart sailed from Liverpool, but was lost in the ill-fated S. S. "Hungarian." On the 8th April, 1860, the church was formally opened for public worship by the Rev. W. Snodgrass. In July following, the Rev. James Black was appointed missionary to the field, and laboured with much success until he accepted a call to Chatham, Que., Sept. 4th, 1861.

On 23rd Oct., 1861, the residents who had associated themselves with the mission, were formally organized into a congregation of the Presbyterian Church of Canada in connection with the Church of Scotland. On 24th December, 1861, the Rev. William Darroch, was ordained and inducted as the first pastor of St. Matthew's Church. Mr. Darroch laboured with great diligence and marked success until the Master called him into rest, June 16th, 1865. The Rev. Joshua Fraser was next called and inducted 22nd

Sept., 1865. Mr. Fraser continued until early in 1872, when he was called to Whitby, Ontario. The Rev. Chas. A. Doudiet succeeded to the pastorate, on 27th Sept., 1872. In 1873, the church was enlarged to its present capacity at a cost of nearly $5,000. In April, 1876, Mr. Doudiet demitted his charge and was succeeded by the Rev. Simon Somerville Stobbs, March 13th, 1877. In October of the following year, Mr. Stobbs resigned, and was succeeded by the Rev. W. R. Cruikshank, the present incumbent, April 15th, 1879.

The congregation has grown steadily up to the present time, and is now contemplating the erection of enlarged premises. There are about 225 families in connection with the church, the membership roll, embracing about 430. The Sabbath School has, perhaps, more than kept pace with the growth of the congregation. It has now 45 officers and teachers, and 400 children including the Bible class.

The Session at the present time embraces the Moderator and the elders, whose names and occupations are as follows:—Capt. Wm. Ross, Gentleman; Daniel Downie, Foreman, G. T. R.; James Fenwick, Foreman, C. P. R.; W. A. Kneeland, Teacher; John Cliff, Clerk; Joseph Anderson, Merchant; Benjamin Kidd, Machinist; Robert Donaldson, Machinist; Arthur Johnstone, Machinist; William Lee, Machinist.

Calvin Presbyterian Church.

The history of this flourishing and important congregation is full of interest. The "Board of City Missions" of the Presbyterian Church in Montreal, in the year 1861, considered the advisability of establishing a mission station in the west end of the city, and in April, 1862, the site on which the church now stands was purchased by

the late John Redpath, for $1,600. In July, of the same year, the building of the church was begun, and the front part was finished in January, 1863, at a cost of $5,049.81, and opened for public worship on February 5th, by the Rev. Doctor MacVicar. The Rev. P. D. Muir was placed in charge of the congregation by the Board of City Missions of the Canada Presbyterian Church. A Sabbath School was also formed on the first day, and met in the basement the following Sabbath, when the Sabbath School formed by the Church of Scotland, a few years before, and which met in Mr. Cantin's building, on St. Joseph Street, where also religious services were held, discontinued their services and joined in with the church and Sabbath school of St. Joseph Street Church, which name it then bore. The congregation of St. Joseph Street Church grew so rapidly under the ministry of Rev. P. D. Muir, that it was necessary to enlarge the church, which was done, at a cost of $5699.46. In January, 1865, the Board of City Missions offered, that if the congregation wished to appoint their own pastor, and become self-supporting, they would give grants as follows: $900 for the first year; $400 for the second year; and $200 per year, for the next three years. Shortly after the church was opened, the question of opening a Day School was considered by the committee, and fully agreed to. The school was opened on the 4th of May, 1863, and was under the control of the Session until November of 1868, when the Protestant Board of School Commissioners assumed it. In February, 1866, chiefly owing to ill-health, the minister, Rev. P. D. Muir, resigned his pastorate, and much to the regret of all who knew him, gradually became weaker, until, in June of the same year, he passed away to his eternal rest. Before appointing another pastor, this church notified the Board of City Missions, that they were prepared to become

self-sustaining, and accordingly, on Aug. 6th, 1866, they met as a congregation, and elected their own officers. The congregation proceeded to give a call, and after hearing several candidates, chose the Rev. Alex. Young, of Howick, as pastor. During this year the Board of City Missions offered to remove $6,000 of the debt on the property, provided that St. Joseph Street Church would assume the balance, of $3,600, and pay it off in three years, in addition to sustaining a pastor. This being agreed to, of the $6,000, Côté Street Church raised $3,000, Erskine raised $1,800, and Knox Church $1,200. In 1870, the Board of City Missions, being informed of the inability of the congregation to pay their share of the debt, again contributed $2,000, which left only $1,600 for the congregation to raise. The congregation grew steadily during Mr. Young's pastorate. In December, 1872, the Rev. Mr. Young resigned his charge of the congregation, and on August 28th, 1873, the Rev. John Scrimger, M.A., was inducted. Under Mr. Scrimger's earnest and able ministry, the congregation made rapid and sure progress in every department. Mr. Scrimger was appointed Professor of Old and New Testament Exegesis in the Presbyterian College, October, 1882. He was succeeded by Rev. Thos. Cumming, of Stellarton, N. S., who was inducted, March, 1883. Mr. Cumming, having received a call from Truro, N. S., was translated to that place, November, 1884, and the congregation was once more without a pastor. A call to Rev. W. J. Smyth, B. A., B. Sc., Ph. D., was moderated in, and he having signified his acceptance, was inducted into the pastorate on July 24th, 1885. Since then, the congregation has continued to grow and prosper. Every department of the church is in a most healthful condition. At the end of 1886, there were 336 scholars on the roll of the Sabbath School, and an average attendance of 201, and

29 excellent teachers. As the name of the street on which the church stands was changed from St. Joseph to Notre Dame Street, it was deemed advisable to change the name of the church. After several congregational meetings it was decided to call it Calvin Presbyterian Church, which was approved by the Presbytery on January 11th, 1887.

The names of the members of Session at the close of 1886, were: Messrs. Hugh Sym, Forrest Locke, Alexander Anderson, James Cleland, Alex. Bowers, Jas. Symington, Alex. D. Lanskail, G. B. Hoy, David Stoba, and John Gow.

St. Mark's Church.

The corner-stone of this edifice, corner of William and Dalhousie streets, was laid by Rev. W. M. Black, the first pastor, October 25th, 1869. It was opened for divine worship on the first Sabbath of January, 1870, and at the May meeting of the Presbytery of Montreal, in connection with the Church of Scotland, St. Mark's was recognized as a congregation.

The church grew out of a mission Sunday School, held for many years in a room off Wellington street, belonging to the late Mrs. Aitken. In 1868, Mr. W. M. Black began labouring in the district, and by his zeal, energy and influence, succeeded in getting the cause on a solid footing. He secured the co-operation of active workers from both St. Andrew's and St. Paul's Churches. The congregation were under special obligations to Mr. Joseph Hickson, Manager of the Grand Trunk Railway, and to Mrs. Hickson, who, for some time, showed their interest in the church by worshipping in it, instead of in their own church, which was near at hand. The first session was formed, May 21st, 1871, and was composed of Robert Kerr

hardware merchant, now of Lachine ; Robert Laing, B.A., now Rev. R. Laing, minister of St. Matthew's, Halifax ; and William Linton.

Mr. Black was inducted into the charge on March 7th, 1871 ; and, after devoting himself to its interests for several years he accepted a presentation to the lovely Parish of Anwoth, in Scotland, and his resignation was accepted by the Presbytery, 11th November, 1875.

Rev. John Nichols, the present pastor, was inducted, September 28th. 1876, and has succeeded in maintaining his ground in the face of not a few discouragements. Besides upholding the cause in the district, he has taken an active part in general movements affecting the interests of the city. Mr. Nichols was born at Berwick-on-Tweed, educated in Elmfield College, York, and Sunderland Theological Institute, in connection with the Primitive Methodist Church, by which he was ordained in 1869. After labouring four years in England, he arrived in Canada in 1874, and soon after being received by the General Assembly, in 1876, he was inducted into the pastorate of St. Mark's.

The congregation numbered 163 communicants, at the end of 1886. The receipts for all purposes were $1768.

The Kirk Session.—Rev. John Nichols, *Moderator ;* M. M. Scleater, *Clerk ;* Wm. Linton, Wm. Clendinneng, A. Lindsay, and H. Vallance, Jr. *Board of Managers*, W. C. White, John A. Milne, Joseph Reid, Wm. F. Coupland, Robert Weir, Alex. Greive, Alex. Lindsay, Wm. Sherlow, and James Stewart. *Auditors*, Messrs. M. M. Scleater and G. C. Barry.

Chalmers' Church.

Chalmers' Church had its origin in a mission Sabbath School, established in 1861. The district was canvassed,

and the school opened with an attendance of eighteen scholars and five teachers. The Rev. D. H. Macvicar delivered the opening address; the teachers present were Mr. James Phymister, the originator of the movement, Messrs. P. S. Ross and P. Nicholson, and Miss Stephens, (afterwards Mrs. Cantlie). The school increased so rapidly, as to necessitate more commodious quarters; and to meet this want, a suitable mission hall was erected, a few rods higher up the street, by the liberality of George Rogers, Esq., who charged a nominal interest on the cost of the building as rent. The school was removed thither, in January, 1862, but five months after its inception, with eighty-seven scholars and eleven teachers.

Regular mission services were begun in the mission hall, in May, 1863, the Rev. M. Donaldson preaching, under direction of the Mission Board, on Sabbath evenings, until May, 1865; also, holding meetings for prayer, and for the furtherance of temperance, during certain evenings of the week. From this latter date until 1867, only precarious supply was had, when an arrangement was made whereby Rev. Dr. Hamilton conducted service on Sabbath evenings. During 1868-69 only occasional supply was had, but the Sabbath School continued its good work without cessation. Early in 1869, preliminary steps were taken to organize a congregation in connection with the Sabbath School, with the result that on the 24th November, 1870, eleven members representing seven families were formed into a regular church, called "Mile End," after the name of the Sabbath School. This name was changed to "Chalmers," at a congregational meeting held on 11th January, 1872, at which date there were fifty-eight members and twenty-eight families. Rev. John Jones, formerly of Cote des Neiges and Brockville, being called, pushed forward the building of the church with great energy. In December, 1870, a committee was

appointed, consisting of Joseph MacKay, A. Fowler, W. King, G. Rogers, Laird Paton, E. H. Copland, W. M. Knox, R. C. Wilson, P. S. Ross, M. Thomson, and A. C. Clark, to select a suitable site for a church, to devise ways and means for its erection, as well as to procure a plan. The church was dedicated to the service of God, on the 15th June, 1873, the Revs. Dr. Duryea, of Brooklyn, U. S., Dr. Eadie, of Glasgow, John Jones, who was settled as pastor of the church on the 29th February, 1871, and J. Gibson (now Dr. Gibson, of London, G. B.) taking part in the opening services. The church and site cost $25,000, which sum, through the liberality of many of its friends, along with the commendable zeal of the members of the church, has been almost wholly liquidated. The prosperity of the congregation and Sabbath School has been very gratifying, though somewhat interfered with by the short terms of its pastorates. The Rev. John Jones, M. A., resigned in July, 1874, after a pastorate of nearly two years and a half. He was succeeded by the Rev. Wm. Mitchell, B.A., who was inducted, after more than a year's vacancy, on the 23rd September, 1875, in the pastorate of the church. He resigned the following year, and was, in turn, succeeded by the Rev. Peter Wright, inducted on the 13th September, 1877. He resigned in 1880, when the congregation had another vacancy of more than a year, until the 17th November, 1881, when the Rev. Colborne Heine, B. A., the present pastor, was ordained and inducted. In In 1886 there were 416 scholars on the roll of the Sabbath School, and they contributed $712 to missions.

The congregation numbered some 80 familes and 140 communicants at the beginning of the present pastorate, and though some 71 names have been withdrawn, besides many others which have been dropped from the roll, and some who have died, the roll now numbers about 250 in good standing, while the families number some 150. The

Sabbath School and congregation have grown so large, that at the last annual meeting of the congregation, steps were taken to increase the accommodation for the Sabbath School and the church.

The Session is composed of the following:—John Fletcher, Lt.-Col. (Militia), C.M.G., Malcolm Thomson, Manager of Edwardsburgh Starch Company, Kenneth McLeod, of McLeod & Shotton, trunk manufacturers, James Stuart, storeman, Robert Miller, clerk, J. H. Scott, book-keeper, James Wilson, civil engineer.

The names of the managers for the year 1886 were:—Robert McEwen, *President;* R. P. Niven, *Vice-President;* Robert Miller, *Secretary;* R. J. H. Douglas, *Treasurer;* W. J. Robinson, James Wilson, James Stuart, Fr. Braidwood, Stew. Muirhead, W. H. Richard, A. Scott, James Muir, Wm. Paterson, J. H. Ross, J. Kennedy.

There are several societies in connection with the church, *e.g.*, The Christian Work Association, whose aim is to further social kindliness—the Juvenile Missionary Association, whose work it is to gather the missionary offerings of the people—the Sabbath School Association, composed of the teachers and officers of the Sabbath School—the Young People's Association, which seeks to interest and instruct the younger portion of the congregation—and the Ladies' Aid Society, through whose self-sacrificing efforts since its formation in April, 1877, no less than $2636.82 has been raised on behalf of the work of the church. The congregation is thoroughly organized and active, and is in a hopeful and prosperous condition.

The Rev. George Colborne Heine was born in New Brunswick, and received his literary training at Fredericton, but took his Divinity Course in Princeton, New Jersey. He was assistant to Rev. Dr. Cook, of St. Andrew's Church, Quebec, for more than two years, and afterwards supplied St. Andrew's, Ottawa, for some months. He

then visited Great Britain and the Continent for a year, and on his return, accepted the call to Chalmers' Church.

Contributions to the schemes of the church, $650.
" for all objects, $4,587.

Stanley Street Church.

The congregation worshipping in this church consisted originally of 66 members, aud 13 adherents of Erskine Church, who seceded, when that congregation resolved to use instrumental music as an aid to worship. They were recognized by the Presbytery of Montreal of the Canada Presbyterian Church, and organized 26th May, 1874. They first met for religious service in the St. George's Church School-house ; but as the erection of the new church was pressed forward with energy, they were able to worship in the basement, December 27th, 1874, on which day it was formally opened, Rev. Dr. Burns preaching in the morning, and Rev Principal MacVicar in the evening. Rev. E. F. Torrance, (now of Peterboro') officiated for several months with much acceptance, but the first pastor was Rev. J. C. Baxter, M.A., formerly of Dundee, (now Dr. Baxter of Kirkcaldy, Scotland) who was inducted, May 7th, 1875. During the same month, the church, having been completed at a cost of $39,000, was formally opened for Divine service. Dr. Baxter resigned the charge in August, 1878. The Rev. James McCaul, B.A., formerly of Three Rivers, was called, and inducted February 18th, 1879. The church lay under the crushing weight of a debt of $25,000 at this time; but Mr. McCaul, ably assisted by Colonel Stevenson, George Rogers, the late Alexander Rose, and others, addressed himself to the task of lifting the burden off the congregation, which he had very nearly accomplished, when he resigned the pastorate, March 30th, 1886, to accept an appointment to Great Britain and Ireland, in

the interests of French Evangelization. He was succeeded 30th September, 1886, by the present pastor, Rev. Finlay M. Dewey, a native of this province, who received his literary education at McGill College, but studied Theology at Morrin College. He was pastor of Richmond, Eastern Townships, for nine years, where he gave full proof of his ministry; and he has given a fresh impulse to the life of this spirited congregation by the earnestness and warmth of his teaching. The elders are George Rogers, of Rogers and King; James Ross, merchant; Peter McLeod, missionary; W. D. Duncan, clerk; D. Currie, and William Drysdale, bookseller. The Sabbath School had 150 scholars during the centennial year.

Contributed to the schemes of the church, $135.
" for all objects, $3,552.

Taylor Church.

This congregation, in its present form, dates nominally from the 23rd day of July, 1876, when Rev. Dr. Taylor, by appointment of Presbytery, organized it in Hudon Hall. Work had been previously carried on, however, on two lines, which then converged—by the Canada Presbyterian Church, and by the Presbyterian Church of Canada in connection with the Church of Scotland. The former had long held a Sabbath school in the Quebec suburbs: the latter established both a school and a mission preaching station, in the old Sir John Johnson Mansion in Craig street, the property of J. T. Molson, not far from Papineau Square, in 1868. This station was supplied by Rev. Robert Laing, now of Halifax, and others, as the "East End Mission," under the direction of the Presbytery's Home Mission committee, until it was taken over by St. Andrew's Church, as St. Paul's Church assumed the Forfar Street Mission. It had previously been removed to Salem Church, Panet

Street. To this mission charge, Rev. John L. Stuart was ordained by the Presbytery of Montreal, after the Union, 22nd July, 1875, and he continued to supply it till 1st of May, 1876. By this time, St. Andrew's Church had voted itself out of the Union, and, as Mr. Stuart wished to remain in the united church, he tendered his resignation. St. Andrew's Church bought the building, over the heads of the Presbytery of Montreal of the Presbyterian Church in Canada, and retained possession of it, which made it neccssary that the congregation should seek accommodation elsewhere. Hudon Hall, St. Catherine Street, was secured, and to it the congregation removed, and with it combined the Sabbath School work formerly carried on under the auspices of the Canada Presbyterian Church. The Rev. John Jones, who had done such good service in establishing Chalmers' church on a solid footing, was induced to take hold of the mission in the summer of 1876, and by his energy and perseverence he succeeded at last in getting the present church erected on Champlain Street. On 15th January, 1878, Rev. A. C. Morton was ordained as pastor of the charge, but his ministry was of brief duration. Failing health compelled him to surrender it, and Mr. Jones was again asked to lend a helping hand. The next pastor was Rev. John J. Casey, who was called from Elgin and Athelstane, and inducted March 16th, 1882. In the discharge of his duties, he contracted small-pox, from which he died, June 10th, 1884. Meantime there was growing up a very large and promising Sabbath School, under the superintendence of Mr. James Brown, of Knox Church, and an energetic staff of teachers—which, as well as the congregation, received special assistance from Knox congregation.

Rev. Thomas Bennett, the present pastor, having been unanimously called from a charge in Ontario, was inducted,

1st December, 1885. When the congregation started out anew in Hudon Hall, there were but 31 communicants in it—at the end of 1886 the membership numbered 150. The outlook of the Church is of the brightest kind, considering the rapid growth of the part of the city in which it is situated.

Contributions to the schemes of the church, $80.
" for all objects, $1,318.

Melville congregation, at Côte St. Antoine, was not fairly on its feet at the date of the centennial, but, during the year 1886, its organization was completed. It contributed $99 to the schemes of the church, and raised $6,314 for all purposes.

Not the least interesting of the Presbyterian congregations in Montreal, in the centennial year, were the two French ones—St. John's and Saviour's,—although they cannot be said to have had any specially intimate connection with the Scotch Church, St. Gabriel Street. They are rather the fruit of the evangelical zeal of the whole Presbyterian Church in Canada. Jesus taught that the natural effect of the presence of Gospel truth among men is to extend itself, even as leaven communicates its own qualities to the measures of meal in which it is buried. And so, our people desire to give the Word, which has cheered and blessed themselves, to their neighbours who possess it not. We have seen how the English statesmen, at the end of last century, thought to make the French Canadians Protestant, in order to make them loyal to the British Crown, and how civil pressure was brought to bear upon them to this end. But moral and spiritual results can never be achieved by political agencies, especially by violence. This fact came at last to be

recognized in connection with the French colonists. Our church has taken up the work in the spirit of kindness, and for the love we bear the French people. We would have them feel and believe this : their suspicion is that we are dishonouring their nationality by our evangelistic movements, and that it is because we deem them an inferior people that we are sending missionaries among them. The very opposite is the case. It is because they belong to the noble Gallic race—a people perhaps the most capable in Christendom,—that we could wish that nothing were wanting to their perfection. We would have them what Coligni was,—what Margaret and Henry of Navarre were,—we would see produced noble men and women of the type that adorned France in the period of its greatest glory,—and we offer them the stimulating, beautifying Gospel of Jesus Christ to put a finish on their already graceful spirit. It was the writer's privilege, in 1877, to visit the United Kingdom to set the claims of our French Canadian fellow-citizens before Christian brethren, with a view to aiding this worthy work in which our church has embarked ; and this is the only special point of contact between the old St. Gabriel Street Church and the French congregations in the city.

St. John's Church.

This church originated with the Presbyterian Church of Canada in connection with the Church of Scotland, three years before the disruption. On 2nd September, 1841, Mr. E. Lapeltrie, who had been sent to Canada by the London Missionary Society, was ordained by Rev. P. C. Campbell, afterwards Principal of Aberdeen University. The congregation consisted at first of only twelve members. Mr. Lapeltrie returning to France, owing to ill-health, in 1850, Rev. L. Baridon succeeded him, who

resigned in 1853. For the next six years there was no pastor, but faithful elders and others held regular service until 1859, when Mr. Baridon resumed the pastorate, although, from bodily infirmity he was obliged to resign it in 1861. He was succeeded that same year by Rev. J. E. Tanner, a minister of the Reformed Church of Switzerland. It was during his incumbency that the church, corner of Dorchester Street and Bronsdon's Lane, was built. It was opened for public worship by the late Principal Leitch, of Queen's University, during the meeting of Synod in 1863. In 1867, a French pastor, Rev. Mr. Goepp, was placed in charge, but remained only a year. On August 23rd, 1869, Mr. Charles A. Doudiet, having completed his theological studies in Queen's University, was ordained and inducted to the pastorate. The congregation then assumed the name of St. John's Church, and was placed on the Presbytery roll. Mr. Doudiet was translated to St. Matthew's Church, 22nd September, 1872, but was recalled and re-inducted in 1877—a great impulse meantime having been given to work amongst the French Canadians by the purchase of Russell Hall, during the ministry of his successor, Rev. Charles E. Tanner, son of a former pastor, who was inducted into the charge in 1874. During this period also the famous converted priest, Rev. Charles Chiniquy, visited the city and revived an interest in the work of French Evangelization, and brought many into St. John's Church.

Mr. Doudiet was born at Geneva, Switzerland, and got his literary training at the Grande-Ligne Baptist College. He is a distinguished preacher, his services in English as well as French being much sought after; and his ministry has greatly contributed to strengthen the cause of French Protestantism in the city.

Contributions for all purposes, $460.

Saviour's Church.

This edifice on Canning Street was built by the Board of French Evangelization in 1877, for Rev. Charles Chiniquy, and dedicated, 14th January, 1878. The Rev. Principal MacVicar presided, and the late Rev. Dr. Robb, of Cooke's Church, Toronto, preached the sermon. In May, 1879, Mr. Chiniquy resigned the charge of the mission to go to Australia. The Rev. B. Ouriere succeeded him, and continued in charge till the end of May, 1880, when he resigned to return to France. The present pastor, Rev. Alfred B. Cruchet, was translated from New Glasgow, 1st November, 1880. At that time the number of communicants was twenty-seven, and of families, twenty-six. Since then the congregation has entirely changed. Emigration and prosecution have drawn away, from time to time, those who have come under the power of the truth in connection with this church, as well with all the other French Protestant congregations in this Province, so that it does not increase in proportion to the efforts put forth and the results accomplished, as rapidly as English speaking churches usually do.

Mr. Cruchet was born in this Province and received his preparatory education at Pointe-aux-Trembles, and entered the Presbyterian College, Montreal, in 1871. On completing his course, he was ordained and inducted to the pastoral charge of New Glasgow, Quebec, August 29th, 1877, where he laboured faithfully until his removal to Montreal.

This brief account of the present condition of Presbyterianism in Montreal, may be regarded as a fair showing of work done in a century. Truly, the little one of the 12th March, 1786, has become a thousand.

CHAPTER XXXIV.

St. Gabriel Church after the Centennial Services — The New St. Gabriel's.

ST. GABRIEL STREET CHURCH, MONTREAL.

1792.

Old house of stone! wherein men meet to pray,
In that same faith their fathers knew before;
And, art thou doomed, alas! to pass away,
Destroyed in all save memory, evermore?

With fond regard I view thine old stone walls,
The simple stone-cut story of thy birth;
More dear to me than high cathedral walls,
As near to God, perhaps, though less in worth.

For He respects the spirit of mankind,
Nor cares for forms, or pomps of divers creeds;
And in the rearing of thy stones, I find
A part provision for the spirit's needs.

The other part hath been supplied by men,
Whose names, for piety and Christian grace,
Have passed down, one by one, from that day when
The mark of birth was wore upon thy face.

Old house of stone! men prophesy thy doom,
They say thine honoured walls must be pulled down,
That other new improvements may have room,—
To meet the growing business of the town.

Shall this be so, and we stand idly by,
To see the relic of our parents' skill,
Razed to the earth, without a manly cry
For mercy, 'gainst an act of vandal ill?

Brothers, that worship God in every creed,
Lend us your voice and let our wish be known.
Help us to stay a sacrilegious deed,
And save from ruin His old house of stone.

June 4th, 1882. Evander.

The poet's protest could not save the old edifice: the exigencies of the congregation and the public requirements demanded that it should be sacrificed. In the month of October, 1885, the late Wm. Darling had obtained from G. B. Burland a written offer of the Wesley Congregational Church, the acceptance of which he deemed the wisest thing the St. Gabriel's congregation could do, provided they could dispose of their own edifice to advantage. No competent offer being made for the latter, however, no progress was made in the way of negotiating with Mr. Burland until July, 1886, when he agreed to take over the St. Gabriel Street Church for the sum of $15,000 in part payment of his church, should we purchase it, if at the end of six months from the time of concluding the transaction with him, we were unable to dispose of our property at a higher figure. The congregation unanimously agreed to these terms at a meeting held July 15th, 1886; and evening services were commenced in the new church on August 22nd, following. Forenoon services were continued in the old edifice until September 18th, 1886. In the morning of that day, Rev. C. A. Doudiet, of St. John's Church, officiated, and immediately afterwards, the Lord's Supper was dispensed for the last time. Unfortunately the day was very wet, which hindered many from attending who desired to be present. The pastor delivered a farewell discourse in the evening, from the Montreal *Herald's* report of which the following passages were taken :—

Taking leave of the edifice where this congregation had worshipped so long, and which was endeared to them by many tender associations, could not fail being impressive. Many, particularly the elder members, were deeply touched. The thought that it was the last time they would ever worship there seemed to them to be a very sad one, and they bade farewell to the old church with evident regret. The last sermon was listened to with devout attention. The Text was—Ps. cii. 12-13.—"But thou, O Lord, shalt abide forever; and thy memorial unto all generations. Thou

shalt arise, and have mercy upon Zion: for it is time to have pity upon her, yea, the set time is come. For thy servants take pleasure in her stones, and have pity upon her dust."

The abandonment of this house as a place of worship is a token of the changeableness inherent in all man's works. In its day it was a building in which pride was taken. It was the centre of the best religious influence to be found in the community. The foremost citizens regarded it with satisfaction as their church; it stood a favorable comparison with any edifice of which Montreal could then boast. And in the natural course of events, the next thing we shall hear of it probably will be that it is to be pulled down to make way for a more modern structure, or that it will be utilized in some way for the public advantage and convenience. The context intimates that nothing better need be expected of anything built by man's hands. To God alone, and to what is divine, does the idea of permanence attach. It was the Psalmist's refuge in the time of weakness and trouble, to meditate upon God's eternal power. When all human things were shifting, like sand beneath the feet, he threw himself upon the divine arm for help. Feeling his days declining like a shadow, and his vigor withering like grass, he planted his feet upon the rock of divine unchangeableess: "Thou, O Lord, shalt abide for ever." And as he reflected upon his own need, and was braced up by the confidence inspired by the fact that the Lord reigns, for the clause "thou shalt abide for ever," might also be translated, as it is in the margin, "Thou sittest as king," so he thought of the desolate condition of God's house, which was at that time in ruins, and hoped that the same Lord that was mighty to help the individual believer in distress, would also come to the rescue of the ruined Temple on the slope of Mount Zion. "Thou shalt arise and have mercy upon Zion; for it is time to have pity upon her, yes, the set time is come."

It is always mournful to contemplate a great person in his decay; it is little less melancholy to see a great institution in ruins. Solomon's Temple, while it yet stood, was the pride of every inhabitant of Judea, as well as of the citizens of Jerusalem; the disappointment and distress of patriotic and devout Jews was correspondingly great when it was overthrown by the invading hosts of Babylon. The exiled people wept when they remembered Zion. And when they were restored to their own country, their first concern under Ezra and Nehemiah was to rebuild the Lord's House. As they beheld the grand and curious blocks of stone, with which the temple had been erected, lying in confusion around, half buried in dust and rubbish, their bosoms heaved at the sight. Those stones were dear to their hearts; as they looked upon the dust upon which the ruins lay half imbedded, they had a feeling akin to pity. Every particle of that dust was associated in their minds with the names of David and Solomon, the monarchs whose reign reflected the greatest lustre upon the nation, as well as with several generations of worshippers who had ascended the hill

of Zion to offer homage to Jehovah, the God of Israel. It was an affecting sight, that Temple in ruins in which their fathers had sought the Lord!

Brethren, we worship for the last time to-night in this quaint old building. It is not in ruins, thank God; it was never brighter or more comfortable than it has been for the last half dozen years. Yet it may be said to have been gradually getting less attractive and comfortable, as well as less imposing in comparison with the larger and better equipped churches erected all over the city. In this sense alone can it be said to be in a state of decadence. It has served three or four generations of worshippers, and having done its work, it, too, will soon be numbered with the things of the past. Would that before it finally disappears, it could be endowed with speech to tell forth its secrets for the instruction of mankind! What a tale the old walls might unfold. Could they but give back the echo, not of the words of the preachers, who have spoken from this lofty pulpit, alone; but also the thoughts and emotions of the occupants of the pews—the feelings which came to the birth while they were listening to those that addressed them in God's name—what an extensive and varied volume would issue. Each stone of the venerable edifice we fancy to be the depository of some secret thought or desire communicated to it; but it is vain to try and extort from the stone and lime the tales that may be stored up in them. We take leave of this historic spot with heavy hearts, although convinced that an attempt to continue for any considerable period longer the maintenance of a self-sustaining congregation here must have ended in failure and disappointment. It would be painful to all to find a cause in this venerable church dwindling away, even as it is distressing to witness the gradual but sure decline of an aged relative whom we love and esteem.

Yet, the last parting word is necessarily a sad one. This building is associated with the names of eight ministers who have preceded me—Messrs. Young, Somerville and Esson, Drs. Black and Leishman, Mr. Rintoul, and Drs. Inglis and Kemp; but my term of service has exceeded that of any of them, except Mr. Esson's, covering nearly one-fourth of the period since the church was erected. I came here a comparatively young man, and have given the best of my days to establishing and maintaining a congregation in this edifice. There were about forty families connected with the church when I was called, embracing about the same number of communicants. The work which I had to undertake was what, in military phrase, would be called going into the breach. There was the remnant of a former congregation, and they, with a few individuals from other churches, constituted the little band, at the head of which I was placed to lead them on in fighting the Lord's battle, in this quarter of the city. It was a great honour to be entrusted with rallying the scattered forces of the Presbyterian communion in the East end of Montreal. The post of difficulty is the post of distinction in the Lord's army, as well as in that of Her

Majesty the Queen. I do not regret that I have had to spend and be spent in this cause for twenty years. A blessing has been upon my ministry. This I know: God has given me multitudes of families as well as individuals in Montreal whom I have been privileged to bring to Jesus; and not a few of these had been very careless, if not positively irreligious, before coming under my ministerial influence. I have had the honour of doing a large amount of city mission work, and I thank God for the many He has given me in return for such action and thought and effort as I have been able to put forth. He gave me a post of difficulty, putting me in the high places of the field, and to-day I bless his name that He counted me worthy of this distinction.

And not only has the Home Mission work of the Church been largely and successfully promoted from this centre during the last twenty years, but it has been our good fortune to be a training school, as it were, for the churches in the southwest part of the city. If all the families that graduated from here into the other congregations, during my ministry alone, were gathered together, they would make quite a little army. Indeed, it has been the fortune of this church to be a feeder to all the Protestant churches of the city throughout the greater part of its history. Not to speak of St. Andrew's Church, St. Paul's Church, the American Church, Crescent Street Church, and more recently, Knox Church, which drew off large bodies from this building, at a great crisis in the history of Presbyterianism,—in the case of Knox Church, the great bulk of the congregation leaving these walls,—a very considerable proportion of the members of Christ Church, in former days, as well as of several excellent families that have been prominent in St. James Street Methodist Church and in Zion Church, were formerly in communion with the congregation worshipping here. The building may be said, therefore, to have been a training school for the Church Catholic in this city. And this is one reason why it is regarded with great respect by every denomination in Montreal. They have all owed something to it, and have had reason to be grateful for its existence. As I have already said, this kind of work is the most honorable in which an ambassador of Christ can engage. But I can testify that it requires a high degree of faith and self-abnegation to continue in it. As a congregation, we have learned patience from the things we have suffered in this regard, and now we think we have done our part, and that we are entitled to seek to be placed in a situation in which greater permanence may be secured. We may be pardoned if we desire henceforth to consolidate our forces more firmly and to enjoy the fruits of former toil and effort. Having performed our share of work in the high places of the field, it may be permitted to us now to occupy ourselves in strengthening the garrison.

During my ministry in this church, I have admitted upwards of 500 persons into the fold of the visible Church by baptism; I have officiated at the burial of upwards of three hundred; I have joined about six hun-

dred persons in the bonds of wedlock, and I have received into the fellowship of the church well nigh a thousand souls. My pastorate has been a laborious one, but it has been a comparatively happy one; for we have been favored with a large measure of peace, and on the whole we have been much prospered. Taking these things into account, you can all understand that it is no small trial to take leave of this venerable building around which my thoughts and anxieties have constantly clustered for a score of years. For though I have for a long time urged the necessity of removing from this locality, where wind and tide may be said to have been against us for a dozen years past, to some quarter where I should be in a position to compete with my brethren in the ministry on equal terms, now that the word farewell has to be said, I find myself almost choking with emotion as I attempt to utter it. And there are very many, I doubt not, both in Montreal and in the most distant parts of the country, through whose hearts a tender thrill of regretful emotion will pass when they learn that the voice of praise and prayer and preaching, is no longer heard in St. Gabriel Street Church. I have reason to know of many who take pleasure in the stones of this edifice, and to whom its very dust is dear. It may be that those whose connection with it has ceased within a year or two realize no consciousness of tender memories that gather around these walls. It is with this old church as it is with the old home of our childhood. There is a pleasure in the youth's leaving his father's house, there is excitement for a time in the novelty of living among strangers in new places. But as years pass away, a yearning towards the old home comes at the heart, and the longer the years of absence from it, the deeper this yearning becomes. Just so, those whose latest connection with this building dates farthest back, are more fondly drawn towards it, and I have no doubt that in the course of years, we shall all share in this feeling of respectful interest and attachment, if so be that these venerable walls shall continue to stand.

This church has not been free from faults, as what earthly organization is. It has had its days of darkness. It may be, indeed, fairly described as the church militant, so many trials has it come through; but He who was with the church in the wilderness, never wholly forsook our Zion, and the motto has been verified; *nec tamen consumebatur.* This church has been a faithful witness for the truth in this city, taking its whole history into account. Not only have the great doctrines of Grace received the prominence given them in the Christian Scriptures, but there has been a "right dividing" of the "Word of truth," a leaving behind sometimes of the "principles of the doctrine of Christ," in order to leading believers "on to perfection." The course of events in the century of its history has been a fair sample of all the centuries—perhaps not much better than the general developments through ecclesiastical history, for the previous eighteen centuries, but certainly not worse. This church has had its

reverses and trials, as well as periods of prosperity and distinction. Only a single minister died during his pastorate of this church, namely, Mr. Rintoul; for although Mr. Somerville was still nominally pastor, at the date of his departure in 1837, he had retired from active work fifteen years before. The fact I have mentioned has deeply affected the course of events in this church. On the whole, the pastorates were too brief to ensure prosperity. None of the ministers, it may be mentioned, held an honorary degree during their service of the church—to be pastors of the oldest Protestant Church in the Province, was deemed distinction enough. Then, we have a good illustration in the past history of this congregation of the vanity of the thought of anchoring a congregation in the depths of any particular phase of religious thought or life. Ministers may emphasize one side of truth during their term of service, and there may be elders and office-bearers whose influence may be dominant for a season; but there is no guarantee that it shall be permanent. It is often observed that when a vacancy occurs in a congregation, the choice of the people, as a rule, falls upon a minister who presents points of contrast to the pastor immediately preceding. That is to say, they select him for the qualities that strike them, by reason of their freshness and novelty, because offering a contrast to those with which they had been familiar in their former spiritual guide. Thus it is that the theological pendulum is kept swinging. But it will be found that there is a fundamental, solid, family likeness in the entire Presbyterian community, to which there is a disposition to revert, as the true type of character produced by it. The church has been served by a great variety of ministers: no two of them have been of similar mould; but it will be found on the great day, I doubt not, that they were all helping on the great designs of the Head of the church—that period when "Jesus shall reign where'er the sun does his successive journeys run"—"the great, far-off, divine event to which the whole creation moves." On the whole, it has been owned of the Lord, as a centre of light and Christian activity. At one period, the collegiate pastors of St. Gabriel Street Church took their turn in supplying ordinances to Lachine, Laprairie, the Chateauguay region, and the districts of St. Andrews, Lachute, Grenville, New Glasgow and Rawdon, so that for the first fifty years of its existence, it undertook a large amount of home mission work, as for the last twenty years it has been privileged to accomplish a good share of city mission work.

It has embraced in the list of its office-bearers and members, men of every degree in the social scale. In this respect, it has fairly illustrated the spirit of the Church of Scotland, in the sessions of which the peer and the peasant may be found meeting on an equality. I may go farther and say it has fairly interpreted in this regard a higher spirit still than that of the Church of Scotland, namely, the spirit of the Master Himself. To whom did He give the destinies of His infant Church but to fishermen

and tax-gatherers? and with these the learned Paul was afterwards associated. And so in the Kirk session of this church, from its first establishment onwards, we find craftsmen, traders, merchants and members of the learned professions joined together.

There is, indeed, food for profitable reflection afforded in the history of this congregation as to the relations between what may be termed labor and that energy of mind and strength of character that are conditions of prosperity and success. There is scarcely a single exception to the rule that members of the families of tradesmen, and what are usually named the working classes, have alone become distinguished citizens, and helped to make Montreal the great commercial centre it is to-day. The ideal of life they had before them, the maxims in which they were nurtured, the habits of economy and thrift in which they were trained, all being wholesome, contributed to make them successful in their undertakings, and fit them to be the architects of their own fortunes. It would seem, on the other hand, that they who are born to plenty, and especially those who are trained foolishly by their families, in the belief that they are better than their neighbors, because they are not under the necessity of earning a subsistence by labor, are doomed to decay. Those who take the foremost place at the bar, on the bench, in the forum, or in the marts of commerce, are not they who have been nursed in the lap of indolence, and fed with silver spoons, but those who were taught self-denial and practised it on their own part, and were trained in a regard for truth, honor and virtue. So that if any one wishes to enfeeble his children, and unfit them for running successfully the race of life, he will inoculate their minds with the notion that they are better than the common order of mortals, because born to inherit the wealth which his energy was able to accumulate, and accustomed to luxury in living and dress. The children of the wealthy of former generations have passed into obscurity, while the descendants of the shoemakers and carpenters and blacksmiths of sixty years ago are now the foremost amongst our citizens. It is not the rank, I need not say, that makes the man. We cannot estimate the human family in classes. There are mean and selfish persons among both rich and poor; every man is to be valued according to his own personal worth, and not because of his birth or surroundings. Those who were formerly up are now down, having exchanged places with those fellows whom they were perhaps taught to despise as vulgar. And it will be the turn of their families, it is to be hoped, by and by, after they have had some contact with mother earth, which is a great purifier, and have learned humility—as Nebuchadnezzar learned it, by sharing in the fare of oxen in the open field,—again to display the energy of character that is begotten by honest labour, and so return to the top of the social ladder. The late Hon. James Leslie once deposed before the courts that the distinction of the congregation worshipping here, in the first quarter of the century,

was that it embraced almost all the Presbyterians in the city at that time who had any social pretensions, while what is now St. Andrew's Church was composed chiefly of artisans; who were also dissenters from the Church of Scotland. If that was the state of matters then, and the people were allowed to plume themselves upon their superiority, what else was to be expected than a social revolution and an exchange of places with those who were not enfeebled by any unfounded views of life? True it is that "a man's life consisteth not in the abundance of the things which he possesseth." I am thankful to say that my experience in this church has been most delightful in regard to this point. We have had a sprinkling with us of every class in the community, which is the ideal state of things; but our rich people have been as humble in mind as the poorest among us; and the learned have assumed no airs of superiority over the unlettered. There has been no despising of God's little ones—no paying court to those who came into the assembly wearing gold rings and costly apparel. And it has been a constant joy to me to see the steady advance along nearly the whole line made in all that is best in mental and spiritual growth, as well as in material possessions; and I confidently count upon many of the future distinguished men and women of Montreal going forth out of our thrifty and well regulated households."

After sketching the leading male members of the congregation during his twenty years' ministry, of whom a longer notice is given in Chapter XXX of this book, he went on to say:—

"I wish I could speak of the faithful women of age and character and worth who have been connected with us during those twenty years. But time does not allow. Not to speak of those yet with us, I will just name Mrs. Lemoine, Mrs. John Fisher, Mrs. Laing, Mrs. Minshall, Mrs. John Ross, Mrs. Walker, Mrs. Landell, Mrs. Currie and Mrs. Shepherd, all of whom were persons of note in one way or other, and rendered service to this church and congregation.

On the whole, even in its least palmy days, the old church has had a record of which no one need be ashamed, and any one may be pardoned who has deemed it a distinction to be a worshipper in this fine old historic edifice.

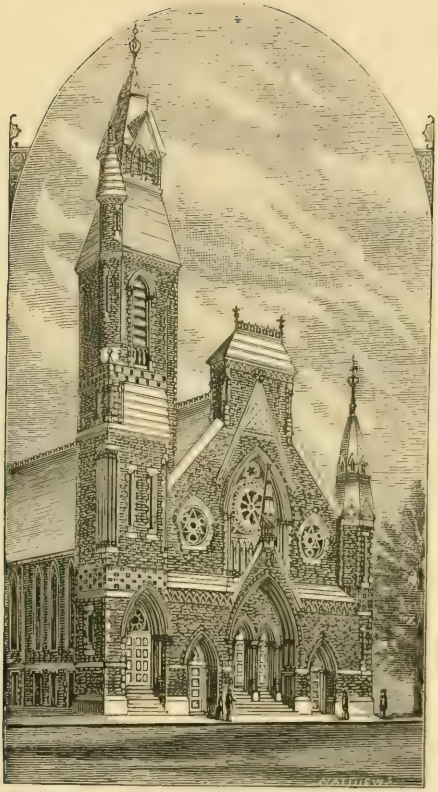
But now we are about to take farewell of it, and let me address a few words in parting to the congregation. Let me remind you of the responsibility that attaches to the hearing of the Word and to the reception of the sacraments. At the last day it will come against you in the judgment if you have not made a diligent and proper use of the means of grace which you have enjoyed within these walls. Let memory and conscience be busy to-night. And now that we go away, we shall hope to find you

all worshipping with us in our new church. As Moses said to Pharoah, "there shall not an hoof be left behind," so we would fain believe that you will all accompany us to our new ecclesiastical home. I am aware that it will be less convenient for several of the families of the congregation than the present situation; but others have long suffered inconvenience in coming here, and it may now be claimed that it is their turn to be accommodated. It is a serious thing, as you all no doubt realize, to break one's connection with a church; and it can be justified only when a person or family can be more useful in another church—when they are certain to be more spiritually profited—and when the question of health and convenience, not only now, but in future, asserts itself. On these grounds, I should say, one might reasonably contemplate exchanging one pastorate for another; but I would have them scrutinize their motives in so doing very narrowly. If there should creep into the solution of the question social considerations, for instance, the person who is influenced by them in the face of the strong claims of duty, which are indicated by the lines within which Providence has placed us, must suffer moral and spiritual deterioration, by obeying the lower motives as against the demands of those that are higher. But I hope better things of you, brethren, although I thus speak.

Old St. Gabriel's! many an anxious thought has been spent on thee during nearly a century, and not the fewest of them in the last score of years; but there has been much happiness and joy mingling with the cares and trials. Thy venerable presence, and thy history, rich in incident, have always lent a charm to the labours manifold that have been performed within thy walls.

Old St. Gabriel's, farewell!"

The conditional sale to Mr. Burland, of the old church, although the amount guaranteed for it was very small, at least enabled the congregation to go on and complete the purchase of the new church, and start on a fresh career. But through the good offices of Hon. James McShane, when he became a member of the Provincial cabinet, and the energy displayed by Hon. Mr. Mercier, the premier, the trustees were able to dispose of the property, at a slight advance upon the sum which Mr. Burland was willing to allow for it, — namely, $3 per square foot— or a total of $17,790. For this sum, the old church passed into the hands of the Quebec Government, on the 25th of March, 1887. The intention of the authorities is to demolish it, and use



THE ST. GABRIEL CHURCH, ST. CATHERINE STREET.

the site for an addition to the Court House. The trustees reserved the bell, the corner-stone, the pulpit, and the tablet on front, bearing the title of the church and the date of its erection. These, except the pulpit, they intend to make use of in constructing the proposed centennial tower of the new St. Gabriel's.

The New St. Gabriel's.

The first series of the opening services of the New St. Gabriel Church were held on the 26th September, 1886. The preliminary devotional exercises were conducted by the pastor, Rev. Robert Campbell, M.A., who offered the prayer of dedication. The sermon was delivered by the Rev. Daniel James MacDonnell, M.A., B.D., the minister of St. Andrew's Church, Toronto, who chose for his text, Phil. iii. 13–14.

In the afternoon, at 3. p.m., there was a special service for the young, conducted by the Rev. Principal MacVicar, D.D., LL.D.

The Very Reverend Principal Grant, D.D., of Queen's University, Kingston, officiated at 7 p.m., and discoursed from Mark xiv. 6.

On the evening of Monday, September 27th, a social re-union took place, at which the congregation had the pleasure of entertaining their friends from other churches. The pastor occupied the chair, and addresses were delivered by Rev. A. B. Mackay, of Crescent Street Church, Rev. Mr. Hanna, of the First Baptist Church, and Rev. John Philp, of the St. James Street Methodist Church. The intervals were agreeably filled by solos and anthems from the choir, led by Mr. James R. Bain, and by voluntaries on the organ. During the evening, Mr. R. D. Mathieson, President of the Young People's Association, presented the

pastor with a magnificent pulpit Bible, having the old and new versions of the Scriptures in parallel columns. Mr. Darling, on behalf of the ladies of the congregation, announced that they had hoped to be able on that evening to present also a pulpit robe, which had been ordered from Middlemass', Edinburgh, but it had not yet arrived. Refreshments were served in the Lecture room, by the ladies of the congregation.

On Sabbath, October 3rd, the opening services were continued, Rev. James Barclay, M.A., of St. Paul's Church, preaching at 11 a.m., from John iv. 24; and the pastor at 7 p.m., from John xxi. 15–17.

Kirk Session.

Robert Brodie, ordained November 19th, 1871, was born on the banks of the Chateauguay River, in this Province. He inherited the estate of Kilbirnie, Ayrshire, Scotland, and therefore is known as the "Laird," although the property has passed out of his hands. He was the founder of the firm "Harvie and Brodie," flour merchants. He resides at Coteau St. Pierre.

William Darling, ordained 21st June, 1878, is the eldest son of William Darling, already spoken of, hardware merchant, and was born in Montreal. He is now the head of the firm which still carries on business under the old style, "Wm. Darling & Co."

Daniel Drummond, ordained also, 21st June, 1878, is a well-known farmer, of Petite Côte. He was born near Comrie, Perthshire, Scotland, but came to Canada with his parents when only a boy. He was at one time a member of St. Andrew's Church.

Thomas Graham, ordained at the same time as William Darling, Daniel Drummond, and Gilbert A. Fletcher, 21st. June, 1878, is a native of the city, and has been connected

with St. Gabriel Street Church all his life. He has a crockery store on St. Lawrence Main Street. Besides discharging the functions of an elder, he has been for many years a trustee, and has performed the arduous duties of the treasurership of the congregation since 1880.

Matthew Hodge, ordained 20th May, 1883, is a native of Quebec city. He came to reside in Montreal in 1870. He is a grocer in St. Lawrence Main Street; and was for some years a trustee, but resigned the office after becoming an elder.

James H. Michaud, ordained 21st February, 1875, is a native of Carleton, Bonaventure County, Quebec. He got his business training in the office of Arthur Ritchie and Co., Dalhousie, N.B., and Liverpool, England, and married Mr. Ritchie's niece. He removed to Quebec, in 1853, where he was in business until he removed to Montreal in 1870. He is now a member of the firm of Frank Bond & Co., brokers. He has been session clerk since the death of Mr. Tait, in 1877.

James Robertson, lead and saw manufacturer, ordained 20th May, 1883, has already been spoken of as a deacon in St. Gabriel Street.

John A. Stuart, ordained November 19th, 1871, was born in the parish of Ray, County Donegal, Ireland, and came to Montreal in 1868. For fourteen years he was storeman for William Darling & Co., and latterly has been in the employ of W. Clendinneng & Co. He has been assistant superintendent of the Sabbath school for many years.

Board of Trustees.

William Arnott, first elected a trustee in 1878, was born near Lachute in this province, is a gardener and proprietor in Parthenais Street. He was baptized in the St.

Gabriel Street Church. He has resided in the city since 1852.

Charles Barker, elected a trustee, 4th July, 1883, is a native of Weston-on-Trent, Derbyshire, England, where he was born 10th March, 1820. He served 22 years in the British army, and was battery sergeant-major in the Royal Artillery. He came to Canada in 1865, having left the army in 1860. He is now in the Inland Revenue Department.

Charles Byrd, elected a trustee at the annual meeting in February, 1885, was born at Lachute, in this province, and came to Montreal in 1866. He is chief clerk in the office of W. C. Munderloh & Co., steamship agents.

David Cunningham, elected a trustee in 1877, was born in the parish of Colinton, county of Edinburgh, Scotland, and came to reside in Montreal, in 1848. He is the Inspector of gas meters.

John M. Farquhar, book-keeper, chosen a trustee after Mr. Darling's death, January 6th, 1886, is a native of Paisley, Scotland, where his father resided at the time as accountant in the Bank of Scotland. His great-grandfather, Mr. Steele, was minister of the West Parish, Greenock, a brother of Sheriff Steele. Mr. Farquhar came with his father's family to Montreal in 1857.

Thomas Graham, the Treasurer of the congregation, elected a Trustee in 1878, has already been mentioned in the list of elders.

Archibald McNaughton, merchant, descended from an old family in Glenlyon, Scotland, was born at Callendar, Scotland, but was brought up near St. Eustache in this Province. He was chosen trustee on the resignation of Mr. Ewing in 1876.

William Patton, Chief of the Fire Brigade, has already been spoken of as one of the original twelve trustees.

William Reed, customs broker, was elected a trustee

in 1871, and has filled, with great ability and acceptance, the office of Secretary to the Board since 1872. Mr. Reed was born at Kilmarnock, Scotland, August 18th, 1826, and arrived in Montreal on the same day of the month in 1846.

James Robertson, the Chairman of the Board, has been already mentioned.

David Sleeth, wood merchant, was chosen a Trustee at the annual meeting of the congregation in 1868, in room of Walter M. Peddie, resigned. Mr. Sleeth was born at Ullykapply, County Fermanagh, Ireland, and came to Canada in 1847.

Archibald Watt, clerk, who was elected a Trustee, on the resignation of Mr. Haldimand, in 1886, is a native of Aberdeen, Scotland, and came to Canada in 1870.

These are the twelve men whose signature is appended to the documents by which the history of the old St. Gabriel Church was closed, and that of the new St. Gabriel's was opened.

The following are the other organizations of the congregation, together with their office-bearers :—

AUDITORS.—William Foulis and R. McCulloch.
ORGANIST.—Henry R. Day.
CHOIR MASTER.—James R. Bain.

THE SUNDAY SCHOOL AND BIBLE CLASS.

Superintendent.—Rev. R. Campbell, M.A., D.D.
Assistant Superintendent.—Mr. J. A. Stuart.
Secretary-Treasurer.—Mr. Archibald McAllister.
Assistant Secretary.—Mr. Thomas Blair.
Librarian.—Mr. William Bickerstaff.
Assistants.—Mr. Wm. Beckingham and Mr. George Lawson.
Representative to S. S. Association.—Mr. P. M. MacTavish.

Teachers.—Bible Class—Rev. Robert Campbell, D.D.
Infant Class—Miss Marion Taylor.
Intermediate Classes.—Mrs. Campbell, Misses Brophy, M. Darling, A.M. Kyle, McAllister, M. McMillan, Norman, Prevost, Robertson, and Messrs. Hunter, Lampard, McGillivray, MacTavish and Stuart.

MISSIONARY ASSOCIATION.

Office-Bearers and Executive Committee.

President.—Rev. R. Campbell, D.D.
Vice-Presidents.—James Robertson and Wiliam Patton.
Treasurer.—Matthew Hodge.
Secretary.—Wm. Peddie.
Auditors.—P. M. MacTavish and A, Watt.
Committee.—Messrs. W. Bickerstaff, J. Blair, J. Cunningham, W. Darling, J. M. Farquhar, W. Foulis, J. Hood, Andrew McAllister, Jun., R. McCulloch, A. McNaughton, W. C. Patton, and J. A. Stuart.

Collectors.

District No. 1. Mrs. Arnott and Mrs. Wells.
" " 2. Mrs. Blair and Mrs. Lognon.
" " 3. Mrs. Foulis and Miss Brophy.
" " 4. Mrs. J. Taylor and Mrs. Bain.
" " 5. Mrs. R. McCulloch and Miss McAllister.
" " 6. Messrs. Bain and Byrd.
" " 7. Misses Elizabeth Drummond and Mary Irving.

LADIES' AID SOCIETY.

President.—Mrs. Campbell.
Vice-Presidents.—Mrs. W. Darling, Senr., Mrs. James Robertson.
Secretary-Treasurer.—Miss M. Patton.

YOUNG PEOPLE'S ASSOCIATION.

Honorary President.—Rev. Robert Campbell, D.D.
President.—Archibald Watt.
1*st Vice-President.*—Robert Stewart.
2*nd Vice-President.*—Marion Taylor.
Treasurer.—John M. Farquhar.
Secretary.—Thomas H. Blair.
Assistant Secretary.—Maggie Darling.

Executive Committee.

John MacTavish, *Chairman.*

Archibald McAllister. M. Darling. M. Taylor.

Visiting Committee.

P. M. MacTavish, *Chairman.*

Miss Flora Taylor.	Miss Nellie Campbell.
Miss M. Norman.	Miss A. Kyle.
Miss McAllister.	Miss Hammond.
Miss A. Lognon.	Miss E. Lawson.
Mr. Wm. Clelland.	Mr. Geo. Norman.
Mr. Archd. McAllister.	Mr. Geo. Lawson.

Social Committee.

Mr. J. R. Bain, *Chairman.*

Mr. Thos. H. Blair.	Mr. Richard Lynch.
Mr. Geo. Norman.	Mr. Andrew McAllister.
Mr. Wm. Clelland, Jr.	Mr. J. R. Hunter.

Temperance Committee.

Miss Brophy, *Convener.*

Miss Patton.	Mr. F. Graham.
Miss M. Darling.	Mr. James A. Stuart.

Mr. Archd. McAllister.

Finance Committee.

Mr. J. M. Farquhar, *Chairman.*

Mr. John Foulis.	Miss M. Darling.
Mr. Jno. Richardson.	Miss F. Taylor.
Mr. Robt. Stewart.	Miss Norman.

Mr. P. M. MacTavish.

Music Committee.

Mr. Andrew McAllister, *Chairman.*

Miss Patton.	Miss Stanfield.
Miss Ferguson.	Miss May Robinson.
Miss Hammond.	Mr. Jno. Loughead.

Publication Committee.

Rev. Dr. Campbell, *Chairman.*

Miss M. Taylor.	Miss Katie Campbell.
Mr. Andw. McAllister.	Mr. J .R. Bain.
Mr. R. D. Mathieson.	Mr. Geo. Lawson.

ST. GABRIEL CHURCH TEMPERANCE ASSOCIATION.

Honorary President.—Rev. R. Campbell, M. A., D.D.
President.—Mr. Archibald McAllister.
Vice-President.—Miss Brophy.
Secretary.—Mr. John L. Foulis.
Assistant Secretary.—Miss M. Patton.
Treasurer.—Mr. J. R. Bain.

EXECUTIVE COMMITTEE.

Misses E. McQneen.	Messrs. J. A. Stuart.
Robertson.	Frank Graham.
M. Darling.	W. Irwin.
Stanfield.	Andrew McAllister, Jr.
F.. Taylor.	A. Watt.
Henry.	W. Clelland.

The site of the church, though not on a corner, is a favourable one, on the south side of St. Catherine Street, a little east of Phillips' Square, and opposite the splendid new Methodist Church. The body of the edifice is of red brick, but the front is of Montreal stone, and is very fine. There are three doorways,—the main one in the centre, being deeply recessed with moulded joints, detached columns with bases and foliated capitals, and moulded arches. It is thirteen feet in width and twenty-four feet high, with a flight of stone steps to give easy ascent to the main hall. The doors on either side give access to the basement, with circular staircases to the main hall and to the galleries.

Below the ornamental apex of the main gable is a large rose window, the tracery of which is wrought in a style of rare ornamentation. Between this window and each of the octagonal towers, there is a rose window seven feet in diameter, filled with ornamental tracery.

The plan of the church is cruciform, with short nave. The choir and transepts meet in a circular centre of fifty-four feet in diameter, having twelve clustered columns, moulded bases, enriched and foliated capitals to support

the arches and dome, which is fifty-five feet above the floor-level. The ceiling light, twenty-five feet in diameter, is filled with cut and coloured glass, with lantern above, to give light to the centre of the church. The galleries are placed across the nave and the transepts. The choir and organ occupy the platform in rear of the pulpit, six feet above the floor-level, reached by steps from the choir vestry. The minister's platform is three feet above the floor, with steps ascending on either side, the desk in the centre being of a rich design. The seats of the church are all carved and radiate from the centre. The organ, built by Warren, at a cost of $5,000, is one of the finest in the city.

The architect was Mr. John James Browne, who designed and superintended the work in a manner to add to his already high reputation.

The church was built for Rev. James Roy, M.A., who seceded from the Methodist Church in 1877, and set up an independent Wesleyan congregation. The movement not succeeding according to expectations, Mr. Roy left the city, and the congregation broke up, the property falling into the hands of Mr. G. B. Burland, who had advanced the money to build it, taking a mortgage upon it. The foundation stone was laid by Mr. Burland, 18th July, 1878, and the church was opened for divine worship, May 25th, 1879.

Without the tower, the edifice has not an imposing exterior, but its interior is a gem. The *coup d'œil* from the pulpit, or choir gallery, or indeed from any point under the dome, is a very pretty picture. Mr. Browne, the architect, has achieved a great success in the lighting of the building, chiefly from the dome. The light falls softly on the worshippers, and is evenly distributed throughout the edifice. The wood-work is not expensive or showy, but is very chaste, and the entire furnishing is in exquisite taste. The acoustic

properties of the church are also perfect —- a speaker with an ordinary voice being well heard without any effort on his part or on the part of his audience. The groining of the dome offers lines of great beauty—the frame-work of the organ is also of elegant workmanship, and blends harmoniously with the rest of the building—and altogether the interior is an architectural poem.

The purchase of this edifice changed the face of things connected with the St. Gabriel Church very suddenly. The notion cherished in the congregation had been to signalize the centennial year by an effort to erect a new church, on some spot east of Bleury street, well up towards Sherbrooke Street. This idea of having a centennial church built to the liking of the congregation, was abandoned with reluctance. But the advantages of having an edifice already finished, the utmost cost of which was known, fairly well situated for the people of the congregation, without anxieties and labours entailed in the erection of a new church, were so great, that when the final offer of Mr. Burland was made, there was a ready disposition shown by the congregation to accept it. The problem of the church's future was thus solved by a stroke. The difficulties of the congregation vanished in a day. Fresh prosperity was at once guaranteed ; and the results, so far, have justified the highest hopes formed twelve months ago. The new church has proved far more satisfactory than any of those expected who had to do with its purchase.

The accompanying engraving of the church, it will be seen, has a tower on it, which has yet to be built. When erected, it will add very much to the external appearance of the edifice ; and the congregation hope to see this desirable improvement made before long. The church, as it stands, is burdened with a considerable debt, however, which they wish to see cleared off, before they attempt

anything further. Not being financially very strong, they have to proceed with caution in their undertakings. At the same time, they desire to have an edifice worthy of Presbyterianism in Montreal; and as they have the honour of bearing all that was transferable of the name of the old church in St. Gabriel street, and are joint heirs, with many others, of the memories of that venerable edifice, they trust that they shall have the cordial sympathy and support of the other congregations, in their efforts to free it of debt, and to erect the tower. Their endeavour will be to carry on the work of Christ in the spirit of the best traditions of the St. Gabriel Street Church, and to strengthen the Presbyterian cause in the central part of the city. As the centenary has not otherwise been signalized by any permanent memorial, it has occurred to the authorities of the church to propose that the new tower should be called "The Centennial Tower," and that the members of the Presbyterian church generally should be asked to contribute to it. At all events, it is believed that many of the descendants of former worshippers in St. Gabriel Street Church, even though they may now belong to other communions, will be glad of an opportunity of joining in some such commemorative effort. Any of the readers of this page, disposed to help in this work, who will send a contribution for this object to the writer, shall have his or her name inscribed on the list of the benefactors of the St. Gabriel Church.

A A A

INDEX OF PERSONS MENTIONED IN THIS VOLUME.

PAGE

Adams, Samuel 129
Aird, Robert 143
Aird, John 605
Allan, Sir Hugh 385
Allison, Alexander 240
Allison, John 240
Amherst, General 9
Anderson, Robert 565
Anderson, Rev. Canon 729
Armour, Robert 265
Armour, Hugh 267
Armour, Shaw 267
Arnoldi, Charles 137, 268
Arnott, William 793
Arthur, H.R.H. Prince 639
Auldjo, Alexander 99
Auldjo, John 99

Bagg, Abner 252
Bagg, Phineas 252
Barclay, Rev. James, M.A. 759
Baridon, Rev. L. 778
Barker, Charles 793
Batchelor, Mrs. Alex 605
Baxter, Rev. J. C., D.D 714
Bayne, Rev. John, D.D 460, 576, 615-721
Beaugrand, Mayor 700
Belair, Stephen 138
Bell, Rev. William 721
Bennett, Rev. Thos 776
Bertram, Alex 605
Bethune, Rev. John 21
Bethune, Angus 33
Bethune, Norman 33, 368
Bethune, Very Reverend Dean 36
Bethune, Right Reverend Bishop 37
Bethune, Dr. Norman 38
Bethune, Rev William 513
Bickerstaff, David 605
Bigelow, Joseph 252
Birss, James 138
Black, Rev. Edward, D.D 334
Black, Rev. William M 365, 769
Black, Rev. Jas. S 760
Black, Rev. James 705
Blackwood, John 142
Blackwood, Thomas 244
Blackwood, William 269
Blackwood, John 497
Blake, Dr. 129
Bonar, Rev. John 516
Bonar, Rev. Jas. B 754
Booth, Edward 605
Bowman, Charles 376
Breckenridge, Thos 145
Brodie, Hugh 269
Brodie, Robert 792

PAGE

Brooks, Richard 124
Brown, Elijah 252
Brown, James 270
Brown, John 369
Brown, Hon. George 651
Brown, James 568
Brown, William 571
Browne, J. J 799
Bruce, John 378
Brymner, Douglas 616, 632
Burland, G. B 799, 800
Burnet, Rev. J. S 31
Burnet, Mrs. Samuel 605
Burns, Rev. Robert, D.D 537
Burns, Rev. W. C 517
Burns, Rev. R. F., D.D 763
Busby, Thos 120
Byrd, Charles 794

Caldwell, Dr. Wm 427
Campbell, Jas. Ellice 268
Campbell, Rev. Robert, D.D 612
Campbell, Rev. Alexander, B.A 638
Campbell, Very Rev. Principal, D.D., 721, 778
Campbell, Rev. Prof., MA 700
Carsuel, James 368
Casey, Rev. Joseph J 776
Catanach, John 249
Chapman, Joseph 252
Charles, Lewis 268
Charlton, James 252
Chiniquy, Rev. Charles 780
Chisholm, Capt. Alex 145
Christie, William 137
Clarke, Simon 125
Clarke, John 125
Connolly, John 263
Cook, Rev. John, D.D 459, 658
Cormack, W. C 486
Court, James 449
Cowie, James 119
Cramp, Rev. Dr. 517
Crombie, Rev. John 551
Cross, Hon. Justice 584, 591, 597
Cruchet, Rev. A. B 780
Cruikshank, George 569, 605
Cruikshank, Rev. W. R 766
Cumming, Rev. Thomas 768
Cunningham, David 794
Cuthbert, Hon. J. 62

Dalgliesh, Robert 487
Dalhousie, Earl of 306
Darling, William 673
Darling, Wm., Jr 792
Darroch, Rev. Wm 765
Davidson, Alex 241

PAGE

Davie, Robert ... 525
Dawson, Sir William ... 393
Deihl, J. J ... 128
Delisle, Rev. D. C ... 203
Demont, Wm ... 138
Dewey, Rev. F. M ... 715
Dewitt, Jabez ... 254
Dewitt, Jacob ... 254
Dobie, Richard ... 117
Dobie, Rev. Robert ... 690
Dods, Peter ... 567
Donaldson, Rev. Mr ... 711
Doudiet, Rev. C. A ... 779, 782
Dougall, John ... 443
Douglass, Rev. Geo., LL.D ... 329
Dowie, Kenneth ... 382
Drummond, Sir Gordon ... 39, 306
Drummond, Daniel ... 792
Duncan, James ... 605, 629
Dunlop, James ... 96

Easton, Rev. Robert ... 176
Ellegood, Rev. Jacob ... 729
Empey, John ... 79
England, William ... 75
Esdaile, Robert ... 495
Esson, Rev. Henry ... 276
Esten, Vice-Chancellor ... 609
Evans, Archdeacon ... 729
Ewing, William ... 633

Falconer, Chas ... 137
Farquhar, J. M ... 794
Ferguson, Mrs. John ... 142
Ferguson, David ... 380
Ferguson, Arch'd ... 396
Ferguson, Alex ... 504
Ferguson, Wm ... 605
Ferrie, Hon. Adam ... 474
Ferrier, Hon. James ... 326
Fingland, Thos ... 252
Finlay, James ... 110
Finlayson, John ... 124
Fisher, Duncan ... 72
Fisher, Duncan, Jr ... 75
Fisher, Alex ... 77
Fisher, John ... 126
Fisher, Finlay ... 238
Fisher, Daniel ... 504
Fisher, John, Jr ... 506
Fleck, Rev. Jas ... 684, 701
Fleming, John ... 267
Fletcher, Nicol ... 146
Fletcher, Arch'd ... 439
Fletcher, Lieut.-Col. John ... 440
Fletcher, George ... 605
Fletcher, Gilbert A ... 792
Folger, Laban ... 252
Forbes, Wm ... 118
Forest, Robert ... 573
Forrest, Rev. Robert ... 175
Forsyth, Hon. John ... 86
Forsyth, Thos ... 86
Fréchette, Louis ... 1
"Frit" ... 68
Fraser, Simon ... 106
Fraser, Alex ... 111
Fraser, Rev. Donald, D.D ... 296, 479, 702
Fraser, James ... 605
Fraser, Rev. Joshua ... 735
Frothingham, J ... 360

Gabler, Theodore ... 605

PAGE

Gale, Rev. Alex ... 457, 720
Garden, George ... 318
Gardner, Robert ... 563
Gates, Hon. Horatio ... 255
Gibb, Benaiah ... 113
Gibson, Rev. Hamilton ... 661
Gibson, Rev. J. M., D.D ... 760
Gillespie, George ... 264
Gillespie, Robert ... 265
Gilmore, William ... 137
Girdwood, Rev. J ... 517
Glagou, J. G ... 137
Glass, Alex ... 376
Gœpp, Rev. M ... 719
Gonnerman, F ... 250
Gorrie, Daniel ... 500
Graham, Thomas ... 794
Grahame, Wm ... 236
Grant, Cuthbert ... 107
Grant, John ... 230
Grant, J. C ... 431
Grant, Principal, D.D ... 685, 686, 791
Gray, John ... 128
Gray, Jonathan A ... 128
Gray, Bezaliel ... 252
Gray, George ... 340
Gray, Rev. John, D.D ... 525
Greenshields, Mrs. John ... 364
Greenshields, E. B ... 365
Greenshields, Samuel ... 365
Gregory, John ... 97
Gugy, Hon. L ... 381

Hagar, Jonathan ... 252
Hagerman, Hon. C. A ... 16
Haldimand, W. L ... 605, 624
Hall, John ... 138
Hall, Joseph ... 234, 252
Hall, Jacob ... 234, 252
Hall, Benjamin ... 252
Hall, Nahum ... 253
Hallowell, Wm ... 249
Hamilton, Rev. Dr ... 711
Hamilton, Dr ... 348
Handyside, David ... 499
Hanna, Alex ... 77
Harris, Thomas ... 253
Hart, Jonathan ... 253
Hart, Col. W. A ... 311
Hedge, Samuel ... 253
Heine, Rev. G. C ... 772
Henderson, James ... 147
Henry, Rev. Geo ... 22
Henry, Robert ... 24
Henry, Alex ... 84
Henshaw, Joshua ... 283
Herridge, Rev. W. T ... 698
Hertel, Madame ... 65
Hibbard, Horace ... 253
Hick, Rev. J ... 74, 285
Hickson, Joseph ... 769
Hill, Rev. Thos ... 326
Hill, Rev. J. Edgar ... 698, 751
Hincks, Hon. Francis ... 651
Hodge, Matthew ... 793
Hood, Wm ... 634
Houston, Mrs. A ... 606
Howard, Joseph ... 129
Hume, Archibald ... 373
Hunter, William ... 77
Hunter, John ... 127
Hunter, Francis ... 429
Hunter, Francis, Jr ... 430

	PAGE
Hutchison, Wm	489
Hutchison, Matthew	569
Inglis, Rev. David, D.D., LL.D.	543
Irvine, Rev. R., D.D.	744
Irving, George	572
Irwin, William	605
Jamieson, John	429
Jenkins, Rev. J., D.D., LL.D.	603, 611, 756
"Jenny, the Red Bird of the Indians."	56
Johnson, Sir William	89
Johnson, Sir John	88
Johnstone, George	435
Jones, Nathaniel	252
Jones, Rev. John	771
Jordan, Rev. L. H	699, 761
Juan de La Puebla	60
Kelly, Wm	605
Kemp, Rev. A. F., LL.D	552
Kerr, Wm	378
Kerr, Robert	769
King, Warden	524
Kirke, Sir David	6
Kyle, James	234
Laing, James	240
Laing, Rev. Robt., B.A.	710, 715, 758
Lang, Rev. Gavin	750
Lapeltrie, Rev. E.	778
Laverock, Wm	502
Law, James	502
Leishman, Rev. W., LL.D.	519
Leslie, Hon. James	421, 605
Leys, Wm	379
Lighthall, W. F.	572
Lillie, James	625
Lilly, John	98
Lilly, J. C.	498
Logan, James	117
Logan, Wm	130
Logan, Hart	131
Logan, Sir William E.	132
Logan, James	432
Logie, Alex	137
Lunan, Henry	605, 631
Lusher, Rev. P. L.	285
Lyall, Rev. Prof.	518
Lyman, Lewis	256
Lyman, Micah Jones	256
Lyman, Elisha	256
Lyman, Theodore	257
Lyman, Henry	257
Lyman, Benjamin	257
Lyman, William	257
Lyman, Hannah Willard	257
Lynch, George J.	634
Macculloch, Ferdinand	498
Macculloch, William	501
Macdonald, Right Hon. Sir J. A.	650, 681
Macdonald, John	273
Macdonnell, Right Reverend Bishop	30
Macdonnell, Rev. D. J., B.D.	791
Macfarlane, Arch'd	486
Macfarlane, James	487
Macfarlane, Robert	502
Machar, Rev. J., D.D.	720
Mackay, Lieut.-Col. Wm	272
Mackay, Hon. Thomas	324
Mackay, Joseph	514
Mackay, Donald	514
Mackay, Edward	516
Mackay, Rev. A. B.	764
MacNider, Adam L.	371
MacTavish, P. M.	638
MacVicar, Reverend D. H., D.D., LL.D	392, 451, 762, 791
Maisonneuve	1
Maitland & Co	99
Manson, Wm	140
Markland, Hon. G. H.	16
Marston, Jacob	16
Martin, William	137
Martin, George	141
Martin, Wm	142
Masteller, Conrad	140
Mathieson, Rev. Alex., D.D.	471, 746
McArthur, John	425
McBean, Wm	560
McBeath, Geo	96
McCallum, John	558
McCaul, Rev. James, B.A.	774
McClement, R.	144
McCord, John	149
McCord, Thomas	149
McCord, Hon. John S.	149
McCord, Hon. Thos	149
McCord, Hon. Wm. K.	149
McCord, David Ross	149
McDonald, John	145
McDonald, Colin	499
McDonald, Geo.	380
McDougall, Colin	428
McDowall, J. & J.	119
McDowall, Rev. Robert	721
McFarlane, Peter	147
McGibbon, Alex.	567
McGill, Hon. James	92
McGill, Hon. Peter	383
McGill, Rev. Dr.	755
McGillivray, Hon. Wm.	104
McGoun, Arch'd	513
McIntosh, of Telfer & McIntosh	147
McIntosh, Wm.	513
McIntosh, Angus	562
McIntosh, Rob	605
McIntyre, Robert	379
McKenzie, Sir Alexander	100
McKenzie, Hon. Roderick	109
McKenzie, Harry	34, 366
McKenzie, Geo.	578
McKenzie, John	382
McKenzie, Roderick	433
McKenzie, Wm. Lyon	681
McKercher, Donald	125
McKindlay, John	236
McKinstry, John	234
McLagan, Dr. W. P.	559
McLaren, W. D.	566
McLean, Donald	561
McLeod, Arch'd. Norman	271
McLeod, Rev. John	693
McMillan, Arch'd	233
McMillan, Hugh	695
McMorine, Rev. John, D.D.	614
McNaughton, Arch'd	794
McNiece, Andrew	636
McNiece, James	605
McTavish, Simon	242
Mearns, James	488
Michaud, Jas. H	793
Millar, James	509
Mitcham, Uriah	253
Mitchell, Andrew	564
Mitchell, Rev. W.	712
Mittleberger, John	146

	PAGE
Moffatt, Hon. Geo	370
Moir, Arch'd	564
Molson, Hon. John	121
Montmagny	4
Montour, Nicholas	102
Moore, Edward	561
Morris, Hon. Alex	591, 594, 596, 610
Morris, John L	648
Morrison, James	513
Morton, Rev. A. C	776
Mountain, Rev. S. J	207
Mower, Nahum	253, 258
Muir, Rev. J. Barclay, M.A	673
Muir, Rev. P. D	767
Munro, Hector	564, 605
Murray, General	23
Murray, Wm	96
Murray, William	477
Myers, Simon	253
Nash, Zenas	253
Neagles, John	128
Nelson, David	253
Nichols, Rev. John	770
Northropp, Moses	258
Northup, J. W	253
Oakes, Thos	78
Ogilvy, John	237
Olier, Abbé	7
Ouriere, Rev. B	720
Oxley, Rev. M. S	694
Pangman, Peter	103
Pangman, Hon. J	104
Park, Samuel	253
Parkins, Jonathan	253
Paterson, Alex	606
Paton, Rev. Andrew	690
Patterson, Andrew	249
Patton, William	628
Peck, Cornelius	253
Peddie, William	428
Peddie, Walter M	494
Perkins, Rev. Geo	753
Perkins, Mrs. J. A	260
Perry, Mrs	163
Picken, H. B	562
Pierce, Nathan	253
Pitt, Hon. Wm	22
Platt, George	234
Porteous, Thos	145
Porteous, John	237
Porteous, Andrew	237
Porteous, Wm	237
Potts, James	375
Prior, Thos	138
Provan, Joseph	135
Pyper, Geo. A	526
Quelus, Abbé	6
Quin, Rev. J. C	518
Radford, Gwynn Owen	271
Ramsay, Hew	660
Ramsay, Robert A	267
Rea, David	488
Recollets, The	60
Redpath, John	388
Reed, William	794
Reid, Duncan	147
Reid, John	241
Reid, Hon. James	241
Reid, Rev. Wm., D.D	541, 718, 724
Rice, Abner	253
Richardson, Hon. John	86
Rintoul, Rev. William, M.A	531, 720
Robertson, Alex	128
Robertson, John	138
Robertson, Dr. Wm	369
Robertson, James	573, 606
Robertson, John	606
Rodger, David	569
Rollo, James	320
Ross, Philip	137
Ross, David	148
Ross, Dr. George	148
Ross, Joseph	376
Ross, D. P	427
Ross, Thomas	433
Ross, Joseph Moore	434
Ross, Donald	505
Ross, P. S	771
Ross, Wm. Joseph	606
Rose, Sir John	509
Rowan, Wm	529
Roy, Rev. J	799
Russel, John	79
Russel, Wm	127
Russell, John	606
Savage, M	253
Sclater, Alex	636
Scott, Adam	70
Scott, Wm	374
Scott, Barbara	374
Scott, James	432
Scott, Rev. John, D.D	518
Scrimger, Rev. Prof., M.A	733, 768
Sculthorp, James	571
Selkirk, Lord Thomas	297
Selkirk, Lord Dunbar-James	305
Selkirk, George	563
Shaw, Angus	109
Shaw, Andrew	491
Shaw, Rev. Prof., M.A	700
Shay, Isaac	255
Shepherd, Mrs. George	606
Shuter, John	233
Simpson, Alex	128
Simpson, Robert	138
Simpson, John	376
Simpson, Robert	377
Simpson, Andrew	488
Skakel, Alex., LL.D	235
Skakel, Wm	250, 505
Sleeth, David	795
Smellie, Rev. Geo., D.D	542
Smith, David	129
Smith, James	238
Smith, Hon. Justice	238
Smith, John	381
Smith Robert	484
Smith, Dr. W. P	566
Smyth, Rev. W. J., Ph. D	768
Snodgrass, Rev. Wm., D.D	587, 616, 765
Somerville, Rev. James	150
Somerville, Mariamne	164, 585
Spark, Rev. Alex., D.D	172
Speirs, John	497
Spooner, Mrs	606
Stansfield, Geo	127
Stephenson, John	136
Stephenson, James	137
Stephenson, Dr	372
Stephenson, James	574

PAGE

Stevenson, Lieut.-Col. 774
Stewart, William 71
Stewart, Wm 250
Stewart, Dougald 378
Stewart, A. B 629
Stewart, Rev. James 705
Stone, Rev. Dr 700
Story, Rev. R. H., D.D 6 0
Strachan, Right Reverend Bishop...34, 183
Strachan, David 635
Street, Robt 253
Strong, Nathan 253
Strong, Rev. Caleb 693
Strother, James 119
Stuart, Rev. J. L 716
Stuart, John A 793
Sullivan, Thos 128
Sulpitius 7
Suter, Wm 433
Sutherland, John 488
Swan, Arch'd 567
Sweeney, Campbell 425
Sweeney, Campbell, Jr 425
Sweeney, Robt 425

Tait, Chas 429
Tait, David 631
Tanner, Rev. J. E 719
Tanner, Rev. Chas. E 719
Taylor, John 137
Taylor, Thos 145
Taylor, Rev. Wm., D.D 523
Telfer, of Telfer & McIntosh 147
Thain, Thos 239
Thayer, Zabdiel 253
Thomson, Robt 111
Thomson, David 111
Thomson, Simon 253
Thornton, Rev. R. M 684
Throop, B 253
Todd, Andrew 95
Todd, Isaac 232
Torrance, Thomas 313
Torrance, John 314
Torrance, Hon. Justice 316
Torrance, Rev. E. F 774
Tough, Jasper 239
Tunstall, Rev. Jas 205

PAGE

Turner, Thos 141
Turner, Jas 485
Tylee, Daniel 253
Tyre, James 503

Unwin, Mrs. R 120
Urquhart, Rev. H., D.D 310, 721
Urquhart, Alex 484

Vaudreuil, Marquis de 9

Waden, Veronica 29
Wadsworth, James 156
Wait, Resolu 253
Wait, Seth 253
Walker, Kenneth 140, 434
Wallace, Rev. Robert 518
Wand, Mrs. 606
Warffe, Richard 144
Warden, Rev. R. H 699, 700
Watson, John 137
Watson, Robert 452
Watson, William 452
Watson, Rev. James 604
Watson, Thomas 636
Watt, Arch'd 795
Wells, Rev. Geo. H 710, 754
White, Andrew 319
Whitlaw, John 637
Whitney, Barnabas 253
Whitney, Benjamin 253
Wilkes, Rev. H., D.D., LL.D 320, 692
Wilkie, Rev. D., LL.D 156
Wilson, Andrew 490
Winants, Josiah 253
Winklefoss, Andrew 128
Winter, Francis 96
Woolrich, James 99
Workman, Benjamin 436
Workman, Alex 436
Workman, Thos 438
Workman, Wm 438
Wright, Rev. Peter 772
Wright, Robert 606

Young, Rev. John 42
Young, Hon. John 124
Young, Rev. Alex 768

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